

The Third Booke of the Authour
being
The High and Deepe Searching out
of
The Threefold Life of Man
through [or according to]
The Three Principles.

by
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alias

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L O N D O N

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A SHORT CONTENTS

of this B O O K E.

Being a High and Deepe Searching out,
of the Three-fold Life of Man, through
the Three Principles.

wherein is clearly shewen, that which is Eternall; and also that which is Mortall.

And wherefore God (who is the Highest Good) hath brought all things to light.

Also wherefore one thing is contrary to another, and destroyeth it: and then what is right [or true, and what is evill] or false, and how the one * severeth it selfe from the other.

* Or, distinguisheth.

wherein especially the Three Principles are founded, which are the onely originall or fountaine whence all things flow and are generated.

Whereby the multitude of Meanings and Opinions about Faith and Religion may be knowne: and what is the cause of the multitudes of Opinions among Men, concerning the Essence and Will of God; also what is best for Man to doe, that he may attaine the highest and Eternall Good.

And then concerning the End and issue of All things: wherefore all things have appeared in such a property and Essence as they have had, for the comfort of the poore wounded sick soule of Man, and for the Rebuilding or Edification of the true

THE CONTENTS.

Christian Religion, wherein the Antichrist standeth quite naked and revealed.

Set downe for a Remembrance to our selfe, and for a stay to uphold us in these distracted miserable Times.

THE

1

THE THIRD BOOKE OF THE AUTHOUR.

Being a High and Deep Search
Concerning
The Threefold Life of Man.

The First Chapter.



Hen wee consider the beginning of our Life, and compare the same with the Eternall Life, which we have in the promise; we cannot say nor finde that we are at home in this life. For we see the beginning and the end of the outward life, as also the torall decay and finall corruption of our bodies: and besides we see or know of no returning into this [outward]

life, neither have we any promise of it from the high and eternall Good.

2. Seeing then there is a Life in us which is Eternall and Incorruptible, wherewith we strive after the highest Good; and a life (from this world) which is finite and corruptible, and also a life in which the source & originall cause of Life standeth, wherein the highest danger of Eternall Perdition, misery, and calamity doth consist; therefore it is of necessity that we consider the beginning of Life, from whence all these things proceed and have their originall.

3. So now when we consider the life, what it is; then we finde that it is a burning Fire, which consumeth, and when it hath no more [fuell] to feed upon, it goeth out: as may be seene in all Fires. For the life hath its nourishment from the body, and the body from the food, for when the body hath no more food, then it is consumed

consumed by the fire of the life, so that it fadeth and perisheth, as a faire flower when it hath no water, withereth.

4. But seeing there is in Man a life which is Eternall and Incorruptible, which is the soule, which is also a Fire, and hath need of nutriment as well as the Elementary life hath; therefore we ought to consider the property and food of that life, what that is which continually feedeth it, so that it never goeth out in Eternity.

5. And thirdly we finde in the life of our soules, that there is in it a greater hunger after another higher and better life, viz. after the highest Good, which is called the *Divine Life*: insomuch that the soule is not contented with its own food, but it desireth with great longing and panting, the highest and best Good, not only for a pleasant habitation, but in a hunger for a food.

6. And so now we perceive in our very great and true knowledge, that every life desireth its [own] Mother, (out of which the life is generated) for a food; as the Wood which is the Mother of the Fire, that the Fire desireth to have, and if it be severed from its Mother it goeth out. In like manner, the Earth is the Mother of all Trees and hearbs, and they desire it; and the water (with the other Elements) is the Mother of the Earth, or else it would be dead [or barren], and there would grow neither metalls, trees, hearbs, nor grasse out of it.

7. We see especially, that the Elementary life consisteth in a boyling, and is a [kinde of] seething, and when it leaveth boyling it goeth out: also we know that the Constellations kindle the Elements, and the Starres are the Fire of the Elements, and the Sunne kindleth the Starres, so that there is a boyling and seething amongst them: but the Elementary life is finite and corruptible, and the life of the soule is Eternall.

8. Now seeing it is Eternall, therefore it must also be from the Eternall: as the deare *Moses* hath written very rightly of it; *That God breathed into Man the living breath, and so Man is become a living soule.*

9. Yet we cannot say, though indeed Man standeth in a *Three-fold Life*, that each life is apart in a severall forme: but we finde that they are in one another, and yet each life hath its own working in its Dominion; viz. in its Mother: For as God the Father is all, because all cometh from him, and he is present every where, and is the fullnesse of every thing, and the thing doth not comprehend him, also the thing is not God, nor his Spirit, nor the true *Divine Essence*; so that it cannot be said of any comprehensible thing, that it is God, or that God is here present, more then in other places, and yet he is really present, he containeth the thing, and the thing containeth not him, he comprehendeth the thing; and the thing

thing comprehendeth not him; for he dwelleth not in the thing; but in himselfe, in another Principle.

10. So also is the soule of Man breathed in from God, it dwelleth in the body, and is invironed with the Spirit of the Starres and Elements, not ouely as a Garment covereth the body, but it is infected with the Spirit of the Starres and Elements, as the Pestilence or other [infectious] disease infecteth the Elementary Spirit, so that it poysoneth its body, and so it decayeth and dyeth, and then the source [or property] of the Starres also breaketh it selfe off from the soule, and consumeth it selfe: whereby the Elementary Mother breaketh off, and so the Spirit of the Starres hath no more food, and therefore consumeth it selfe, but the soule remaineth ^a naked, because it liveth by another food.

^a Or, Crude, empty, or feeble, or faint.

11. Understand us here in this manner; though the soule be thus captivated with the Spirit of the Starres and Elements; so that the source [or property] thereof dwelleth in the soule, yet the soule hath another food, and liveth in another Principle, and is another [thing or] ^b beeing.

^b Beeing or substance.

12. For its Essences [or the faculties or powers of its substance] are not from the Constellation, but have their beginning, and corporeall union out of the Eternall Band, out of the Eternall Nature, which is Gods, the Fathers, before the light of his Love, wherein he entereth into himselfe, and maketh to himselfe the second Principle in his Love; out of which he continually generateth his Eternall Word and Heart, from Eternity to Eternity: where the holy name of God continually ariseth [or discovereth it selfe] and holdeth its Divine Nature, as a Spirit in the second Principle, in it selfe, and dwelleth in nothing else, but meerly in it selfe.

13. For although the band of the Eternall Nature is in it, yet the Divine Spirit is not subjected under that Band; for the Spirit kindleth that Band, so that it becometh enlightened and springing with the vertue of the Light in the Love, in the life of the Word and Heart of God, so that it is a holy habitation and Paradise of that Spirit, which is called God.

^c Or, Sprouting.

14. So also the soule of Man is out of the band of the Eternall Originall, Eternally standing therein, and desireth in it selfe, in the second Principle, to presse into God, and to satiate it selfe in the Power of God: but because it cannot with its whole beeing (with its own Essences) enter into the light and power of God; as little as the Eternall Nature can presse into the Light of God, so that it may have the light for its own in its own power, but the Light shineth out of the Love in its own Principle in the Eternall Nature, so that the Light remaineth Lord in the Eternall Nature, because the Eternall Nature doth not comprehend it, but rejoyceth in the Light, and

and bringeth forth its wonders in the power and understanding of the Light, where then they are revealed. Thus also the soule cannot in its Essences presse into the Light of God, and over-master it, but must in it selfe, in another Principle presse into God, into his Love.

15. For you must here understand another *new Birth in the soule*: for it must not onely presse forth out of the Life of the Starres and Elements, but also out of its own source [or property] of life, and incline its will into the Life of God, endeavouring to be therein: this [inclined or] created will is received of God, and God dwelleth in that will, and so cometh the Divine Life and Light into the soule, and so it is a childe of God: for it standeth in its source [or property] and life, as God the Father himselfe [doth] in the source [or property] of the Eternall Nature.

^d Or, beyond.

^e Inficiret, is infected or filled.

^f Or, Creaturely.

16. And here we understand, that ^d without the Divine Light (which is the second Principle) in the Eternall Nature there is an anguishing source [or property]: for the band of life stands in the Fire; but when that fire is ^e inspired and captivated by the Divine Love, then the life in it self goeth forwards forth into another source [or property]: for another Principle is broken open for it, wherein it liveth, and that Life is in God; even as God dwelleth in himselfe, and yet is really all himselfe, all is come from his Nature: yet you must understand, not as from the Eternall Nature, onely the soules and the Angelicall Spirits [are so;] but from his ^f created will, which hath a beginning, viz. from the Externall; and therefore every thing of this [outward] world is *Transitorie*. And herein we finde the great and terrible Fall of our soule in our first Parents, that it is entred into the Spirit of this world, into a strange lodging, and hath forsaken the Divine Light, wherein it was an Angel and Childe of God: therefore it must goe forth againe out of the Spirit of the Starres and Elements, and [passe] in a *New Birth*, into the Life of God.

17. But because that was not possible for the soule to doe, therefore the Life of God came to us out of Love and Grace into the Flesh, and tooke our humane soule againe in it into the Divine Life in the power of the Light, that we might here be able to presse into the same life to God in a New Birth. For as we went wholly with the soule of *Adam* out from the life of God; (for the children of *Adam* have inherited [all] from their Parents soule, being sprung wholly [from them] as from a Tree) so also hath the life of God in Christ regenerated us againe, so that we *can* enter againe in the life of Christ into the life of God. And thus now, our soule standeth in the Band of the Eternall Originall, infected with the Spirit of this world, and captivated by the wrath of the originall, in the life
of

of the eternall fire, viz. in the *Eternall Nature* ; therefore we must every one of us by our selves , presse with our soule in the life of Christ, to God , into the *New Regeneration* in the Life and Spirit of Christ : and here no hypocrisie, appearing holinesse, or any meritorious works will availe any thing, for the poore soule can *no other way be helped*, except it enter into it selfe (in a new created will) with stedfast earnest purpose and resolution, into the Life of Christ : and then it will be received with very great & Glory by God and his children, in the second Principle ; and the noble precious Treasure (viz. the Light of the Eternall Life) will be given to it, which enlighteneth the source, [or property] of the soule in the first Principle, wherein it standeth substantially with its Essences for ever, and turneth the anguish into love, and the rising and burning own property, into an humble lovely mirth in meeke joy.

Or, honour.

18. And thus the soule is a joyfull habitation in the Divine Life, as if I should liken it to a kindled Light, when the wicke of the Candle burneth, and casteth a pleasant light, [or shineth bright] and hath no paine in the shining, but a lightsome pleasantnesse, and yet the wicke continueth burning : yet you must understand, that there is in the burning wicke no paine or woe, but that there is onely a cause of the glance of life ; for no fire is comparable to the *Divine* [fire] .

19. For, the Divine Nature, out of which the Divine fire of life burneth, is ^h filled with the *Love of God* , so that the light of God maketh another Principle in it selfe , wherein Nature is not ⁱ felt, for it is the end of Nature : therefore the soule cannot comprehend in its own Essences, the light of God to possesse it. For the soule is a fire in the *Eternall Nature*, and doth not reach the end of Nature : for it continueth in Nature, as a creature created out of the *Eternall Nature*, which yet hath no comprehensibility : but is a Spirit in a *seven-fold forme* : whereas yet in the Originality there is *not seven*, but onely *four formes* knowne, which uphold the Eternall Band, and those [four] are the source [or property] in the Anguish, wherein ^k the Eternall consisteth : and thereout the *other* formes are wholly generated, wherein God and the Kingdome of Heaven consisteth, and in the four formes the Anguish and Torment consisteth, if they are singly alone, and therein we understand Hell-fire [to consist,] and the Eternall wrath of God: and although we do not know the Originality of the Essence of God, yet we know the *Eternall* ^l Birth which never had any beginning. And seeing it had no beginning, therefore it is the same this day, that ever it was from Eternity : and therefore we may well comprehend what we see and know this day, in the Light of God.

^h Inspired or infected.

ⁱ Or, perceived.

^k That which is Eternall.

^l Geniture.

20. None ought to account us ignorant, because God hath given

^m Beeing or
substance.

us to know his own ^m Essence, which we cannot nor must not deny, upon paine of the losse of the *Divine Light*, and of our eternall salvation, for it is impossible for any man to have it, except it be given him out of Grace in the Love of God : and when that is given to a Man, then that soule standeth in the knowledge in the Wonders of God ; which [soule] then speaketh not of things strange and asfarre of, but of the things wherein it standeth, and of it selfe : for it becometh seeing in the Light of God, so that it *can know* it selfe.

21. Now that this can be, consider, that the *Essences* of the soule stand in the *Originall* in the *first Principle*, and that the *Divine Light* shineth in it selfe, and maketh the *second Principle*, and so there are two of *them* ; and the soule seeth into the high knowledge of the light of the *Second Principle*, which shineth in it : why then should it not speake of its native Countrey wherein it liveth : and how wilt thou mad world (in the *third Principle* in the Spirit [or wisdom] of the Starres and Elements) forbid that to it, whereas thou art blinde as to God, and lyest captivated in the *Eternall Wrath*, in the source [or property] of the *Originall*.

22. Now seeing it is so : we will therefore set downe the *Ground of the Eternall Band*, to be a looking Glasse for him that desireth to see : though it be true indeed, that he cannot learne it of *us*, unlesse he himselfe enter into the *New Birth into the life of Christ*, that the *Divine Light* it selfe may shine in him, or else ⁿ wee are but as a *Historie* to him, and shall not be understood by him.

ⁿ That which is
here written
will be but as a
Historie with-
out understand-
ing of the my-
sterious Wis-
dome couched
under it.

^o Astringent or
attractive.

23. But when wee speake of the source [or *Originall*] of the fire, and of its kindling (wee meane, concerning the *Fire of Life*) wee know for certaine, that in its *Originall* before the kindling of the fire, it consists onely in two formes, and hath but one Mother, which is ^o harsh and draweth to her, and yet there is nothing in her selfe, but a willing of the *Eternall Father* in the *Eternall Nature* which he hath appointed in himselfe to reveale, and to declare his wonders.

^p Or, to Create
the Wonders.

^q Or, a vacuum.

24. Now that Will is *Eternall*, and is not stirred up by any thing but by it selfe : and if that were not, all were nothing ; neither darknesse nor light : therefore seeing there is somewhat, it must needs be the *Eternall Will* ; and that is astringent and desirous ^p of the *Wonders* of the *Creation*. Therefore seeing there is a *Desire*, the *Desire* attracteth to it selfe, and that which is attracted in the *Desire* maketh the Will full, so that the *Desire* is fulfilled : for the Will is as thinne [or empty] as ^q a *Nothing*, and that which is attracted into the Will maketh the Will thick [or grosse and full] and that is its *Darknesse* : and the *Eternall Desire* standeth in the *Darknesse*.

25. Now

25. Now when the Will in the Desire doth attract, that attracting is a sting ['puncture or Goade] of the stirring ; for the Will is thinne as a Nothing, and is quiet and still, as [if it were] Nothing : but the Will being an Eternall Desiring, therefore it attracteth to it selfe Eternally : and having nothing to attract, it attracteth *it selfe*, and impregnateth [or filleth] it selfe, and so the Nothing cometh to be a Darknesse, and the attracting maketh the sting of the first Essences, so that there is a stirring and originall of *Mobilitee*.

† Pricking or
spurring to
Motion.

‡ Is the spurre
to the beginning
of the beeing of
a thing.

26. Now the Will cannot endure the attracting and impregnation, for it would be free, and yet cannot, because it is Desirous ; and seeing it cannot be free, it entreth with the attracting into it selfe, and taketh [or conceiveth] in it selfe *another Will*, which is, to goe out from the Darknesse into it selfe, and that other conceived Will is *the Eternall Minde*, and entreth into it selfe as a sudden flash [of lightning] and dissipateth the Darknesse, and goeth forth into it selfe, and dwelleth in it selfe, and maketh to it selfe *another* [or second) Principle of another Quality [source or condition], for the sting of the stirring remaineth in the Darknesse.

27. Therefore now we should speake of the formes of the soure [or astringent] dark Nature. For wee understand that the Darknesse hath a longing after the Light, which eternally standeth before it, but in *another Principle*.

† Or, is presented to it.

28. For, the two Formes, the soure and the bitter stinging, are the Originall of *All* things, and the Eternall Will is the Mother [or Matrix] wherein they are Generated : and wee are to know that the ^u sourenesse alwayes attracteth with the conception of the Will, and that *attracting* is the stinging of the stirring, which the ^x sourenesse cannot well endure : for the attracting sourenesse desireth the soure strong *shutting up* in Death, and the stinging bitternesse is the *Opener*, and yet it were a nothing in it selfe without the Will.

u Astringency or
attracting.

x Or, harshness.

29. Now when the sourenesse attracteth so strongly, it *cannot endure* the stinging, *viz.* the sourenesses own attracting ; but stirreth much more, and the sourenesses may not endure the stirring neither, for it desireth the still *Death*. And thus it is a Chaine and Band, which ever maketh it selfe, and hath no [other] *Maker*.

30. Now these entring into one another, so swiftly, like a sudden thought, the sting would faine get out from the sourenesse but cannot ; for the sourenesse generateth and maintaineth it : and not being able to get the upper hand, [or get loose] it turneth round like a wheele, and so breaketh asunder the attracted sourenesse, and maketh a continuall ^y hurliburly and mixture, in which the ^z breaking or woe doth consist, yet there is no feeling heere, but [they are] onely *Formes of Nature* : for it is no ^a Materiall, but [it is] the

y Or, stirring up
and downe.

z Corrupting.

a Materia.

Originall of the Spirit or Eternall Nature, in the Eternall Will.

21. For the soure desiring, attracteth and maketh penetration, and the bitternesse breaketh it asunder in the turning wheele, and so there ariseth *multiplicity* of Essences, and it is as it were a furiousnesse, or as I may say in a similitude, a *Confusion* of the Eternall Mobility, a cause of the Essences: and this the Eternall Will must suffer [to be] in it selfe, and therefore it conceiveth or taketh to it selfe *another Will*, to flie out from this wheele, and yet cannot doe it, for it is its own substance; and seeing it cannot, and yet cannot leave its eternall desire and longing, it holdeth and attracteth to it selfe; so that the Essences are continually generated, and yet (without the desiring) they are nothing; and thus the whole forme standeth in the ^b noise, and is called *M A R.*: and seeing the Will cannot be free, it falleth into a great *anguish*, to speake according to Mans understanding, that the Reader may comprehend the sense and depth of it.

^b Or, sound.

32. For the Will is the conception, and that which is conceived in the Will is its Darknesse, and the desiring is the Essence, and the contrary will is the wheele of the multiplicity of Essences, so that they are numberlesse, but the multitude is according to the *Mobility*. These two formes are the Eternall Essences, and the Eternall Band, which maketh it selfe, and cannot doe otherwise.

33. For the vast infinite space, desireth narrownesse and inclosure [or comprehension] wherein it may manifest it selfe, for else in the wide stillnesse, there would be no manifestation: therefore there must be an *attraction* and inclosing, out of which the *manifestation* appeareth: and therefore also, there must be a contrary Will; for a transparent and quiet will, is as nothing, and generateth nothing: but if a Will must Generate, then it must be in *somewhat*, wherein it may forme, and may generate in that thing: for nothing, is nothing but a *stillnesse* without any stirring; where there is neither darknesse nor light, neither life nor death.

34. Now since wee cleerly perceive, that *there is* both light and darknesse, and moreover an eternall stirring and forming, which is *not onely* in the place of this world as farre as our senses reach, but without end and number, where the Angelicall world shineth cleerly, and yet not in the inclosure of the Darknesse; therefore wee should raise our ^c thoughts towards the Angelicall world, *which yet is not without this place* [of this world]; but it is in *another Property*, and in the Eternall Light, and yet there could be no Light except there were a *Genetrix* [or *Matrix* to bring it forth].

^c Or, senses.

35. Now if it shine out of the *Genetrix* [or *Matrix*], then it must come forth out of the *Genetrix*. For the *Genetrix* is a Darknesse, and yet that were nothing neicher, if the Eternall Word (which ^d maketh

^d maketh the Eternall Will) were not there. And in the making ^d Attract, or creating, is the Birth of the Eternall Beeing. Of which John frame, or faith; *In the beginning was the Word, which was in the beginning with Create. God, all things were made by it, and without it was nothing made that was made.*

36. Consider heere my beloved Minde, whence Light and Darknesse cometh, also joy and heavinesse : love and hate : as also the Kingdome of Heaven, and the Kingdome of Hell, good and evill, life, and the shutting up in death.

37. Thou sayest, God hath created it ; very well : but why art thou blinde, and dost not acknowledge it, whereas thou art ind ^d the similitude of God ? Why speakest thou more of God then thou knowest and is revealed or manifested to thee ? Wherefore dost thou make ^e Lawes concerning the will of God, of which thou knowest nothing, seeing thou doest not know Him ? Or why dost thou shut up thy life in death, whereas thou mightest well live, and know God who dwelleth in thee ? for thou hearest it also from St. John, that all things are made by the Word.

• Cannons and Ordinances.

38. Seeing then, God is the Word which hath made all things, he must therefore be in all things : for a Spirit is not a made thing but a generated thing in it selfe, which hath the Centre of its Birth in it selfe, or else it would be corruptible : therefore now the Centre must stand in the Eternall Maker, or else it were transitorie : for there is nothing from Eternity but the Word, and the Word was God : and therefore it must needs be its own Eternall Maker of it selfe ; and it selfe must expresse it selfe as a Word out of it selfe, as out of its own Maker.

39. For where there is a Word, there also is a speaker to speake it. Now since it is the Father that speaketh it, and the Word which is spoken out of the Centre of the Father is the Sonne thereof : and seeing the Father in his Centre calleth himselfe a Consuming Fire, and yet the Sonne (the Word) is a Light of Love, humility, meeknesse, purity, and holinesse, and that the Father of the Word is so also called and acknowledged throughout the holy Scripture, therefore wee should consider the 'source of the Fire in the Centre of the Father, seeing the Father and the Word is one, and yet in two [distinct] formes : and that also the Wrath and the Anger, together with the Abyffe of Hell standeth in the Centre of the Father.

^f Quality, or property.

40. For St. John saith ; *Of and through it are all things, and without it was nothing made* : for when the Word desired to make [or create], and the Father through the Word : then there was no Matter for him to make it of : for All was [as it were] nothing, neither Good nor Evill, neither Light nor Darknesse, but the Centre stood there : for the Will is his Heart, Sonne, and Word, which onely is the Eternall

nall Beeing, and the *Band* which maketh it selfe, and yet the Deity may *not* thus be comprehended, because a Beeing affordeth a [distinct difference or] divisibility, and appeareth in *two* Principles.

8 Comments,
Sermons, or
Glosses upon the
Scriptures.

41. Therefore wee will lay before you the Ground, as wee certainly know it: and our purpose in writing is to the end, that you might see, *how blinde* you are, and how without knowledge you meddle, when you make such huge & *Expositions* of the Writings of the *Saints*, about the Essence and Will of God, and yet know him *not*.

Wicked.

42. You persecute, despise, and disgrace one another, you raise warres, uproares and Tumults, and make *desolate* Countries and Nations, about [what is] the true knowledge of God and his will, and yet you are as blinde as a stone concerning God: you doe *not* know your own selves, and yet you are so furiously mad that you contend about [your knowing of] God, who is the maker, preserver, and upholder of all things; who is the *Centre* in all things: so also you strive about his Light, which yet did never appeare in wrath and malice or wickednesse: but in friendly meek humility and in love, his Centre *springeth up*: and you are so furious and mad, and yet suppose that you have it upon your *Tongue* in your ^h malicious contention: you have it *not*: but you have meerly the history of the *Saints*, who have had the light shining forth out of their *Centre*: and therefore *they have spoken from the Holy Ghost*, which proceedeth out of the Light. But you take their words, and the Centre of your Heart is fast shut, you run galloping in the foure Formes of wickednesse or malice, [viz. in *Pride, Covetousnesse, Envy, and Anger*].

43. Therefore I will shew you the Ground, of the *two Eternall Principles* [that spring] out of one *Centre*, that you might yet see, how you run on in the *Kingdome* of the Devill; to try whether you will yet turne and leave off your pride, and enter into your selfe, and so you might attaine the Highest Eternall Good.

Or, a Fancy.

* Learne or
finde all things
experimentally.

44. Therefore I will shew you, what wee are in soule and body, also what God, Heaven and Hell are; doe not take it to be a ⁱ fiction, [opinion or conceit], for it demonstrates it selfe in *all things*, there is nothing so small, but it stands manifest therein, and doe not blindfold your selves in your base pride, in your conceitednesse, but search the Ground of *Nature*, and then you shall ^k understand all things: and doe not run on so furiously upon the bare *letter* of the *Historie*, doe not make Lawes according to your own conceits and opinions so blindly, by which you persecute [vex and prosecute] one another, in this you are blinder then the Heathens.

45. Search after the Heart, and after the Spirit of the *Scriptures*, that it might be borne in you, and that you might open the *Centre* of

of the Love of God; and so you might know God, and *rightly* speake of him. For from the History *none* should take upon him to be a Master, or call himselfe a knower of the Essence of God, but from the Holy Ghost, which appeareth in *another Principle* (in the Centre of Mans life) unto those that seeke it in true earnestnesse, as we are commanded by Christ to knock and seeke for it of his Father (*viz.* in the Centre of the life) with true earnest desirous humility, and *wee shall finde it.*

46. For none can know or rightly seeke or finde God his Lord, without the Holy Ghost, which springeth forth from the Heart of the humble seeker, and enlighteneth the Minde, so that the¹ senses are enlightened, and the desire is turned to God, that person only findeth the deare Virgin *the wisdom of God*, which leadeth in the right way, and bringeth to the fresh waters of Eternall life, and quickneth the soule, and so the *New Body* groweth on the soule, in Christ; of which wee will hereafter following, write according to its high and precious worth.

¹ Inward senses
or thoughts.

47. Wee advise the seeking Reader that loveth God, to consider concerning God: and that he doe not collect in his minde and thoughts, and seeke for the pure Deity *onely aloft* above the Starres dwelling there only in Heaven, thinking that he doth rule and governe only by his Spirit and power in this world, as the *Sunne* standeth aloft in the Deepe, and worketh by his beames all over the whole world: no.

48. The pure Deity is in all places, and all corners, and present every where all over: the *Birth* of the holy Trinity in one Essence is every where: and the Angelicall world reacheth to every part, where ever you can thinke, even in the midst of the Earth, Stones, and Rocks: as also *Hell* and the Kingdome of Gods wrath, is *every where* all over.


49. For the severe Kingdome in the Anger of the Darknesse, is in the *Centre*, and keepeth its Source and Dominion in the Darknesse: and the Deity goeth forth (in the *Centre*,) in it selfe, and maketh a habitation [of joy] in it selfe, but unsearchably or incomprehensibly to the Darknesse, because it openeth *another Principle*: for the Eternall Word is the Eternall Will, and a cause of the Eternall Nature: and *the Eternall Nature* is the Eternall Father, wherein all things are created by the Word, you must understand, in the Eternall Nature. And if the Eternall Will, did not create in it selfe [another or] a *second Will*, to goe forth, (as a shining light flameth forth from a Candle, and departeth not away from the Candle) the Father would be *alone*, and be only an austere Darknesse: also this world (*viz.* the *Third Principle*) could not have been created.

50. But

50. But the Father containeth in him the Eternall Nature in his own Essence, and is the Eternall Will it selfe, and generateth out of himselfe [another or] a second Will, which, in the first Eternall Will (which is the Father) openeth the Principle of the Light, in which, the Father (with the Eternall Essences , in his Eternall Originall Will) becometh amiable, friendly, milde, pure and Gentle : and so the Father is *not* in the source [or quality] of Darknesse : for the recomprehended Will (which goeth forth out of the Centre, and dispelleth the Darknesse) is his Heart, and dwelleth in it selfe, and enlighteneth the Father, [or is the glance and light or lustre of the Father] , and that will is the Word of the Eternall Father, which is generated out of the Eternall Essences : and is rightly another Person : for he dwelleth in the Fathers Essences [or Essentiall powers] in himselfe, and is the *Light of the Father*, and this Word (or Will) hath created all things, (understand, out of the Essences of the Father) for it [the Word] is the *Eternall Omnipotency*, because it cannot be comprehended by the Eternall Essences, for it breaketh asunder the Eternall Essences , and dwelleth in it selfe, and shineth out of the Essences, and yet it cannot depart from the Essences, as little as the glance or light departeth from the fire.

The Second Chapter.

a Begettesse,
pregnant Mother
or womb
of the Conception
of the
Birth.

1.  Eeing wee have mentioned such a ground to you, wee will shew you further the ground of the ^a Genetrix [or Matrix] for wee see it cleerly in this world, in the Dominion of the Elements : (and yet much more in our selves, in our Minds, whence the senses [or thoughts] arise, whereby they walk, converse, and direct all their Actions :) that there is a Genetrix, which doth afford so much : and if there be a Genetrix, then there must be a Centre or Circle of life, wherein the Genetrix hath its Dominion : for the nothing doth *not* move nor stirre, but if there be a stirring, that moveth every life, that must not be a strange, [or Heterogene] thing, because it is in every thing that things own spirit and life ; as well in the vegetive and insensitive as in the sensitive living [things] .

2. And let not the dissemblers and hypocrites mis-leade you, who are meere Book-learned in the Historie, and boast and vapour with strange Languages, and would be respected for it, whereas they understand them *not* in the least : they understand not *their* Mother Tongue, if they understood that right (together with the Spirits of the Letters) then they would know Nature therein.

3. It

3. It is meere Pride, that forbiddeth you to search or seeke, that you should not finde, and that (the Pride) with her crowned [or cornered] Cap may domineere (like a proud woman), over the Wonders of God: for so the *Devill* would have it; that he might not be knowne: they are more blinde then the simple Laity.

4. If you desire to seeke, then knock, that the *right* doore may be opened for you, and seeke in the *fear* and the *love* of God, and you shall finde well enough, let not the calumnies of the proud divert you: For if the right doore be opened to you, then you shall see how very blinde^b they are: their pride hath blinded the *whole world*, so that every one looketh meerly at their eloquency, [brave Language, or good expressions] and upon their [severall] strange Languages, and thinke they understand very well. Thus they domineere over Mens soules, whereas their knowing is altogether doubtfull, as may be seene by their *Disputations* and *Contentions*.

^b Those that call themselves the Clergie, or Divines.

5. Therefore I say still, none should trust their soule with such hypocrites and dissembling men: for the soule standeth not in this world, but in the *Originall* of the Essence of all Essences, and it is in the *Centre of the Eternall Band*, wherein God, and the Kingdome of Heaven and Hell standeth, and if it [the soule] attaineth the love of God in the *Light*, (which dwelleth in the *Ground* of the soule) it may well see the *Eternall Nature*, as also, God, and the Kingdome of Heaven, and of Hell: if it doe not suffer it selfe to be blinded: it is not hard or difficult: it is but to goe about the new Birth, or *Regeneration* out of the *Darknesse* into the *Light*; without which you cannot reach the *Depth* in the *Centre*.

6. And now if we will speak of the *Centre*, or the *Circle of the Life*, wee must consider the *Genetrix* [or *Matrix*], which is the *Centre*, and the *Essence of all Essences*. All things are Generated out of the *Centre*, and out of that which is Generated all things are created which are in Being. And wee have cleared to you the *Ground*, how the *Eternall Word* was in the beginning (as in the *Centre*) and the *Word* is Gods, and the *Eternall Will* is that *Word*. For the *Eternall God* hath that will in him, and that is his heart, and in that recomprehended will (in the *Eternall Father* of all things) the *Eternall Deity* hath its Name *G O D*.

7. For wee cannot say, that God hath a Maker, as also the Will hath no Maker; for he maketh himselfe from Eternity to Eternity continually, whereas it is not a making neither, but an *Eternall Generation*. The *Word* in the *Father*, and the *Spirit* which goeth forth from the *Power*, is the *Life* of the *Deity*.

^c Or, Birth.

8. But now wee see that the *Mark* standeth in the *Centre*: for God is also an *Angry Zealous* or *Jealous God*, and a *consuming Fire*; and in that source [or quality] standeth the *Abyss* of *Hell*, the an-

^d Venome or the
corruption.

^e Fiercenesse or
stinging sharp-
nesse.

ger and malice of all the Devils, as also the ^d Poyson of all Creatures: and it is found, that without poyson and ^e eagarnesse there is no Life: and from thence ariseth all contrariety and strife: and it is found, that the strongest and most eager, is the most usefull and profitable: for it *maketh* all things, and is the *onely* cause of all mobility and life.

9 For as is mentioned before; The Eternall Word (*viz.* the Eternall Will of the Father) is the Creator of all things, and the Eternall Father, is the *Beeing* of the Will, out of which the Word hath created all things. Now the Essences are the beeing which *causeth* the Will: for heere you must understand, that there are two Wills in one Beeing, and they cause *two Principles*: One is the Love and the other is the Anger or the Source [or property] of Wrath. The *first* Will is not called God, but Nature: the *second* Will is called A and O, the beginning and the End from Eternity to Eternity: and in the first Will, Nature could not be manifest, the second Will [it is, that] maketh Nature manifest, for the second Will is the vertue in the strength, and the one would be *nothing* without the other.

10. Seeing then, that the Will of the Father in the Eternity, is the first, therefore also he is the *first* Person in the Ternary, *viz.* the *Centre* it selfe. So now the Will or the Centre is, to desire to Generate the Word or Heart: for it is nothing else, and it can be called nothing else, but the *desiring* in the Will.

11. Thus we search in a deep sence in the Minde: and do finde, that the desiring is eager and *attractive*: for it is the strong might: not in one point onely, but every where all over, contracting the wideness into narrowness, to manifest it selfe [therein]. For else there would be nothing in the whole Deepe, and there would appeare nothing, but all would be still and quiet.

12. But now the desiring *attracteth*, and yet it hath nothing there but it selfe: and that which is attracted is the impregnation of the desiring, and maketh the desire *full*, and yet is nothing but a darknesse, for that which is attracted is thicker then the will, and therefore it is the darknesse of the thin Will.

13. For the will is as thin [or empty] as [if it were] *nothing*, and very still and quiet: but the desiring maketh it *full*, and the going forth in the desiring is the *Essences*, *viz.* a sting of sensibility, (which is against the sensibility) which the desiring also cannot endure, but attracteth the more vehemently to it, and so the sting or puncture is the greater, and rageth *against* the attracting, and yet cannot get out of it, for the desiring *generateth* it, and yet cannot endure it, for it is such an Enmity as [is between] heate and cold.

14. And

14. And so the desiring, which in it selfe is an earnest longing, by its longing doth *awaken* such a raging (which doth so sting in that will) that the longing becometh very soure and strongly attracting, that it might *hold* the sting fast, whereby the sting as a stirring life, affordeth mobility, in which the longing attaineth the first crack [or shreek] of trembling, from whence ariseth a contrarious *Anguish* : for in the Anguish of the longing (in the hard attracting) is caused a *sharp coldnesse*: and the attraction is eager, bitter and stinging, so that it affordeth a terrible strong *Power*, which the sting cannot endure, but would faine breake away, and yet it cannot : For its own *Mother* that generateth it, holdeth it, and so being it cannot get away upwards, it runneth round like a *wheele*, and breaketh asunder the contraction, from whence the *Essences* of multiplicity doe arise.

15. And this is the *right Centre* : for in the wheele doth exist the nature of Mobility and of the *Essences* : and it is a *Band* of the Spirit, though without ^f feeling or understanding : but in this Forme it is onely called, the Centre : for it is the Circle of life, which the desiring hath shut up, out of the still widenesse, into narrownesse : although it is not comprehensible, but every where *meerly spirit and forme of Nature*.

^f Or, perception.

16. Seeing then that the Raver maketh such a stinging bitter wheele (in the sharp cold) therefore the Centre is so terrible like a great Anguish, where the life is continually broken, [or destroyed] and by the *Essences* is also *built* [againe] in such a manner, and is like to Life and Death.

17. The *Phylosophers* and high ^g knowers of *Nature*, write, that Nature consisteth in three things, viz. in ^h *Sulphur*, *Mercurie*, and *Salt*, which is very right : but the simple will understand nothing therein : and although the apprehension of it was open to the wise [so that they understood it] yet at this present time, *very few* understand the Centre, but they have it in the *Historie*, as also [they have] the *Divinity* or *Theologie* from the mouth of the *Apostles*, which at present is also no other then a *Historie*, without the power and the living Spirit, (which was among the *Apostles*) as is cleerly testified by their contentious disputations, lip-labour and *dead Letter* [in their Teachings] .

^g Naturalists.

^h 金 砂 土

18. Now seeing wee have through the Divine Grace attained the *Light*, and are able to know the Centre, which is the *Birth* of our life : wee have power to demonstrate it, and shew what is comprized and understood in the three words, *Sulphur*, *Mercurie*, and *Salt* : not that we thereby despise the ignorant blindnesse : but as a Christian wee would willingly afford and shew them the *Light*. And although our speech seemeth simple, yet our knowledge, meaning, and

and apprehension is very Deepe : none should be offended at the simple speech : as if wee had ~~not~~ the deepe apprehension. Let him but reade it with a true earnestnesse, and consider seriously of it, *in the feare of God*, and he *shall* finde well enough what Spirits childe wee are, in this writing, but wee would have him faithfully warned, concerning the scorers and hypocrites.

19. As is mentioned concerning the *Sulphur*, the Centre is and may very well be called *PHUR* : but if the Light be generated, the light that shineth out of the *PHUR* is called *SUL*, for it is the *soule* thereof. And as I say of the dark Centre, wherein the Divine Light is generated, the same I say also of Nature : though indeed they are one : but wee must so speake : that wee might bring it into the thoughts of the Reader, that he might *incline* his minde to the Light, and *so attaine it*.

¹Or, *Thoughts*.

20. For the ~~two~~ Formes : *viz.* sharp cold : and bitter stinging, which are generated by the longing in the Eternall Will ; they *hold* the Centre, and make the wheele of the *Essences*, whence the ¹senses, as also perception and mobility continually arise Eternally.

21. Now these two formes are in very great and terrible anguish, in themselves, *without* the other formes that are generated out of them. For the attracting sharp sourenesse is like to *hard* stones, and the sting of the attracting is the breaker of the astringency : and so it is like a wheele, and may well be called *PHUR* : as the Language of Nature in that syllable *doth declare*.

22. Therefore though the two formes enter so terribly in themselves into the *Will*, and hold the Will in the darknesse, yet the will cannot be *captivated*, for its own propriety is to be *meek* and quiet, and that propriety it *cannot* loose in the two Formes, for it is incomprehensible ; and yet it must be *in* the two Formes, and dwelleth in the sting, and is the flash thereof : for the two Formes are darke in themselves, but the Will is not [*so*], for it is free in it selfe : but the two Formes take it into their property : for it is their *Father*, and it sharpeneth it selfe in their properties, so that it shineth as a flash [*of lightning*] .

23. For the soure astringency maketh *dark* ; and the bitter sting (in the wheele) *dissipate*th the Darknesse : and so the liberty of the still will *shineth* in the wheele in the whirring as a flash [*of lightning*] : for the will so sharpeneth it selfe from the soure astringency, that it becometh very *strong*, for it is as when steele and a stone are knocked one against another to strike fire.

^k Extra naturam.

24. For there is understood to be in the Fire, *two things* ; *viz.* the liberty ^k without Nature, and the soure strongnesse of Nature ; as you have an Example in a *stone*, out of which you strike Fire. For when you strike upon the *sharp* of the stone, the bitter sting of Nature

ture sharpeneth it selfe, and is ^l stirred in the highest Degree. For Nature is dissipated or ⁿ broken asunder in the sharpnesse, so that the liberty shineth as a flash [of lightning] : and that you may heere see to be true: for as soone as the liberty shineth, it consumeth the Darknesse, and thence it cometh, that the sharpnesse of God the Father is a consuming Fire. For as soone as the flash in the sharpnesse seizeth on any thing that is essentiall, it consumeth it instantly, so that there is no nature more left.

^l Vexed or
angred.

ⁿ Shivered to
pieces.

25. And the cause of the flash going out so suddenly, is that the sharpnesse cannot retaine it: for the flash is free from Nature, and is onely seene in the breaking.

26. And wee give you to understand, that this liberty without the Nature, is God the Father: and the Nature is thus generated in him, so that he is Omnipotent over Nature, even as the minde of Man is above the senses; for it hath all one Originall, as wee will shew you hereafter following.

27. Further concerning the Birth of Nature, wee give you to understand this by way of similitude: When the flash shineth thus in the soure anguish, then there is a very great crack, which the sourenesse captivateth, and terrifieth much more, for its dark propriety in the soure Death is killed in a moment, so that it looseth its soure propriety and sinketh back, and can no more attract so strongly; and then the flash goeth directly through the sting of the raging of the whirring wheele: where the sting must spread forth on each side, and the flash goeth through the midst; and so the wheele cometh to be a Crosse, and can no more whirle about, but standeth shivering in the sharp Might of the Will of the Eternall Liberty, which is God the Father.

28. And now when the strong sourenesse hath captivated the flash of the Liberty, that it looseth its propriety; then the fourth forme (viz. the Salt-Spirit) is generated: for the sterne harshnesse, becometh pliant from the fire and the crack; and yet retaineth the sharpnesse: and so this forme is like a sharp Water-Spirit: and the flash (viz. the crack) is the third forme, and maketh in it selfe in the soure killed-anguish, a Brimstone-Spirit.

29. For if the sterne sourenesse looseth its first dry propriety, it must be soft, and yet it cannot, for it is terribly sharp: and heere is the ⁿ Mark of the Eternall Death: for the desire out of the free will, cannot attract so any more: for it standeth in the anguish of the Crack, and yet retaineth its propriety in the attracting.

ⁿ Mark, Butt,
Goale, or limit.

30. For every anguish hath a desire to goe forth from the source [or paine]: and it is the naturall right of the anguish to expell from it selfe, and yet it cannot, but the paine is thereby more stirred and greater: as may be understood in a raging swelling sore, where the Member

° Or, humours.

Member in the ° Essences laboureth to be ridde of the paine, and by the labouring of the Essences the sore becometh bigger, and the source (in the Brimstone-Spirit) is swelled up : and the more the ° Essences strive, the greater is the wheele of the Anguish.

31. Thus I propose *Nature* to you, to be considered of, which if you consider it *well*, cannot be spoken against : for it appeareth in all things, and it hath its Birth just so. And *Nature* standeth thus in *four* *Formes*.

P Or, sourenesse,
tartnesse, or
astringency.

32. *First*, in a soure and strong attracting, which is called P *Harsh-*
nesse, and maketh in it selfe sharp coldnesse.

° Or, (purre.

33. And then *secondly*, the attracting is its ° *sting*, which rageth in the sourenesse, and breaketh the hardnesse, and maketh the wheele of the innumerable Essences, wherein the *Wonders* are generated.

34. But the flash of the Liberty of the Eternall Will, which sharpeneth it selfe in the sourenesse, and turneth to *consuming Fire*, breaketh its wheele, wherein as a flash it penetrateth through in a moment, and terrifieth its Mother, the sourenesse, which looseth her hard propriety, and is changed into a sharp nature like *Salt*; and in this sharpnesse, the sting also looseth its own right and becometh bitter : for it hath in it *two* *Formes*, *viz.* the raging, and also the flash of the Fire, which are like Brimstone, and it is the might of the *kindling* of the Fire, for the source [or property] of the Fire standeth therein.

35. Understand us right thus : the flash of fire out of the sharpnesse maketh the *third* forme in Nature : for it maketh in the sourenesse, and out of the Rager (the bitter sting in the tart anguish) a Brimstone Spirit, wherein the *flash* standeth, and is the soule (or the Eternall Life) of the *four* *Formes*. For the anguish maketh in it selfe *again*e a desire to flie out from the anguish, and yet there is *nothing* that can flie away, but so it is in the *Centre*, and is called the Centre no more.

36. The *fourth* Forme is the changing of the hard sourenesse, *viz.* the Crack of the flash : The dark hardnesse perceiving that it is feeble, and as [it were] dead and overcome, and is then turned into *SAL* : and yet retaineth the propriety of the soure attracting.

37. Thus the *four* *Formes* of Nature, are no more called the *Centre*, though indeed they have the Centre in them, and in their Originall, but [are called] *Sulphur*, *Mercurius*, and *Sal*. For the Brimstone-Spirit is the Soule of the *four* *Formes* : for it hath the fire in it, and the anguish in it maketh *another* Will so that the *four* *Formes* have an Eternall will in them which is their *own* : for that will is to flie aloft out of the *four* *Formes*, *above* Nature, and to

° Kindle the
Fire in Nature.

° kindle Nature in the Fire, and so to be in a horrible might, as may be

be [discerned and] considered in the Devills, who live in such a Will as this, as wee shall shew afterward.

38. Thus understand us rightly, what the *Wisemen* of old have understood by the three words, *Sulphur*, *Mercurius*, and *Sal*: though they all could not apprehend the high Light; yet they understood it well enough in the light of this world, *viz* in the third Principle, all which ha h one and the same understanding and meaning; only they *understood not* the three Principles: or else they *had known* God; and so they remained in the light of this world as Heathens with their understanding. For they have found the *soule* of the *four* *Formes* in the light of the vertue of the Sun: only], and the *second Principle* was no further revealed to them.

Or, Philosophers.

39. There the soule standeth in the Eternall Band, and there, in the Crosse of Nature, out of the Originall Eternall Will, is the *Eternall Word* Generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day: but the Time discovereth it, where it standeth as a Banner: of which [shall be spoken] in its place.

To be seene. ?

40. And deepe confiderate Reason hath very cleerly in our description, what *Sulphur*, *Mercurius*, and *Sal* are: for *S U L* is the soule, and is a Brimstone-Spirit, which hath the flash of fire with all *Formes* in it: but if the power and light of the Sunne doe operate therein (seeing the soule standeth in flesh and bloud) the Sunne with its friendly beames, maketh out of the soure Salt-Spirit, an Oyle, and kindleth the Fire: and so the Brimstone-Spirit burneth, and is a *Light* in the *Essences*: and out of the anxious Will cometh the Minde: and out of the wheele of the *Essences* come the thoughts: for the vertue of the Sunne hath also the Minde, so that it doth not stand in the Anguish, but rejoyceth in the vertue of the Light.

41. Thus *S U L* is the soule: in an hearb it is the Oyle, and in Man also, according to the Spirit of *this* world in the third Principle, which is *continually* generated out of the anguish of the Will, in the Minde, and the Brimstone-Worme is the Spirit, which hath the Fire and burneth: *P H U R* is the soure wheele in it selfe which causeth that.

42. *Mercurius* comprehendeth all the *four* *Formes*, even as the life springeth up, and yet hath not its beginning in the Centre as the *P H U R* hath, but after the flash of fire, when the soure dark forme is terrified, where the hardnesse is turned into pliant sharpnesse, and where the second will (*viz* the will of Nature, which is called the Anguish) ariseth, there *Mercurius* hath its Originall. For *M E R* is the shivering wheele, very horrible, sharp, venomous, and hostile; which assimilate it thus in the sourenesse in the flash

flash of fire, where the soure wrathfull life *ariseth*. The syllable *CV* is the pressing out, of the *Anxious* will of the Minde, from Nature : which is climbing up, and *willeth* to be out aloft. *R I*, is the comprehension of the flash of Fire, which in *M E R* giveth a *cleere* Sound and Tune. For the flash maketh the tune, and it is the Salt-Spirit which ^u*soundeth*, and its forme [or quality] is gritty like sand, and herein arise noises, sounds, and voyces, and thus *CV* comprehendeth the flash, and so the pressure is as a *Winde* that thrusteth upwards, and giveth a Spirit to the flash, so that it liveth and *burneth*. Thus the syllable *VS* is called the burning Fire, which with the Spirit *continually* driveth it selfe forth : and the syllable *CV* presseth continually upon the flash.

^u Or, knocketh.

43. And the third word *S A L* is the Salt-Spirit ; because the auntient ^x *Philosophers* saw, how Nature is thus divided into many parts, and that every Forme of Nature hath a particular Matter in this world, as may be seene in the Earth : and that the Salt-Spirit especially is the *greatest* in corporeall ^y things, (for it preserveth the Body that it doth not decay) therefore they have rightly set downe this Gate onely ; which is the Mother of Nature. For out of *this* forme, in the Creation, Earth, stones, water, and all sorts of Mine-ralls, were made, yet with the *mixture* of the other Formes ; as you shall see hereafter : My beloved Reader, understand us thus according to our own sense, meaning, and apprehension.

^x *Philosophers*.

^y Or, *substances*.

44. The *four* Formes in *themselves* are the Anger and the Wrath of God in the Eternall Nature : and they are in themselves nothing else but such a source [or property] as standeth in the Darknesse, and is not materiall, but an Originality of the Spirit, without which there would be nothing.

45. For, the *four* Formes are the *cause* of all things, as you may perceive, that every life hath poyson, yea the poyson it selfe is the life : and therefore many creatures are so venomous, because they proceed from a poysonous Originall. And you must know, (though *these* be the *chiefe* causes of Nature) that Nature consisteth in very *many* more other Formes : for this maketh the wheele of the *Essences*, which maketh innumerable *Essences* : where every *Essence* is againe a Centre : so that a whole Birth of *cleane* another *Forme* may appeare.

46. Therefore the Power of God is unsearchable : and our writing is not to that end, that wee should search out the ground of the Deity in the Eternall Nature [and lay it before any] : no, that cannot be : but wee will *direct* the blinde the way that himselfe must goe : wee cannot goe with *his* *feete*, but (as a Christian) we would faine lead him, and impart to him what we have ; not out of boasting in our selves, but that wee might helpe to plant the great body [consisting]

[consisting] of the Members in Christ; of which wee will make mention hereafter: to which *end* these very high things are mentioned, that wee might shew you the right marke in the Originall: that *your selfe* might see, and learne to understand the course of the world, and how blinde *all* are concerning God, and what the cause and end of ^a it is.

^a The blindness of the world.

47. Wee tell you this, that you might rightly consider it; for, these *four* *Formes* are in all things: yet in this world (as in the third Principle) they are not understood [to be] in their ^a very eager Essences. For the *vertue* of the Sunne, in the Elements *tempereth* all things, so that the Essences stand not in such a wrathfull source [or property]; but are as a pleasant friendly life: as the Light out of the second Principle, (which is the Light out of the Word & Heart of God the Father) doth enlighten the *four* *Formes* in the Centre of the Angelicall Spirits, so that they are in their own Centre, friendly, lovely, and very pleasant.

^a Or, their utmost effect.

48. And you should well consider the *Fall of the Devills*, who have lost the Light of the Heart of God, and must now stand in the *four* *Formes* of the *Originall*, in such an anxious source [or condition] as was above mentioned.

49. Thus is the soule of Man also *together* out of this Eternall Band breathed into Man, and *enlightened* from the light of God: but in the fall of *Adam* it is gone out from the Eternall Light of the Heart of God, into the light of *this* world: and it hath now to expect (if it have not entered againe into the light of God, when the light of this world doth breake off from it) that it must then remaine in the *four* *Formes* (without the light) in the first *Birth* of the life, with the Devills.

50. For the *four* *Formes* (without the Eternall Light) are the Abyffe, the Anger of God, the Hell, and the horrible flash of fire in the wheele of ^b Corruption in the flying up of *Mercurie* [or the terrible cracking noyse]. *Their light* is in the Brimstone-Spirit, which they must awaken in themselves: *or else* their Spirit standeth in Eternall Darknesse, & its *living Forme* of the Abyffe is a Dominion of a severe [eager property or] source, which climeth up in the flash of Fire [willing to be] above God and the Kingdome of Heaven, and yet cannot reach, nor feele nor see them: for ^c it is a *Principle*, which comprehendeth neither this world nor the Angelicall world: and yet is *not severed*, [but is] in [one and the same] Place.

^b Or, breaking.

^c The Eternall Darknesse.

51. For wee offer to your consideration: that as wee Men with our [Earthly] eyes which wee have from this world, cannot see God and the Angells: which yet are every moment present to us, yes the *Deity it selfe* is in us, and yet wee are not able to compre-

D

hend

^d Set all our thoughts and resolutions upon God and Goodnesse.

hend it, except wee^d put our imagination and earnest will into God, and then God appeareth to us in the Will, and *fillet* the Minde; where wee feele God and see him with our eyes, [*viz.* the eyes of our Minde.]

52. So also if wee put our imagination and will into evill [and wickednesse], then we receive the source of Hell in the Wrath: and the Devill layeth *fast hold* on our very Heart in the Anger of God, yet wee see him not with these eyes, onely the *Minde* and poore soule in the Eternall source of the Originall, understand it and tremble at the Wrath: so that many a soule despaireth, and casteth it selfe into the source of the Originall, and driveth the body to death, by sword, the rope, or the water, that it may *thereby suddenly* be ridde of the torment, or source, in this life, which is from the Third Principle. For that soule standeth *between* the Kingdome of Heaven and the Kingdome of this world, in scorne, and *therefore* maketh hast to the Abyffe.

53. Also wee give you very *earnestly* to consider: that God did not create a peculiar Hell and place of Torment, on purpose to plague the Creatures, *viz.* Angells and Men; because *he is a God that willeth not Evill*, and doth himselfe forbid it: and hath therefore suffered his Heart to become Man, that he might redeeme Man out of the Eternall anguishing source [or torment] of the Abyffe, which endureth *for ever*.

54. And therefore as soone as the Devills went away from the light of God, and would domineere in the Might of the Fire, over the Meeknesse of the Heart of God, they were immediatly *in the same houre and moment* in the Abyffe of Hell, and were held by it: for there was no peculiar source [or place of Torment] made for them: but they remained without God, in the foure Formes of the Eternall Nature.

55. So also it is with the soules of Men, if they doe not attaine the Light of God; which yet with great longing standeth before the soule, and it is hidden in the very *ground* of the soule. And the soule is to doe no more, but put its will, (as a sprout out of the foure Formes) againe into the Light of God, where then it is *regenerated anew in the Will*, and in the Life of God.

56. Wee give the Courteous Reader to understand: that the [Hellish] creatures, which are the Devills and the damned soules, have *not onely* foure Formes in the Band of their life; but their Formes are infinite, like the thoughts of Men: and they *can* turne themselves into the Formes of all Creatures: but there are *onely* foure Formes *manifest* to them, as also in the Abyffe of Hell: but they may bring forth *every* forme out of the *Matrix*, except the light, the Fire is their right life, and the soure astringency of the Darknesse, is their right food.

57. For

57. For one Essence nourisheth the other, so that it is an Eternall Band: and so the Devills and damned soules are onely living Spirits in the * Essences of the Eternall Originall: out of which they are also created: for the *Matrix* is the originall *Genetrix*, which continually generateth it selfe out of the Eternall Will.

* Or, essentiall powers.

58. And in that respect, [or according to this forme or property] God calleth himselfe a *Zealous* [or *Jealous*] *Angry God*, and a *Consuming Fire*; for the fire of this Originall is consuming, for it is the Centre of the Eternall Band. Therefore if it be kindled in the foure sharpnesse, it consumeth all whatsoever appeareth *Essentially* in the foure Formes, (you must understand, all that which is not generated out of their source [or property,] for the Devills are from the same source or property, *it cannot consume them*, for they are crude [that is] without a body) as may be seene by the sacrifices of *Moses* and the Children of *Israel*, which the fire devoured, as also by *Eliab* and the two Captains over fifties, in that the fire of God twice devoured fiftie, when *Israel* was led in the source of the Father by the Word: [that is, when *Israel* was disobedient to the light and Word, and thereby were given up to the Wrath of God.]

59. And now I will further shew you the forme of the Deity, that you may search through the *Ground* of the Eternall Life, and learne to understand what the Eternall Good, and what the Eternall Evill is; as also that which is *Mortall* in this world: and that you may learne to search and *know the Will of the highest Good*: as also what God, Heaven, Hell, the Devill, and this world is, and what is to be done therein.

f Or, Transitory.

60. *John* the Evangelist writeth very well, also deeply and cleerly, that *in the beginning was the Word, and the Word was God, and all things were made by it*: for the Word revealeth the Deity, and generateth the Angelicall World [which is] a Principle in it selfe: which is to be understood as followeth.

61. The first Eternall Will is God the Father, and it is, to generate his Sonne, viz. his Word; not out of any thing else but out of himselfe: and wee have already informed you about the Essences, which are generated in the Will, and also how the will in the Essences is set in Darknesse, and how the Darknesse (in the wheele of the Anxiety) is broken asunder by the flash of fire, and how the will cometh to be in foure formes, whereas in the *Originall* all foure are but *one*, but in the flash of fire appeare in foure formes: as also how the flash of fire doth exist, in that the first will doth sharpen it selfe in the eager hardnesse, so that the *liberty* of the will shineth in the flash. Whereby wee have given you to understand, that the first will shineth in the flash of the fire, and is consuming by reason of the anxious sharpnesse, where the will continueth in the sharpnesse,

§ Which other
or second Will.

ness, and comprehendeth the *other Will in it selfe*, (understand in the Centre of the sharpnesse,) § which is, to goe out from the sharpnesse, and to dwell in it selfe in the Eternall Liberty without paine or source.

62. Therefore wee now also give you to understand; that the *other* re-comprehended Will, to goe out from the sharpnesse, *is free from Nature*, viz. from its wrathfulnesse: for it stands in the Centre, in it selfe, and retaineth all the vertue and forme of the [first] Centre, out of all Essences in it selfe: for it is the vertue and power of the *first will*, and is generated in the first will, and maketh (in the Liberty of the first will) a *Centre of an Out-birth* [or procreation], incomprehensible by the foure formes in the first will. And this other generated will in the first will, is the *Heart* of the first will, and is in the first will as a *Word*, which moveth in it selfe, and remaineth Eternally in the Birth of the first will; for it is his Sonne or Heart: and is severed [or distinct] from the first will in that it hath a *severall Centre in it selfe*.

63. Now the Father, viz. the first will, expresseth all things, by this word (as out of the Centre of the Liberty); and that which proceedeth from the Father by the Word (viz. the Spirit and power of the Father in the Word) formeth that which *is expressed*, after a spirituall manner, so that it appeareth as a Spirit.

64. For, in the foure *Matrix* (viz. in the *Fiat*) all is comprehended, and the Spirit of the Word formeth it in the *Centre* of that Essence, wherein the Father moveth and expresseth by the Word, so that it is and remaineth to be an Essence. For whatsoever is formed out of the Eternall, is Spirit, and is Eternall, as the Angells and soules of Men are.

65. But because it may happen that wee should be as one that is dumb to you, and hard to be understood, in this description, (for the understanding and apprehension of it is not in the *subtile* spirit of this outward world;) wee will therefore shew how *the other Three Heavenly Formes are Generated* [being together with the foure fore-mentioned formes, the seaven formes or Spirits of Nature] in which [three formes] especially, God, the Kingdome of Heaven, Paradise, and the Angelicall world is understood; to try whether it might be brought into the minde of the Reader.

66. You must not understand it, as if the Deity had a beginning, or were subject to any alteration, *no*; but I write in what manner it may be learnt and understood, *what the Divine Essence is*: for wee can bring no Angelicall words: and though wee could use them, yet they would appeare in this world no other then Creaturely, and *Earthly* to the earthly Minde. For wee are but a part of the whole, and cannot speake ^h the totall, but in part, which the Reader ought to consider.

h That which is
perfect.

67. For

67. For the Divine Minde in the Heart of God, that is onely totall [or perfect] but else there is nothing totall, for without that, all stand in the Essences, and God onely is *Free*, and nothing else: and therefore wee speake but in part, and comprehend the totall in the *Minde*: for wee have no tongue to expresse it: wee only bring the Reader to a Ladder, [he must goe up himselfe.]

Which reacheth to heaven.

68. If wee will *rightly* speake or write of God, wee must speake of the Light, and of the flame of Love: for therein is God rightly understood.

69. Wee cannot say, that the source of the fire is Light, we see it onely *shine* out of the Fire. Thus now wee have informed you concerning the Originall of the Fire, how it is generated in the wheele of the Essences, in the hard anxious sharpnesse, and receiveth its shining out of the Eternall Libertie, where the libertie is driven on in Nature, so that the libertie becometh a source [or propertie], *which is Fire*.

70. So also wee have mentioned, how the flash instantly presseth through the wheele of the Essences, and maketh a Crosse, and then the wheele of the Essences turneth round *no more*; but standeth wavering in the sound [of the crack], and all Essences receive their vertue and strength in the flash of the Crosse: for the flash presseth right through, and divideth the Essences of the wheele: and the Essences presse through ^{*} flatly upon the flash: for the flash is their Spirit, which in the soure astringency maketh a Brimstonie Forme.

^{*} *Squarely, Crossewise on each side.*

71. Thus the *birth* standeth square like a Crosse, and hath beneath, the Centre of the Birth, which driveth up the flash aloft, and so the whole Birth is as a sprout, where the *fire* driveth up, and the *Essences* hasten after the fire-Spirit, as their own spirit, which attracteth and desireth them, for they are its food and nourishment, and it is their life, and one is *not* without the other.

72. Now understand us concerning the Crack of the Fire, for it is horrible and consuming, and overcometh all the Formes of all the Essences: for as soone as the *twinkling* beginneth, all the formes of the Darknesse are consumed, and the dark soure astringency (*viz.* the sterne Death) trembleth at the life, and falleth back as dead and overcome, and of hard becometh feeble and weake; and so becometh heavy, as being impotent and not ¹ fix in it selfe; and ^{x x x} *thence* cometh weight in Nature. For the soure astringent *Matrix* becometh thin and light; and a Water-Spirit, from whence the Water is Generated.

¹ *Not able to subsist.*

73. And now this Crack of the soure astringency in the Dark Death, is a Crack of *Great Joy*, for of dark it becometh light: and *on* when the flash twinkleth in the soure astringency of the sting, the

the sting is terrified much more then its mother the soure astringency, and yet it is no hostile crack or terrifying ; but a very joyfull crack or terroure of exulting, that its *mother* is so thin, pliant, and soft, whereby the sting *looseth* its fiery propriety, and in the Liberty of the Eternall Will (in the Centre) becometh white, cleere, light, amiable, and joyfull ; and herewith springeth up *the fift forme of Nature*, viz. the friendly Love.

74. For there the flash desireth with great longing to have its *mother* for its food, and here is the true originall of *Life* ; for it is the kindling of the Light in the soure astringent *Matrix* , where the severe tartnesse is turned into meeknesse : and you should rightly understand it here, that it is not so, wholly in the Centre of its being ; but (as I may say in a similitude) it is as if Oyle were generated in the Meeknesse, out of which the Light shineth constantly and remaineth for ever, in which the flash looseth its propriety, and so out of its forme a shining and light is produced, wherein there is a ^m *distinct Centre*, out of which the Great Joy springeth up ; and yet the first foure formes keep their own Centre to themselves : For the Darknesse remaineth as an inclosed thing : *and the Light shineth in the Darknesse, and the Darknesse comprehendeth it not.*

Or, Severall.

75. Thus there are two Principles ; which are therefore two, because the Meeknesse existeth out of the first Eternall Will, which [Will] is free from the Matrix [or Nature] and is as thin as if it were nothing, and is still and quiet. Now that which is still and without a being in it selfe, that hath *no darknesse* in it ; but is meerly a still cleere light Joy, without Essence, and that is the Eternity which is without any thing, and is called God, above all other things : for there is nothing *Evill* in it, and it is *without* a Beeing.

76. Understand us thus ; God the Father is so in himselfe, but *without* a Name : for he is in himselfe the light cleere bright Eternity without a Beeing, if wee speake meerly of the Light of God.

77. But since he *will not* be without a Beeing, therefore wee consider his will, which he conceiveth in himselfe, out of nothing, but meerly out of and in himselfe ; and wee understand the desire [is] in his will, and [that] in the desire [there is] the Centre of the *Genetrix*, wherein the Beeing is Generated.

78. Now the Eternall *Genetrix* desireth nothing but the Word, which doth create, in the *Genetrix* : for the Eternall still and light Joy, *createth nothing*, but is meerly still and light ; for where there is no darknesse, there is meere light without alteration ; but the *Genetrix* in the desire maketh the attraction, so that there is a Darknesse, which is Eternall ; wherein Nature is Generated : as is mentioned before.

79. And now the Eternall *Genetrix*, in the first longing, desireth

reth the Liberty, (*viz.* God) and not the Darknesse, in it selfe: for he willeth not her, but the *Word*, which createth in the longing of the Genetrix: and yet there can be no Genetrix without the attracting, which impregnateth it selfe in the will, in which impregnation the Centre of the Nature doth consist: and there would be no *Word*, if there were no *Nature*.

80. For the *Word* taketh its originall in Nature: and wee heere give you highly and dearly to understand, that *two words* are Generated in Nature: *one* is the first Centre of the Genetrix, in the sterne Wrath, to expresse the strong might of the Mother of the first soure wrathfulnesse in the Fire: which is heere called the Nature of God the Father, which he thus generateth in his still Joy, in the conception of his will, without touching the Liberty of the Light.

81. And the *other Word*, [is that] which ⁿ he generateth out of Nature out of the Meeknesse, understand [that] wherein the Eternall Liberty of the Light is, which is called God, which is ^o out of Nature, and so the dark nature *disappeareth*, [which is] still in the fire of the sharpnesse, as is mentioned before, and yet the soure astringency (in its own dark propriety) is terrified, and looseth its eager propriety.

ⁿ God the Father.

^o Or, ariseth out of Nature.

82. For the flash maketh the dark stern Might *thin* againe, and so a sprout springeth up therein out of the innumerable Essences, and this is the vertue or power of the *second Centre*: for in this springing up there is a Love-desire, and the Eternall Light catcheth hold of the Liberty ^p without Nature, so that the Liberty ^p without Nature kindleth in this *Love*, and becometh a burning Light, wherein the Glance or *brighnesse* ariseth.

^p Extra Naturam.

83. For there is *no* Glance ^p without Nature, though indeed there is a *light* pleasant habitation: but the Glance ariseth first from the sharpnesse: and yet in the springing up of Love there is *no sharpnesse* that is perceptible, though indeed it is really; and so it is a Birth of Joy, and a right fulfilling of the first Will, which is Gods, which he putteth into desiring, and so Generateth Nature, and *out of Nature* [he generateth] the sprout [or word] of Love.

84. Thus the second Sprout (or Word) of Love dwelleth in the First Will, and is its right *fulfilling* which it ^q desireth: for it is meeke pleasant and friendly, and is the vertue and heart of the first Will, from whence the Eternall Desire continually ^r is *sprouting* and subsisting.

^q Or, wherein it is well pleased.

^r The Love.

^r Or, Expresseth its Essentiall Word.

85. And thus the Light breaketh open the Gates of Darknesse, and the loving Sprout [or second Word which is the heart of God] *springeth up* out of the Dark Nature, and dwelleth in the Eternall Stillnesse of the Father, and is called his Sonne: for the Father Generateth him out of his Eternall Will, and herein is the Glance [Lustre,

[Lustre, Glory, or Majesty] of the Father *manifested*, which otherwise (in the first Will in the Dark Nature) appeareth only in *Fire*; but in the second Centre, [it appeareth] in the Love in the Light; and here Love and Enmity ought to be considered, and how they oppose one another.

86. For Love is Death to Wrathfulness, and by its shining taketh away the Power of the Wrathfulness. And heere the Power of God in Love and Anger, is rightly to be considered.

87. But that the Love may thus be Generated, is caused by the first Will from the still habitation; for the still and cleere habitation, which is without a source, desireth no fierceness, and yet causeth fierceness: and if the fierceness were not, there would be no sharpness; and so the second Centre (of Love) would not be generated neither, out of which the *supernaturall* light shineth, where then the Name of God the Father and of God the Sonne existeth.

88. For if the Eternall Liberty did not Generate the Being of Nature, there would be no Father, but a meere nothing: but since it doth generate the Being of Nature, therefore the Generator whence it is Generated is called Father.

89. Thus the Light shineth in the Darknesse, and the Darknesse comprehendeth it not, as John saith, and thus Light and Darknesse are opposite one to another, and so the Light is Lord over the Darknesse: and it is an Eternall Band, where one would not be without the other: and heere we are rightly to consider the Enmity against the vertue of the Light of God, how each of them taketh its originall.

90. For, the Darknesse holdeth in its Centre, soure fierceness; stinging Anguish in the Brimstone-Spirit; woe in the flash of fire; great fire in the Breaking Wheele; ascending of the Essences in the flash of the Might of the fire: and yet there is no flying out, but it causeth such a will [of flying out, or flying away,] and that is a Spirit, and it is the Band of Nature, which God the Father Generateth in his Will, wherewith he manifesteth himselfe in the Eternall Stillnesse: whereas otherwise there would be nothing: and herein is God the Father (with his Might and fiery sharpness,) an angry Zealous Jealous God, and a Consuming Fire.

91. Let this be shewen you, O yee Philosophers; which (from the Counsell of God) is opened to you in the Seventh Seale: in *Ter-*
nario sancto.

92. Thus the fountaine of Love is a clasping and keeping in of the fierce wrathfulness, yea an overcoming of the fierce Might: for the Meeknesse taketh away the property of the fierce soure hard Might of the Fire; and the Light of the Meeknesse holdeth the Darknesse captive, and dwelleth in the Darknesse, [without being comprehended by the Darknesse.]

93. And

* The seventh
Seale is the
Holy Ternary.

93. And thus the fierce might *willeth nothing else* but the fiercenesse, and the ^ushutting in, of Death; for the fierce sourenesse is the shutter up in Death: and the Meeknesse *presseth forth* as a sprout, and groweth out of Death, and overcometh it: and maketh the Eternall Life, and turneth Enmity into Love.

^u Or, to shut up in Death.

94. Let this be a Light unto you, O ye *Theologists* [or Divines]: and consider the writings of the Saints better, and behold the Wonders of God with other Eyes. Consider what God is, in Love and Anger: and observe how *two Principles* stand open, where each is desiring; desist from the Naturall Wisdome of this world, and consider the Eternall Nature, and *so you shall finde God and the Kingdome of Heaven*. Your ^xLawes, will not doe it: if you would know God, another manner of Earnest [or Zeale] must be used [then to make Conclusions in Councells and Synods] you must *goe out from 7 Babel*, that you may attaine the Centre of the Sonne of God: and so you shall be *borne* [or Generated] in Meeknesse and in Love: and then you may feed the sheep of Christ: otherwise you are *Theeves* and *Murtherers*, and step into the Centre of the fierce Wrath, where you doe nothing else, but *devoure the sheepe of Christ*, with your blowing up of hellish Fire. O how falsly doe you deale against Love: how will you appeare: when the Sun riseth, and when you shall stand in the Light; it shall hereafter be set before your eyes.

^x Cannons and Ordinances.

⁷ From wrangling contentious disputation.

The Third Chapter.

1.



AND now if we will dwe into the blessed Birth of Love, and search how it is Generated, and where it hath its Originall; wee must search the Centre inwardly: and set the *Sixt forme of Nature* before us, viz. *Mercurie*, wherein the found [sound or noise is Generated: and so wee shall finde, (in the Generating of the Love,) the tune, sound, and song, as also the *five Senses*, Seeing, Hearing, Smelling, Tasting and Feeling; where- in the Life is understood; as also Paine and Torment, Joy and Love; desire to Good and desire to Evill; though in it selfe in nature nothing is to be rejected, [or is in vaine], both must be, else God would not be manifested, and all would be as a still *nothing*: and the whole Beeing is together in the Eternall God; none hath made or Generated any thing for him: he alone, in his Eternall Will (which

^a Pregnant mother or wombe that Generateth all things.

^b Beeing of all Beeings.

Ens Entium.

^c Groundlesse, or bottomlesse.

^d Barmhertzigkeit, Mercifulnesse.

^e Arcana.

^f The children of wisdom.

^g Ground or Foundation.

is himselfe) maketh the ^a Genetrix; he onely is the Eternall beginning, and compriseth the Centre to the Genetrix, which maketh the Eternall Mother of the Genetrix of the ^b Essence of all Essences.

2. For God hath no beginning, and there is nothing sooner then he [or before him], but his Word hath an ^c unsearchable beginning in him, and an Eternall ^c unsearchable end: which yet is not called End rightly, but Person, viz. the Heart of the Father: for it is Generated in the Eternall Centre, not as a Forme of the Centre (which belongeth to the Centre) but as a sprout of another Centre out of the first Eternall [Centre].

3. Therefore he is the Sonne of the First, and is rightly the flame of Love, and the Glance of the Father in the Eternall Will, and the second Mother [or Matrix] of the Genetrix, viz. the Angelicall World out of himselfe, is a Principle, which is called the ^d Mercy of God: out of which Centre goeth forth the Virgin of the Eternall Wisdom of God, by which God hath created this World, viz. the Third Principle, (with all Creatures and things) out of the First [Principle].

4. And wee would have the Reader faithfully warned, that he should not seeke our meaning in the Wisdom of this world, but in the Light of the Eternall Nature, whither wee would have him directed also, (viz. into the new Regeneration in the life of Christ), else wee are but dumb to him, and not to be understood: and without that [New Birth] he should leave these writings uncensured; or else he eateth the food of the first Centre; and his scorne will gnaw him in the Centre of his own life.

5. Wee will readily vouchsafe him the Light; and for that end this hand hath set downe the Deepe ^e Mysteries, not for any advantage that can be expected, but for the ^f Lillies sake, and for the sake of the Angelicall world.

6. Here marke exactly: you will see that which you have not seene since the heavy fall of Adam: and thereby consider what it signifieth, and what appeareth with it; and tread not in the footsteps of the proud Pharisees, who Crucified Christ, and remained blinde in the Day-light, or else the same will happen unto you.

7. And looke not upon the Hand of this Pen, it can do nothing; but upon the ^g Centre, out of which the light shineth: it shineth not onely out of this Hand, but in the whole world, as an opened Seale in the Eternall Centre: every one may apprehend it, it is not onely without him, but in him; and there is no more to be said, but to flie open, and spring with Jesus Christ, and put forth a flower out of this world into the Angelicall world: of which wee will heere speake, and shew you the Eternall Beeing.

8. Wee have shewed you above, the Birth of the foure formes of

of the Eternall Nature, and thereby have signified how they are Generated out of the Eternall unchangeable Will of the Liberty of God: where we have declared to you also how the Eternall Liberty without Nature is a still light habitation, yet without Glance [or Lustre] ; also how the Eternall Light Liberty, is sharpened in the soure hard fiercenesse, so that it appeareth as a flash of Fire, where then it dissipateth the Darknesse, and taketh away the power of the fiercenesse, and so getteth a consuming Glance, or fiery splendour, by reason of the terrible sharpnesse; where then the soure Matrix becometh an anxious Genetrix: and being feeble, (by the flashes taking away its power,) it becometh Essentiall: and the flash catcheth hold of its Essentiall Forme in the Anguish, (that is, the Brimstone-Spirit,) which is the body of the Flash, out of which it burneth and shineth.

9. And then [wee have shewen also] how the Wheele of the Essences, with the flash of the soure overcoming is^h upheld: and how the Centre is like that of aⁱ Crosse-wheele, and how all standeth in the sounding of the Essences, like a Sprout: where then the wheele driveth onely upwards: and therefore it is that the source of the Fire flieth upwards, for all the formes of Nature flie after the Fire; and the fire flieth from them; for it willeth to be free, being it is originally proceeded out of the Eternall Liberty, but yet it cannot be free, because Nature withholdeth it, by the sharpnesse, which subsisteth in Nature.

^h Or, preserved.



A wheele with
four spokes
a Crosse.

10. And then also wee have shewen you, how the Crack of the fire killeth the fierce property of the soure Matrix, whereby it is overcome, and falleth back; from whence cometh^a weight in Nature, and the matter of every thing. And then, how the flash in the overcoming ~~weaketh~~ [or looseth its strength] where then (in the Meeknesse) it is so terrified that it looseth its fiery property, and becometh cleere or bright, which is the shining of its light, where the Glance taketh its Originall. And how the Eternall still Liberty taketh the Glance as its own; and how the first Will is herein satisfied (according to its desire) with that which it would have in the Originall in its desire.

^a Or, Ponderosity.

11. And so when the first desire, (together with the Generated Essences,) is filled with the Glance of the Light, then all the Essences (which have ~~and hold~~ on the Light) stand in the first desiring will, and the will thereby becometh triumphant, and full of joy, that the emide of Light is generated in it: And heere the second Centre flieth open in the Joy, where the Love is the fire of the Centre, and the Love desire of the first will, attracteth the Joy, and the Light shineth out of the Joy: And so this precious Holy Birth remaineth upon the^m Crosse-wheele, where the Wheele of the Es-

ⁱ Its Centrall Fire.



ⁿ Or, in the
Centre of the
Crosse.

^o Or, Miracles.

^p The flowing
Essentiall
powers or
faculties.

^q It maketh its
own Centre
too.

^r Thoughts or
Constellations.

^t Or, inexpressible.

^u Or, Love.

^v Or, Noyse.

sences moveth ⁿ in the Crosse ; and the Joy (viz. the source of the Fire) flieth upward, and the Centre retaineth it.

12. And so there the *New-borne* Will goeth forth with power and Wonders ; and *establissheth* the first will of the Liberty of the Father, with the Centre of the Love-Birth of the Sonne : for this Birth is the Word of the Heart of the Father, which he speaketh out of his ^p Essences : and that which goeth forth out of the Love, is the Holy Spirit of the Word, which formeth the ^p Essences ; and this is together the Ternary in one Essence [or *Trinity in Unity*.]

13 And so now, when the Centre in the Word flieth open in the vertue of the Light out of the Love ; then one forme embraceth the other with very friendly desire : for the *first will* is desiring, and maketh the Centre, as is declared before concerning the Wrath, so also it is *heere with the Love* ^q ; and in stead of the striving contrary will, there is nothing herein but an embracing and acceptable relish ; For when the Wheele of the Essences is sounding, the first forme is Generated.

14. For the soudenesse retaineth its fierce might *well enough* in the sharpnesse of the Love ; but indeed it is very soft ; and in the *sixt forme* maketh voyces, tunes and sounds, so that in the sounding, the Essences *heare* one another : and with the Essences of the wheele in the assimulation [infection or mixture] they *taste* one another ; and in the desirous Love they *smell* one another : and with the breaking through of the source, they *feele* one another : and in the Light, they *see* one another : and so there is a living forme of the Spirit, which goeth forth as a life, in all formes, and it [the Spirit] is the stirring of the voyces in the Essences, which make the ^r *senses*, or *staates*.

15. Thus the true ^t insuperable Love-desire, *springeth up* in the first will which is called Father ; for in the Centre of the Sonne, out of the Fathers sharpnesse, the Glance is Generated, which is a very friendly desire, to *turne* the Wrath of the Father into Love : For when the Essences of the Father taste the meeknesse in the ^u Light, then they are all stirred ; and it is a meere lovely desire, pleasing relish, and friendly well doing ; and the forme *Mercurius* is indeed the Word : which in the dark Centre, is a poysonous woe and anguish ; but in the vertue of the Light it is the source of Joy : and affordeth voyces, tunes, and sounds, but not like the ^v sound in the Fire in the First Centre.

16. Thus my deare Minde that readest this, understand, and take our meaning right, and consider, what wee meane in this Description. Wee meane *not* two Gods, that are one against another, but one onely God in Ternary, or Trinity of Subsistence, in his Eternall Birth, or Geniture.

17. In the word *Ternarius*, is to be understood in the Language of Nature rightly the Divine Birth in the six formes in Nature, which are the six seales of God.

18. But when I say *Ternarius Sanctus*, then I have therein the number Three in *Seaven Formes*, wherein the Angelicall world is comprhended, which standeth in the seventh Birth. Not according to the [pronunciation of] the Latine Tongue, but according to the [pronunciation of] the Language of Nature, from whence all things have taken their Names, which our Philosophers in the Schooles of the Third Principle of this world, doe not understand; [but the Theosophers of the Schoole of Pentecost understand it well].

19. For when I speake of the Wrath and of the Anger of God, I meane not any thing that is without God; neither doe I meane thereby the pure Deity, which is unchangeable, and in Eternity is nothing else but Good; and is not Nature; but the Word is generated out of the Nature of the Father, as another or second sprout, which is not comprehended in Nature; and therefore it is even another Person, and yet is Generated out of the First.

20. Understand, that the first will which is without Nature, is free from Nature, but Nature is Generated in its desire: and now therefore the second will (which goeth forth out of the first, out of Nature as a proper Centre of its own,) is also free from Nature: for it dwelleth in the first Will, which is called Father, in the light Eternity, and it is the Glance [or brightnesse] power, strength, and beeing of the light Eternity; or else there would be therein, no beeing, but a light still habitation, without beeing or operation.

21. But since it would be manifested, it must needs create a will which is desirous, and yet there was nothing to be desired but the powerfull Word: and yet that was not in the still Eternity neither: and therefore the *seaven Formes* of the Eternall Nature must be Generated; which are the *seaven seales* of the Sonne of God, as the 7 Apocalyps witnesseth, and thence from Eternity the powerfull Word is Generated; which is the power and vertue, the heart, the life, and beeing of the still Eternity.

22. And since it is generated out of the seaven seales or Formes of Nature, therefore it is the Maker and Creatour of all things out of the beeing of Nature: for there is nothing else that can overpower the Nature, but onely the effectuall powerfull Word in the Light, that onely can overcome the Wrath. (Hee onely hath the Key that can open and breake the seaven Seales of the wrathfull Nature of the Father, and open the Booke of life, of him, that sitteth upon the Eterna'l Throne. Reade Apocalyps 1. it is just so.) For as soone as the wrath winckleth, that is a dissipating of the Darknesse; and taketh away the

x Wandel,
communion, or
conversation.

y The Revela-
tion of John.

*Mercifulnesse,
warm-hearted-
nesse.

power of the fierce wrathfull anguish; and is rightly called the mercy
[the *Barmhertzigkeit*] of God.

*Ability, or
Possibility.

23. For *Barm*, is the light twinckling in the Centre, out of the light Eternity; where the *Glimps* captivaterh the sterne hard soure or harsh bitter anguish, and terrifieth it with the Glimps, and takerh away the power of the fiercenesse, and turneth it into meeknesse: *Heriz* is the flash, that hath captivated the foure formes, where the Glimps of the Eternity is sharpened, and thence forward hath the foure formes in it, which [Glimps] moveth upon the Crosse in the Centre, and maketh another Centre in it selfe: *ig*, is the converting of the flash into the light of the Glance or Brightnesse, wherein the first and sixt forme are Generated, viz. the Love, and the Joy, wherein the *Potency of whole Nature doth consist: and without these two formes, Nature would be a wrathfull, harsh, and cruell Death: but the light maketh the Love, and also the desire of the sixt Forme; wherein consisteth, the life, with the understanding: *Keit*, is the Eternall Entrance, and the ascending over the Nature of the foure Formes; and an Eternall inhabiting of the still Eternity; and a satiating or fulfilling of the first will, which is called, Father.

24. Thus the second Birth is called the Sonne of God, the Word of God, the Power of God, the Love of God, the Life of God, the Wonder of God: and is it selfe the Essence that manifesteth every Essence [or thing].

*Or, Delight.

25. My beloved seeking Minde, I would willingly write it in thy Heart if I could. Behold! *all is but one onely God*; But you aske then, whence cometh *Evill*; therefore you have an information concerning that, in this high description: for you see in all Creatures, *evill*, poyson, and birternesse, as also *Love*, and *Desire: therefore consider now how Nature is such an earnest [or eager] thing.

26. But as the Heart of God allayeth the fiercenesse of the Father in his Nature, and maketh it *kindle* and friendly; so also doth the Light of the Sonne to all things in this world, which all hath its originall out of the Eternall Nature.

27. For if the fiercenesse were not Generated in the Eternall Will, there would be no Nature, also there would not in the Eternity, be generated any heart and power of God, but it would be an Eternall Stillnesse: But since the Eternity doth desire the Life, it cannot be generated any other way: and being it is thus generated, it is therefore most beloved, Eternally: and therefore the earnest strong Birth may not, nor cannot cease in all Eternity, in respect of the life, which is the Spirit of God.

28. Therefore behold thy selfe and all Creatures, and consider thy selfe, consider also Heaven and Hell in the anger and wrath of God: and thou shalt finde it *this*, and no otherwise. Though indeed

deed here we need an Angelicall Tongue, and thou an Angelicall
Light in the Minde, and then wee should well understand one ano-
ther; *this world apprehendeth it not.*

*Concerning the seaventh Forme of the
Eternall Nature.*

The Revealed Gate of the Essence of all Essences.

29. **M**Y beloved Reader, If you would understand the *High My-
series*, you need not first put on an *Academie* upon your
Nose, nor use any [such] *Speacles*, nor reade the Books of many
Artists and Schollers: for the High Mysteries are not to be sought
after, searched out, and found, *onely* in the High Schooles or Uni-
versities: whatsoever Reason seeketh in the Art of this world, *with-
out* the divine understanding; is vaine and fictitious, it findeth no-
thing but this world, and not halfe of that neither; it alwaies goeth
round about in seeking, and findeth in the end onely Pride and hy-
pocrisie in finding, *the Wisdome of the World.*

Or, Univer-
sity.

30. *Seeke* you nothing else but the Word and Heart of God,
(which is *Incarnate*, or become Man,) in the Cribbe amongst the
Oxen, in the Stable, in the dark Night: if you finde it, you finde
Christ (viz. *the Word in the Father*) together with the Father, Sonne,
and Holy Ghost: Moreover, the Eternall Nature, also the Angeli-
call World and Paradise: and then you will finde your Reason
(which hath so long led you reeling, as a drunken Man,) to be ve-
ry blinde. You need not breake your Minde with high thoughts, for
with such high phancies and conceits you will not finde the *Ground*:
doe but onely incline your Minde and Thoughts, with your whole
Reason into the Love and Mercy [*the Barmhertzigkeit*] of God, so
that you be borne out of the Word and Heart of God *in the Centre
of your life*, so that his light shine in the light of your life, that you
be one with him.

31. For *Jesús Christ* the Sonne of God, the Eternall Word in the
Father (who is the Glance, or Brightnesse, and the power of the
Light Eternity) must become Man, and be borne in you, if you
will know God: otherwise you are in the dark Stable, and goe about
groaping and feeling, and looke alwaies for Christ at the right hand
of God, supposing that he is a great way off, you cast your Minde
aloft above the Starres, and seeke God, *as the Sophisters teach you*,
who represent God, as one a farre off, in Heaven.

32. But as the Devill would (in his fiery source [or property]) *flye*
up above the Heart of God, and yet remaineth still in the foure
formes

formes in the Eternall Nature in the Darknesse, so it is also with blinde Reason, which sitteth in the dark, and seeketh God in the Darknesse.

33. If you would finde him, seeke him in his source or property, which is *every where*; all is full of God, and he shineth in the Darknesse; *God is in your dark Heart*; though in another Principle: knock and it shall be opened unto you, the Holy Spirit of God is the Key in the Centre: goe out from the desire of the Flesh, in a true earnest Repentance, and put all your will, reason, and thoughts into the Mercy [the *Barmhertzigkeit*] of God; and so the Word of God (*viz.* his beloved Heart) *will get a forme in you*: and then you stand before the Cribbe where *Jesus* is borne: and then incline your selfe towards the Child, and offer him your heart, and *Christ will be borne in you*.

34. And then you must first into *Jordan*: and the *Holy Ghost* will baptize you: and there the *Heaven* standeth open to you, and the *Holy Ghost* hovereth over you: but you must into the *Wildernesse*, and be *Tempted of the Devill* (understand it right: the Devill will make attempts upon you, and will often leade you into the *Wildernesse* of the world, and passe before thy soule into thy *fleshy Heart*, and barre it up.) And then great Earnestnesse is required, to breake asunder the Centre of the Devill: you shall many times *not see Christ*, the Devill will deny him to you, [insinuating] that he is not become Man in you: for you stand thus, as a Light in the Centre, begirt with Darknesse, and you are a Sprout in the Light of God, [sprung] out of the dark sterne Nature.

35. Therefore consider; looke to it; and stand fast; as *Christ* did: Doe not as *Adam* did, who suffered himselfe to be brought into *lust*, by the spirit of this world, and brought us into the fleshy Darknesse.

36. You must with *Christ*, be persecuted, scorned, and contemned, if you will ^dmove in the Wonders of God: and if you continue in him, he continueth in you: and then you may seeke what you will, you will finde whatsoever you desire: else you seeke in the Deity in vaine; and when you have brought things to the highest, you finde onely that which is in this world. Take this, that is set downe for warning, and so you will seeke, finde and know, that which is hereafter written, concerning the seaven Seales of God and of the Lamb.

37. But because wee may be hardly understood by the Reader ((though very easily understood, by those that are Borne of God) and our intention being no other then to shew the way to the blinde: * therefore we will shew you the Revelation of *John* (which is the Revelation of *Jesus Christ*) with the Seaven Spirits, and seaven Seales of God: wherein the whole Deity (in the Humanity) hath

^d Or, Doe Miracles.

* Note.

hath revealed it selfe ; and together with the Person of the Wisdome, hath shewen the Essence of the Number Three in *Ternario Sancto* : whereby the Deity is seene not onely in *Ternario*, but also in the Angelicall world.

38. And those that be borne of God, will here have their eyes *rightly* opened : therefore let none be *wilfully* blinde : for the time cometh, and is already, wherein the *seaven Seales* are broken open, and the *Booke* of him that sitteth upon the Throne is opened, which the *Lamb* of the House of *Israel* hath broken open, which was slaine, and liveth Eternally.

39. And although hitherto the *Revelation* hath continued sealed, and hath not been understood in the ground, by any Man; yet none should conceive and thinke, that such a thing hath been in the *power* of Man ; for it is the Revelation of God, and it hath *Seaven Seales*, which were sealed up, *till the anger of God was accomplished* : and they are the *seaven Spirits* of God the Father ; as is mentioned before, concerning the formes of the Birth of the Eternall Nature which is Gods.

40. And now this world with all that belong to it, as well as Man, is *created* as an Out-birth, out of the Eternall Nature ; understand, out of the *seaven Seales* of the Eternall Nature : and God hath created this world for no other cause, but that he would in his Eternall Wisdome, *manifest the Wonders*, which are in the Eternall Nature ; for they must come to Essence, and appeare in the light, to his joy, honour, and glory : not onely in *this time* of Secrefie, [or hidden mysteriousnesse,] but *after this Time* also.

41. For this Time [from the beginning of the world to the end] is as the soyle, [or ground,] and is the *Seaventh* Seale of the Eternall Nature, wherein the *six Seales*, with their Powers and Wonders disclose themselves, and *powre* forth their wrath : from whence were Generated and found out, in this world, the Naturall Wisdome, voyces, thunders, and strife : wherein men have *alwayes sought* the Heart of God, and yet *found* the Wonders, out of which have arisen, strife and *compulsion* [of conscience], where one Seale hath been opened after another : but humane Reason hath not understood the *powers* of the Seales.

^f Or, force and warres.

42. For when, after the Times of the Apostles, men departed from the true Love and Humility towards God, and *sought* after Wisdome for their *own Ends* ; and made of the Kingdome of Christ, a Kingdome of Pompe, Might, and the Glory of this world ; then the *Candlesticks* withdrew from *these men*, that is, went (in the Fathers Nature) into the *Seaven Seales* of God, and forsooke the *seaven Golden Candlesticks*, the *seaven Seales* of the Heart of God, which are the *seaven Seales* of the Lamb, which shine *bright* out of

^g Went a whoring after their own Inventions.

^a The seaven
Seales.

¹ That which
the Thunders
declare.

^{*} Beeing or
substance.

the Fathers Nature ; for^b they were in the hand of the Sonne of God, who was become Man : as may be discerned by the *Image* in the *Revelation*, that the Man *Jesus Christ*, hath *seaven Starres* in his hand, and standeth between the *seaven Golden Candlesticks*.

43. The seaven Starres are the seaven Spirits of God the Father, which are *hidden seales* ; as I have shewen you before, how one forme is continually generated from another ; and that one forme would not be without the other ; and yet one Seale openeth it selfe after another, and they have the *seaven Thunders*, whose ¹speech is sealed up, for they are in the Centre of the Spirit, but the seaven Seales are in the *Essence* : [or in the Centre of the *Corporeity* :] for they are manifested through the humanity of Christ, therefore the Spirit of God demonstrateth them in the forme of Seaven Golden Candlesticks, and they give light in the Father out of the Centre of the Sonne.

44. For you see, that there is a *Glassie Sea* before the Throne of the Ancient [of Dayes] who is God the Father, and the Sea is the seaventh seale, but opened and not sealed ; for therein standeth the Angelicall World : but the six seales are the Birth of the Eternall Nature, which are Generated in the first Will of the Father, out of which the Heart or Word of God is from Eternity continually generated, as a peculiar Centre of its own, in the Centre of the seaven Spirits of God ; and although the seaventh seale also, is in the Father, and belongeth to the Centre ; yet it is brought to ^{*} *Essence*, by the Word, for therein consisteth the Angelicall world.

45. Therefore my beloved Reader, thou art to know, that whatsoever is written or spoken of God is *Spirit* ; for God is *Spirit* ; but in himselfe should not be manifest, except the seaven Formes make him manifest : and therein the Creation of the Angelicall world, is brought to passe ; and is called *Ternarius Sanctus* : for the number Three [or Trinity] is incomprehensible ; but the Word, maketh the *Glassie Sea*, wherein the comprehensibility is understood : and it is clearely represented to you, in the figure of the *Image*, in the *Revelations*.

46. For you see, that the *Image* standeth in the midst of the seaven *Candlesticks*, which are the seaven Spirits of the Deity ; and it hath seaven *Starres* in its right hand, which are also the seaven Spirits of the Deity in the Centre of the Father, and the Word hath them in his power, in that it changeth the fiercenesse and consumingnesse, into a meeke habitation in the *Glassie Sea*, wherein Gods Light of the Word, shineth out of the Word : and then the seaven Spirits of God, stand in the Centre of the Word, in forme like unto seaven burning Torches : and hereby the Deity is portrayed unto you, in the *Image* in the *Revelations*.

47. And wee give you also to understand further, (as is mentioned

ned above,) that the Word, (or Heart of the Father, in its *seaven shining Spirits*, is in the Father, (in the Centre of the Father) as his Heart ; and hath the *seaven Starres* (viz. the *seaven Formes* of the *Eternall Nature*) under its power, and therefore the Image hath them in its Hand.

48. But since all things (that should come to have an Essence) must come forth out of the Fathers Nature, and wee know also that *Moses* witnesseth as much, that God the Father made all things by the ¹ Word *Fiat*, as by the Word spoken, and the speaking stood in the *Fiat* ; and the *Fiat* is the soure *Matrix* in the first will of the Father, which comprehendeth and holdeth the Nature, which the Spirit (that is *Generated ex Mercurio*) formeth, which is the Spirit of God. And since all Creatures stand in the Father, and that he is therefore called Father, being a father of every thing ; as also wee Men are his Children ; and yet wee with *Adam*, being departed from the vertue of the ^m *seaven* Spirit of the Word, and with our Imagination are gone into the *Out-birth* of the Father, viz. into the Spirit of this world, which cloatheth us with corruptible flesh and bloud, and holdeth us captive ; therefore wee are now in the vertue or power of the *seaven Starres*, or *seaven Spirits*, of the Fathers Nature, which bring their Wonders in us, to the Light.

¹ *Verbum Fiat.*

^m *Alias seaven Spirits.*

49. For wee are the ⁿ Representation of the Deity, in which the Spirit of God openeth his Wonders : and be you rightly informed, God the Father, hath begotten us againe in *Christ*, that wee should with our Imaginations, enter againe into the Word, viz. into the Centre of the light flaming Heart, that the *Holy Ghost* might proceed from us againe with power and ^o workes of Wonder, as may be seene by the *Apostles* of *Christ*.

ⁿ *Expresse Image, Similitude, Resemblance, Pourtraiture or Type.*
^o *Miracles.*

50. But since wee have suffered our selves to be held, by the *seaven fierce Spirits* of the Fathers Nature, out of his Centre ; and are not with our *Immanuel*, gone forth from our own reason and knowledge, and pressed in to the life of *Christ*, that the Word in us might ^p become *Man* ; therefore also all the fix Spirits of the wrathfull Nature, have shewen their Might and Wonders in us, and have let us goe astray in *Babel*, so that wee have not walked in the Love of the Word, in the Life of *Christ* ; but after our own Inventions in a forged hypocriticall seeming holy conceit, about the Will of God : and have not walked in the Spirit of *Christ*, but in Pride.

^p *Be incarnate.*

51. And because the Seekers (in the Fathers Nature) have found out Arts, therefore they have troden simple Humility under-foote : and because, in their own Inventions, they have departed from the Heart of God, and so have erected an *Earthly* Kingdome for their voluptuousnesse : therefore all the fix Spirits of Wrath, have justly produced their effect upon them.

52. For though the Heart of God, hath sounded a Trumpet with a Spirit out of its Centre, and called upon people to *Repent*, yet they had alwayes rather take delight in their tender *flesh* [and delicate life] and had rather follow the Devill, who hath alwayes from the Anger of God sounded a Trumpet contrary to it, [viz. contrary to Repentance] and hath stirred up *Warres and bloud-shedding*, of which the *Revelation* testifieth in a Figure : And the Spirit of God hath therefore declared the *Revelation*, as a cleere Glasse.

¶ Or employ our thoughts, purposes, and endeavours in the same things.

¶ Or, Incarnate.

× × ×

¶ Verbum Dei.

¶ Verbum Dei.

53. And mark what the Angel said ; *Seale what the Seaven Thunders have spoken*. The voices of the seaven Thunders out of the sterne Essences, would be well enough *bidden* from us, if we did not put our Imagination into them and *open them* in us : for in the Centre of the Sonne (in the Meeke Love) they are not manifested or revealed.

54. But being the Word, or Heart of God, is become Man, and that in him it hath assumed a humane soule, to bring us againe out of the *wrathfull Nature*, into the Glasse Sea, viz. into the Angelicall world, to the wonders of the seaven Golden Candlesticks ; and because wee yet lay *hidden* in the seaven Seales of the Father ; therefore the Word of God, with its assumed humanity, must enter againe into the sterne *Matrix*, into the sharpnesse of Death and of the Anger : And there the Man Christ hath broken the seaven Seales in the soule of Man.

55. For the Word of God, or the Heart of God, which became Man, and the humane soule, which out of the seaven Spirits of God was breathed into Man, from the Spirit *Mercurius*, (that is, the Spirit of the seaven Seales, which in the Word, is called the *Holy Ghost*, and yet from the Centre of the Father, [is called] the Spirit *Mercurius*, viz. out of the sharp Essences, out of the fiery wheele, as is mentioned before ; but in the Out-birth of the Father, through the Meeknesse of the Love in the Word ; in this world, viz. in the third Centre is called *Aire* ;) hath broken the fierce might in the Centre of the soule.

56. For, when the soule of Adam went forth out of the Word, and entred into the *Third Centre*, (viz. into the Spirit of this world) then the Centre of the soule was Eternally Sealed up in the *Matrix* of the Wrath, in the seaven Formes of the wrathfull Nature of the Father : and there was none in heaven, in the Glasse Sea, nor in this world, that was able to breake open these seaven Seales : there was nothing else in the soule but the Eternall Death in the horrible Anguish, and in the Darknesse.

57. And there the *Mercy* [or *Barmhertzigkeit*] brake forth out of the Heart of the Father, and entred into the humane soule, and brake

brake the seaven Seales of the fierce wrath, and kindled the Light (which over-cometh the Death and the Anger) in the soule.

58. Not that the soule was *rent out* from the Fathers Effences, as if it were no more in the seaven Spirits of Nature; no, that cannot be; all standeth, in the seaven Spirits of the Fathers Nature, yea even the Heart of God, it selfe [standeth therein]; onely, the seales of Death in the fierce wrath, are *broke open*, by the Light of the Heart of God, in the Centre of the humane soule.

59. For which, wee thank God the Father in *Christ Jesus*, who became Man, and Regenerated us in him to the Light, and Redeemed us from the fierce wrathfull source [or torment] in the zeale of the Anger, in Eternity.

60. But because wee Men did not acknowledge such great grace and light, neither did esteeme it, but were pleased with the *flesh of Adam and the lust of this world*, (and though indeed wee saw, that God, in the Man Christ, as also in his Disciples, and in all those that earnestly clave to him, in the New Regeneration did great Wonders and Miracles; yet wee our selves put away our *Candlestick*, and lived in hypocrisie, and in our own seeming holinesse, and in tyranny, and persecuted Christ) therefore he *left us* also sealed up, so that wee knew his Light no more, but wee sought out for our selves, wayes to God, and would by our own contrived opinions, come to God. The Kingdome of *this world* was ² more acceptable to us, then the Kingdome of God: wee practiced before him nothing but *hypocrisie*, and our heart was far from him: Therefore wee must also in the Nature of the Father, remaine under the seales, till the Spirit *Mercurius* [that is, the wrathfull spirit in the Anger of God, according to which God calleth himselfe a *Consuming Fire*] hath manifested all its Wonders in us.

▪ Accept or embrace.

2 Pleased us better.

61. And the *Revelation* sheweth very cleerly, how the Spirit *Mercurius* hath opened one Seale after ano her, and hath powred forth all plagues and abominations ⁷ in us, and hath brought forth meere contention, warres and malice, meere cunning crafty subtilty, deceit, and falshood, with wonders and powers in us; as indeed he very finely pourtrayeth us, as an abominable *Beast*, like a *Dragon with seaven Heads and ten Hornes*, and upon his Hornes ten *Crownes*, and our formall demure ² Spirituality, sitteth aloft upon the Dragon, finely and stately trimmed and adorned with a Crowne.

7 Upon or amongst us.

62. And there you may behold your selfe, you faire Bride upon the Dragon, doe but see what you ride upon: is that *Christs Ass* in lowlinesse, or is it the Devill from the Abyss? your own authority and the climbing up of your *Tyrannicall Power*, (which you your selfe have erected) is your *Beast*; in that you have set up a wicked com-

2 Clergy, Ministry, or such as have received Ordination: and are therefore called Divines, & Preachers.

pulsion,

pulsion, forcing and oppressing of poore people ; and have lived onely in Pompe, State and Pride : your spirituall Heart is the beautifull glistring *Bride* upon the *Beast*.

63. Behold, I must tell it you ! behold your selfe you dainty *Bride*, full of abominations and desolations ; since you *account* your selfe so faire : behold, what have you built ? Great glistering *Houses of Stone*, into which you enter, and there practice *whoredome*, hypocrisie and dissimulation : you give God fine words, and your heart hangeth to the *Dragon* : you devoure the fat of the Earth, and your Hypocrites must fall downe before your *Beast* and *Dragon*, viz. your tyrannicall Power, and worship you, or else your *Dragon* will devoure them : whatsoever you ^a set up must be *accounted* Divine.

^a Ordaine,
Preach,
Teach, or
Direct.

64. O how finely are you deciphered : doe but behold your selfe, it is *high time* : doe you not see, how the *Angel* throweth you, together with the *Dragon* into the *Abyss*, into the *Lake of [Fire and] Brimstone* ; or doe you not know your selfe yet ?

65. Doe you not know, that we must be borne of God, in *Christ*, and live in the conversation of *Jesus Christ* ? Doe you not know that the *Word* is become *Man* ? Wee must be new-borne in *Christ*, that so the soule may be a *Member of Christ* : wee must all be generated out of one body, which is *Christ* ; or else wee cannot behold the seaven *Candlesticks [or Lights]* of God in us.

^b *Jus Divinum.*

66. To what purpose doe you so much play the Hypocrites with your *seeming holinesse* ; why doe you usurp ^b *Divine power* in your *seeming holinesse* ; you have it *not*, you have nothing else but the power of the *Dragon*, your Antichristian *Idol* : if you desire to have ^b *Divine Power*, you must be (in the life of *Christ*) in God, and so you receive *Divine Power*, to worke in those who lift up their heart to *Christ* in God ; there you have the *Keys of the Kingdome of Heaven* in the Angelicall world.

67. Your *Lawes*, *Councells*, *Decrees*, *Cannons*, and your singular *Articles* or *Opinions* are but meere deceit : the *Spirit of Christ* in God, *will not be bound* to any *Lawes*. Whatsoever you teach concerning your own *Power* in *Heaven*, which you appropriate and usurpe to your selves (without the *New Birth* in *Christ*) is all false and lyes, and the power thereof belongeth to the *Dragon* [or your own power consisteth in the *Tyranny of Rulers*] .

68. None have any *Power* in God, except he be borne of God in *Christ Jesus*, and such a one can open the seaven seales to the inclined heart (which inclineth it selfe to God in *Christ Jesus*,) by his voyce and word (which soundeth from God,) and can sound the *Trumpet* into the desiring Minde.

69. Therefore behold your selfe in the *Revelation*, in that Representation or Image of your riding upon the *Dragon*. How bravely ride

ride you on Earth, as the Dragon, the old Devill doth in the seaven Seales, (which would alwayes ride over the heart of God in the might of the Fire, and yet remaineth *sealed up* in the seaven Seales, in the dark Abyſſe of the Eternity in the originall of Nature, in the wrathfull *Matrix*,) and so you ride also.

70. And though the seales in the soule of Man, *are broken in the Death of Christ* ; yet the Anger of God, with the Spirit of this world hath sealed you up, and driveth you on, that it may accomplish all its wonders in you.

71. Behold you proud Whore upon the Beast ! what have you sought after, since the Times of the *Apostles*, who walked in the life of Christ, and not according to the lust of the fierce Spirit in the originall of Nature, as you doe ; behold your brave Kingdome that you have erected in the world, in which you goe about to compell men to turne away from God, and to reverence and *worship* your Lawes.

72. Christ *c* worshipped his Father ; his soule pressed *in verbum Domini*, into the Word of the Lord, *in the seaven Golden Candlesticks*, which are the burning Love-Spirit of the Heart of God, in the Father, in the still Eternity ; there in the source of the Father, Christ wrought great *d* Wonders : for he opened the seales of the hidden Mystery, and *did drive the uncleane Spirits out of the* wrathfull source of the *soules*, and sounded with his Word in the Centre of the poore captive soules, so that they stirred all Seales, and in the life of Christ pressed in to God : and there the Devill could not dwell, for he is a Spirit of Darknesse, and wee will hereafter shew him to be. *c* Or, *prayed to.* *d* *Miracles.*

73. But you *take* and usurp the Kingdome and power of Christ, with faire hypocrisie and *deceit* : where are your Wonders, while you make Divine Lawes, onely for your worldly honour and *deceit*, onely that you might rule, *over silver and gold, and the soules of Men ?*

74. O you Babylonish Whore ! you are shee of whom the Prophets have spoken, who have prophesied (in the hidden seales) of the Wonders, which were hidden in the Eternall Nature, in you the Wonders are brought to Light : But you spoile the Tree of Life, therefore you must goe into the Lake which burneth with Brimstone : and therefore the Spirit saith in the *Revelation* ; *Goe out of her my People, that you be not partakers of her source [plagues or Torment]*.

75. Now since you are growne forth of your selfe, in the fierce Might of the Anger of God, and are a devourer, and have *e* set up the Wonders of God, in pride, for the honour of your Beast ; therefore the seales in you are *f* sealed up, till the time that the Anger hath shewne its Might upon you, and that you devour your selfe. *e* Or, *used.* *f* Or, *hidden to you.*

76. For

76. For you have despised the Angels founding of the Trumpet, and persecuted those that were sent from God : you esteeme your belly God, and glory most of all, and love flattery.

77. The Bride of the Beast saith : I am your God, set mee upon you, ride on how you will : I will cry aloud and say ; the fatnesse of the Earth is yours , and men shall worship you in mee ; feare and horreur be upon all those that disesteeme us ; Thus I ride over the bended knees, and over the soules of Men, where can there be such a Kingdome as wee have ? [for wee are exalted more then Princes and Kings, and wee are honoured and revered by them, and placed above them] .

78. But the Spirit *Mercurius*, which goeth forth, out of the burning Torches (which is the Spirit of Gods Bride) declareth in the Apocalyps : that when the seaventh seale shall be opened, then shall the hidden Mystery of the Kingdome of God be accomplished.

79. For, the Lamb which was slaine, did (at the time of the seaven Seales) take the booke out of the right hand of him that sate upon the Throne, and opened the Seales thereof : and the foure and twenty Elders fell downe before the Lamb, and said, Thou hast opened the booke, and broken open the Seales : Praise and Honour and Glory to God and the Lamb, which was worthy to take the Booke, and to breake open the Seales thereof : and the Whore together with the Dragon was cast into the Lake of Fire. If you understand not this, you are under the Seales.

80. Behold ! when the seaventh seale shall be opened, then the Arch-Shepherd will feed his sheepe *himselfe*, in his greene Pasture : he leadeth them to the springing Waters , and refresheth their soules , and bringeth them into his right Path , and is a good Shepherd , and the sheepe follow him , and he giveth them Eternall Life.

3 Note.

81. 3 At that time, Babel that Great City on Earth breaketh in the Wonders ; and all the soules of those that are written in the Booke of Life, in the Glaslie Sea [or Angelicall world] : all those that are borne of God, doe goe out from her : and that is the ^h Tabernacle of God with Men : for he that seduced them is sealed up, the Light driveth him away.

^h Or, habitati-
on.

82. Therefore hearken, you that are drowsie and awake , the Day breaketh, it is high time ; that you may not be captivated by the Anger in Babel : there is great earnestnesse [or severity] at hand : leave off your contention about the Cup of Chr st , else you will be found to be but fooles in the presence of God : your Decrees availe nothing, when you assemble together, and make results, and conclusions, saying, thus wee will have it, this Confession of Faith, thus wee will beleeve, and then the Church of God will be upheld ; and another party gainsayeth, and they call one another *Hereicks* , and so
you

you lead the blinde Layity, captive in your Devillish Contention, in your Pride.

83. You binde the true meaning [of the Scriptures] to your Art: he that hath not been a Student, or Scholler, in that, can have no understanding in the hidden Mysteries of God, you say. O you proud blinde Men, how you suffer your selves to be seduced, by humane Traditions, without the Spirit of God; how will you stand in the Day of the Judgement of God, with your confounded Sheepe, which you have thus led along in blindnesse. You have filled them full of reproach, and blasphemies; and have ridden up and downe upon the Dragon, in meere hypocrisie, covetousnesse, high-mindednesse, and false Teaching: outwardly you have made a faire shew, and inwardly you have been full of the Devill.

¹ Or, your own Inventions and Conceits.

84. Where is your Apostolicall Heart? Have you Christ [in you]? Wherefore then do you dispute and contend about him? and make the common Lay people contend also, who know not what they doe; they play upon your Musick, [and dance after your Pipe], and would rather loose their lives, then leave your follies, and enter into the Life of Christ.

85. O simple * Devotion! Wherefore doe you not take Christ (your true Shepheard) to be your Shepheard, and let the Wolves goe? you need not to be contentious about the Kingdome of Christ: neither have the Wolves any power to give it you, or take it away from you: you need not aske where is Christ? is he in the Baptisme, or is he in the Supper? is he in the Hearing of the Preacher, or Ministry, as is so hard pressed upon people now adayes?

² Or, Holinesse.

86. Doe but marke, and incline your heart, minde, and thoughts unto Christ, that Christ may be borne in you; and then you have Christ, the Baptisme, ¹ Sacrament, and the Holy Ghost in all Places, you have him in the hearing of the Divine ^m Word.

¹ Supper of the Lord.

87. The Covenant and ⁿ Testaments of Christ, have indeed been long used, without faith, and therefore are but bidden scales: but if you be once borne in Christ, then they become opened scales in your heart, in your soule, all is yours; Christ is in the Father; and you in Christ are also in the Father; and the Holy Ghost goeth forth from the Father in Christ, and also in you: the word of Life is alwayes in you, what doe you then seeke after for salvation? When you heare teaching of God, then the Spirit also teacheth from your heart, and there is one Love, one Christ, one salvation in all places, wheresoever you are, there is the Gate of Heaven; it is not onely in the Churches of stone, where men glister in Pride; but where there are penitent people together, in true sorrow, who with earnest desire, long after Gods Mercy, [Barmhertzigkeit], who willingly speake of Love, and of the Wonders of God, [there is the Gate of Heaven].

^m That Word is neere that is in thy heart.

ⁿ Baptisme and the Lords Supper.

88. Heare O thou blinde *Babel* ! should the Holy Ghost worke powerfully in your words ? When you stand before the Congregation, and despise your *forefathers* or Predecessors for their *blindnesse*, in their opened scale, whereas you your selfe are a false malicious *Adder* ? and teachest nothing but *sedition*, *contention*, and *scorne* ? you doe not powre the Holy Ghost into your Hearers, as you *boast*, but you drive into them the *spirit of contention* : you teach *scorne*, and not love. What doth the Lay Man know of those that were dead a thousand yeares agoe ? are not they in the power of the Judgement of God, and not in your power ? you judge and condemne many that are in the Angelicall world, should then the Holy Ghost in your false judging, be preached into the hearts of Men [by you] ? you preach not the Spirit of Christ, but the Spirit of the Devill into their hearts, insomuch that they rely and *depend* upon your fables, and let goe the highly precious word of Christ.

° The Dead.

° Or, upon the doings of the Apostles.

89. Looke P into the Acts of the Apostles, when they were together very unanimously, with great desire of the Kingdome of God, and spake of the Works and Wonders of God, and of his *Love towards Men*, how the Earth moved under them, and the Holy Ghost also moved the Earthly Centre for great Joy. But had they sat together to deride the *Pharisees*, and scorned and made a play-game of them, the Holy Ghost would not have been so powerfull among them.

90. Therefore open your Eyes (yee children of God) and goe into the Temple of Christ ; and *hang no more* to the Temple of dissimulation, to the Hypocrites and Murtherers. Yet I doe not hereby prohibite the Stone Churches, but I teach [that] the Temple of Christ [is] in all places : indeed the greatest Pomp is exercised in the Churches.

91. But if you desire to goe into the Temple of Christ, you must bring an *humble contrite and broken heart* with you, which earnestly longeth after the Kingdome of God ; it must not consist in hypocrisie, where they shew themselves in a holy and devout Posture, but the poore soule is left without the Temple of Christ, in the seaven Spirits of Darknesse, where onely the mouth is a Christian, and the *heart* is in doubt, or else in meere voluptuousnesse of the Flesh.

° Or, Doings.

92. O you blinde *Sophisters* ! what have I to doe with you ? that I must thus write of your 9 Wonders ? I have not sought your wayes, but [I have sought] the Heart of God, that I might hide my selfe in Christ. I desired onely with the Virgin in the *Revelation*, (which standeth upon the *Moone*), to flie into the *Wildernesse* from the Dragon ; and yet I my selfe must now shew the Dragon. LORD ! thou doest whatsoever thou wilt, thy wayes are meere Wonders.

The

The Fourth Chapter.

1.



Hen wee thus shew you the way of the Light, the Spirit is pleased, not to speake barely as in a History, but to set forth the *Light* in its highest Depth in its *Wellspring* or Fountaine, that you might looke as through an opened Seale, in *Ternarium Sanctum*, into the holy Ternary, [or the Eternall Essentiality.]

2. For seeing the hidden Mystery of the Kingdome of God, shall be revealed in the seaventh Seale, and the Lamb himselfe shall be Shepheard over the sheep, therefore it must *not be sealed up*: for wee have knowne the voyce of the Trumpet of the seaventh Seale in *Ternario Sancto*, in the holy Ternary, and therefore *wee may well* speake of our native Countrey, to which our Labour [or Journey] tendeth.

3. None should suppose us to be ignorant, in that wee write so very deeply; for if wee did not see and know it, wee must be silent; it is a common saying, *What the heart is full of, that the mouth speaketh*. This [which wee have written] was not sought by this Hand: but it is written; *I am found of them that sought mee not, neither did they enquire after mee*.

4. I was as simple concerning the hidden Mysteries, as the meanest of all; but my Virgin of the Wonders of God, taught mee, so that I must write of his wonders: though indeed my purpose is to write this for a *Memorandum* to my selfe, and yet I shall speake as for *many*, which is knowne to God.

5. And now being to speake of the seaventh forme of Nature, wee see that the Corporeity especially subsisteth therein, for a Spirit is voyde [or crude] without a body: whereas there is no understanding without a body; and moreover the Spirit it selfe, doth not subsist without a body. For a forme in the Spirit, is a hunger, and a longing desire, of one forme after another.

6. For all things stand in the will, and are driven on in the will; for if I have [or *conceive*] no will to goe, my body standeth still; Therefore my will carrieth mee, and if I have no desire towards a place, then there is also no will in mee: but if I desire any thing, then that is the will of the *Essences*.

7. And yet the Essences desire nothing but preservation and sustentance of the body, for the body is food: and the whole Essence of all Essences, is a continuall hunger and satiating [or fulfilling], and a regeneration or propagation from its fullnesse: as may be

Or, purpose not. XXX

The work or Deeds.

scene, that each forme of the Spirit desireth the other in its hunger, and when that is attained, another ~~or~~ *second* forme ariseth out of it, and yet the *first* doth not vanish, but the other or second formeth it selfe in the first, into another source or property, and yet both keep one in another, each in its own property: as wee have written concerning Nature, in six formes; how one proceedeth from the other, and how one causeth the other, that it be generated, and yet each keepeth its *property* in the other; and there now they stand in six formes one in another.

8. And so there is no place of rest, but there is a constant desire of all the six formes, as a hunger out of which the will is continually Generated: and yet there is nothing wherein rest can be, but the still Eternity: and yet also this cannot be apprehended or found in the *Wheele* of the fiery Essences: and therefore the hungry Nature seeketh in its Mother, (*viz.* in the desire of the sourenesse), and the sourenesse catcheth hold of the *desire* of the Essences, and holdeth it fast: and thus all Essences of the hunger are held in the soure Mother, for shee is their onely rest, which they fill againe with that which is in them, that is, with themselves.

9. And herein consisteth the Dominion of a Spirit: for Nature doth consist not onely in seaven formes, but there may (out of every desire,) againe a will be generated, wherein the Essences subsist againe, but *alterably*, according to the desire of that will, where there is no number found, as you may see in the Creation of the World.

10. But seeing the Eternall Essence doth desire a certain^e bound or limit, further and more then which, or to goe higher, or to be other, it desireth not; therefore the heart generateth it selfe, which is the end of Nature, and the heart is the fulfilling of the Eternall [Being, Essence, or Substance.]

11. And the heart is not comprehensible by Nature, but Nature remaineth in the darknesse in it selfe, and the heart remaineth in it selfe in the light: and neither would be manifest without the other; and yet there is a continuall hunger in them both, for both have wrought from Eternity, *viz.* Light and Darknesse.

12. Now thus wee see, in the Angelicall world, as also in this world, that the seaventh Forme of Nature, is a ^usubstantiall Forme, out of which is proceeded the Being of Corporeity, *per verbum Fiat*, by the word *Fiat*; and wee have searched the ground and finde, that the ²same standeth also in two formes, one in the Darknesse, the other in the Light, and yet they belong not to the Birth of the Darknesse and of the Light, but they are the Body, or Comprehensibility.

¹ Marke, or
pitch of cir-
cumscription.

^u Or, Essentiall.

² The Corporei-
ty.

The

*The most Mighty Gate in the Centre,
highly to be Considered.*

13. **T**His wee demonstrate to you, in Light and Darknesse; for wee cannot say that the Darknesse is the source [or Property], but the Darknesse ¹ encompasseth the source [or property], and causeth that a source of Anguish of the longing and desiring, is [generated] in it, for the Darknesse hath no desiring, but the desiring is generated in it, and the Darknesse causeth the desiring; *viz.* that there is conceived a desire to be free from the Darknesse; and therefore the desiring laboureth so eagerly after the liberty, till the Anguish in the sharp desiring, ² discovereth the liberty in it selfe, and yet there it is not [rightly called] the Liberty, though it be the Liberty, but it standeth in the sharpnesse of the Anguish, and is called Fire, where the desiring then can goe no higher; but must be stifled in it selfe, and must sink down into the source.

¹ Begirteth.

² Espieth, or attaineth.

14. And the sharpnesse of the flash of the fire, in the Liberty of the sharpnesse, holdeth its right, like a still source [or property] standing in the sharpnesse of the Liberty: and the sinking of the Anguish is as it were a Death, out of which the Life is generated: which Death, affordeth ^a weight: for it is (being compared with the fire of the Liberty) like a sinking downe in it selfe: and in its sinking, the Anguish becometh materiall, so that, in that Death, the whole forme of the source [or property] may be found, as I may say, palpably, or ^b sensibly: and the sensibility, is the Corporiety of the Darknesse; and the fire of the Liberty in the fierce flash, is its Spirit and Life.

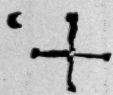
^a Ponderosity.

^b Or, feelingly.

15. And hereby you are advised, to enter into your selves, and [you may see, that the fire causeth the feeling [or sensibility] in the sharpnesse of the dead Corporeity: for without fire there is no body, that hath any sensibility [or feeling], as you may see by the Earth and Stones.

16. Now therefore it is here further declared to you, that the body or substantiality, is not so dead a thing, that it is altogether uselesse, and fit for nothing: for the stifling driveth its property or source downwards, and affordeth weight, and the fire driveth upwards, and giveth Spirit, Life, and Mobility. And now between these two in the midst, is the Centre of the desiring Anguish, which is a cause of that which is uppermost, that is, the fire, and also of that which is nethermost, that is, the substantiality; and if the Centre cannot get upwards nor downwards, and yet driveth with its desiring; then it driveth forth *sideways*, and the whole forme or figure

of



^d Or, Substantiality.

of it is as a *Growing Tree* ; for it appeareth in the Centre like a ^c Croffe, out of which the Essences of the desiring spring forth, like a Tree or Sprout (as I may so say) and yet is not a Sprout, but like a driving forth in it selfe : like a *kindling* in the dead ^d Essentialitie.

17. And hereby wee give you earnestly to understand, that the source or property in the Centre, (out of which the fire goeth forth upwards in the Essentiality, and where the Death sinketh downwards, and the Essences sidewayes) generateth another Will, which hath a desire, to put the Death, as also the fire in the sharpnesse, with the Essences of the Will, into the *Liberty* : and the Will attaineth the Liberty, in the fire ; and maketh the fire shine bright, and maketh the Joy, and this second or *re-comprehended* Will is called the *Tincture*.

18. For it is a glance or splendour in the darknesse, and hath the power of life, and sprouteth through the Death of the Essentiality ; and quieteth the Anguish : yet it hath no Essences in it selfe, but it is the Ornament and vertue of the Essences, it is the joy and habitation of the Life, it cannot depart from the anxious or painfull sharpnesse, and yet the sharpnesse retaineth it not : for it is free and a blossome of Life, it is not soft nor sweet, but it is like *burning Brimstone*, where the fire attaineth a *Glance*, which otherwise, in the Centre in the Anguish, is black and dark.

19. Thus wee distinguish to you, the *substance* in the darknesse, and though wee are very hard to be understood by you : and though also little beliefe may be afforded to it : yet wee have a very *convincing* prooffe of it : not onely in the created ^e Heaven, but also in the Centre of the Earth, as also in the whole Principle of this world, which would be too long, to set down here, but wee will discusse, and set down a *few things*, to open the understanding of the Reader.

^e Gesternte, Constellation, or firmament, aliter Geisterne Spirits.

20. Consider the Centre of the Earth, which God hath created by his Word, even out of the Centre of the Deepe Eternity, out of the Darknesse, out of the Centre of the desirous Will : but not out of any *severall Place*, but out of the space and Depth, so farre as the Word hath yeelded it selfe unto the ^f *Ether*, there hath the Centre been *every where*, and is so now, and remaineth so in Eternity : for it hath been so from Eternity.

^f Receptacle or devourer.

21. And this is the beginning that the Word hath created [or conceived] a *Will* in the Darknesse, to manifest the Darknesse with all its formes, of the Wonders of God the Father, *in his Nature* which he generateth in his Eternall Will : and wee demonstrate it to you thus : Behold the Earth, Stones, and Metalls, which are all of them as it were dead and afford weight ; and also they are dark, [*opaca*], and

and yet have *in them* the light, viz. the Noble *Tincture*, which is their light and life ; wherein the *Oare* [or Minerall] stone doth grow, in which the *Tincture* is strong.

22. Thus you see also, how the Brimstonie Fire is the Overcomer of Nature, in which the *Tincture* doth exist, and so through the Death of Nature springeth up, in Stones and Metalls ; and in Nature bringeth forth the *substantiality* of the shining and glance or brightnesse ; which may be seene, in gold, silver, and all glistering Metalls. Wherein also wee see the poysonous anguish of the Darknesse, as also the soure death of the Darknesse, and the strong matter of ^bConjunction ; as they understand, who *worke* and deale therein.

^a Or, *finde*.
^b Mixture or Copulation.

23. Also wee see how the *Tincture* can bring that which is lowest in the Death, to its highest Ornament or Glory, (viz. *an inferior Metall into Gold*), and all that, in respect of the great power of the Eternity. And therefore also the *Tincture* is *hidden* from the *Alchymists*, because it is originally out of the Eternity, and they seeke only that which is *Earthly* ; if they did rightly seeke, they should well *finde* it, as wee have found in the Spirit.

24. But wee have yet a greater knowledge of this, in the many materialls or kindes of Earth : which wee know, to be created out of the Eternall Essences, as an Out birth, and so are in substance as an Image of the Essences ; where wee may see the ⁱaltering of the Will in the Essences, and the Great Wonders of the *Omnipotency* of God.

ⁱ Or, *changing*.

25. For all things, which are come to an Essence, proceeded out of the Eternall *Genetrix*, not at severall times, but all at once ; yet stood [or were manifested] in severall times, in the forming of the Essence or Substance, (in the wrestling of the *Centre*) in the Figure, and were seene by the Heart of God in the Light, which at length created it ; where the Time took its beginning.

26. For the Deity hath had a *longing*, to see the Wonders of the Eternall Nature, and of the innumerable Essences, in substance, and in corporeall things ; and wee give you to understand this highly and exactly : that God hath created all for the Light, and not the Darknesse.

27. For, he hath awakened the *Tincture*, to the Death in the *Centre* (viz. to the Body or Corporeall substance of the Earth) and that is its Lustre and Light, wherein its *life* doth consist. And, to the Deepe above the *Centre*, he hath given the *Summe*, which is a *Tincture* of the Fire, and reacheth with its vertue into the Liberty, *beyond* Nature, wherein also it retaineth its Glance or Lustre : and it [the Sun] is the *Life* of the whole wheele of the Starres, and an Opener of Death, in the Chamber of Anguish, [or in the wrathfull Nature] : For, *all* the Starres are its Children, not that they have their

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their Essences from it, but it is their life, and in the beginning, they proceeded from its Centre, it is the Centre of the uppermost in the Liberty of the Life, and the Earth is the Centre of the nethermost in the Death; and yet there is no dying in either of them, but an altering of one ^k thing into another.

^k Being, Essence, or Substance.

28. For this World dyeth not, but it shall be changed into such a substance, as it was not before; (understand its Essences): but the shadow of all things remaine standing for ever as a figure, to the honour, joy and [manifestation of] Gods works of wonder.

29. And further wee give you to understand, that the Spirits also were all created unto the Light; for they are the Essences [or proceeding powers] out of the Life; not out of the Corporeity of the Death, but out of the Centre of the Essences in the Originall of the Tincture, which reacheth the Liberty of God the Father, which is light, joy, or a habitation of Eternity, wherein the Word with the Angelicall world hath its dominion. They all are created out of the sharpnesse of the twinckling in the wheele of the Essences: and they stand in the Liberty before the Heart of God, and they are the Wonders in the divine delight, which are discovered by the Heart in the Wonders of the Power, and therefore it set the Will in the Fiat, and created them.

ⁱ Beheld, or affected.

30. And wee understand by the word [Schuffe, which signifieth] Created, [and in the Language of Nature signifieth] a Separation of the Essences, in the Centre, in the soure Matrix: and therefore there is also such great diversity in the Spirits, as there is great diversity in the Will of the Essences; whereof wee have an Example and similitude in the will [and purpose] of our Minde, out of which, do spring so many various thoughts, where every thought hath againe a Centre to a Will: that so out of a ^m conceived thought, a substance may be [produced]. [For Example, a Woman with childe, can with her thoughts, set a mark, or make some monstrous alteration, in the fruit of her womb, which is a substantiall thing.]

^m Or, an Imagination.

31. In such a manner, are all Spirits created out of the Eternall Minde, and therefore they are also Eternall; for all whatsoever is generated out of the Eternall Minde, is Eternall.

32. For before God had conceived the Fiat, the wheele of the Eternall Essences, went forth without substance, into the Wonders: but when God set the will in the Fiat, then the wheele of the Eternall Essences, went forth into a substance, and there the Time, had its beginning, which was not from Eternity.

33. And wee give you highly to understand, the heavy fall of Lucifer; which [was that] he put his will back, againe, into the Matrix of the Fire, in the Centre, and turned away from the will of the Eternall Minde, which tendeth onely to the Heart of God; and

and would domineere in the *Tincture* of the Roote (viz. in the *Matrix* of the Fire) over the Heart of God : for the fierce power of the Fire, delighted him more then the Meeknesse in the still habitation : and therefore he was thrust back also, (into the dark *Matrix*, into the anguishing Minde) in the sinking down of Death.

34. But to satisfie the high enquiring minde, and to fill its apprehension, concerning what moved *Lucifer* to this, wee offer the *Matrix* of the *Genetrix*, to be considered ; and there you finde all the Formes, which can be found in the whole Nature.

35. For you finde there the soure, bitter, dark, tart, stinging, envious [property or forme] which stand all in the Centre of the *Genetrix*, before the kindling of the Light.

36. But when God set his will in the *Fiat*, and desired to create Spirits : it was no other then as when God said to the *Matrix* [or womb] of the Third Principle, of this world ; *Bring forth all sorts of Beasts, Fowles, Fishes, and Wormes, every one after its kinde*, understand, that their body is according to the kinde or quality of their Essences, and so is the Substance or Essence in the body, which is their spirit : and so also it is with the high Spirits : there went forth out of the *Eternall Matrix*, Spirits, out of all Essences, which are innumerable, to our account.

37. And as wee have shewne you already, concerning the seaven formes of the Centre of the *Eternall Nature*, where every forme is a severall wellspring of Nature ; in like manner, out of every forme, out of every wellspring, goe forth *Spirits*, according to the multiplicity of Essences and properties, every one according to its kinde.

38. And the uppermost Principall Dominion, proceedeth from the Head-source, which is the cause of the multiplicity therein, as the minde is a cause of the senses [or various thoughts ;] and wee intreate you to consider the *Matrix* earnestly ; wherein you shall quickly know, the Conceived Will of *Lucifer*, what it is in its Originall ; how the Creature hath imagined into the *Matrix*, and suffered it selfe to be withheld there ; and yet God created all Spiritsⁿ in the Light.

ⁿ To or for.

39. For the *Tincture* of the friendly habitation, shined out of them all, and the Heart of God shined to them, [like the Lamb in the *New Jerusalem*,] and they should put their Imagination into it, and frame their will and power, *in verbo Domini*, in the Word of the Lord.

40. But being they saw, that the *Verbum Domini*, the Word of the Lord, in the Centre, was as another [or second] birth out of the Centre : and that they were generated out of the Essences of the great fountaine : which is, the Nature of Eternity ; they despised the

humility, out of which the Love and Light is generated, and *would* domineere (in the fierce power, in the source of the Fire) over the Humility; for the *Matrix* of the Fire desired to have the Dominion.

41. For wee cannot know any otherwise, then that *Lucifer* was created in the fourth forme of the Matrix: for there stand the Anger and Love in opposition, and this is the strife and overcoming, where the Light overcometh and holdeth the Darknesse captive. [The Fourth forme is in the midst of the seaven formes, and may turne it selfe to the Three in the Anger, or to the Three in the Love of God: and is severally drawne and desired by each of the Three.]

° The Spirits or
fallen Angells.
P Or, Originall.

42. Also the Wrath and Zeale of the Eternall Nature of God, desired to be creaturely, and to shew forth its wonders, and therefore ° they were held in the fountaine of their *own* P Nature; and they have kindled the Matrix of the fiercenesse of the Anger and Envy, so that now it is *their* Eternall Habitation.

43. The *Tincture* (in their Conceived Will) is become *false*; because they would domineere (out of their Pride) over the humility of the Heart of God: and therefore they were cast out of the uppermost Centre into the nethermost, *viz.* into *Death*; where is nothing but meere Darknesse, and they cannot reach the Light of God.

¶ Humble comprehension.

44. For, to the Light of God, there belongeth a ¶ Comprehension of Humility, wherein the desire of Love is Generated, which apprehendeth the Heart of God; And this, *Lucifer* hath not, but meere anger, envy, and high-mindednesse, and a continuall desire, to flie up above the Heart of God, and to domineere in the sterne Might: and therefore he is thrust out from the Divine Principle, into the Centre of Darknesse, and that is his Eternall Kingdome.

¶ Theologues called Divines.

¶ Purpose or fixed resolution.

45. And here is cleerely shewne to the ¶ Theologists, who undertake to preach of the Will of God; that their devices, about wayes to God, are *meere* Fables: when they make Lawes, and set down things, as the meanes whereby the Light of God may be attained: For it onely consisteth in this, and it lyeth in our ¶ Imagination, that wee frame our will into *Humility*, wherein the Love is generated, which penetrateth to the Heart of God, as into that which is its own, where the humane soule is then, borne in God, so that it embraceth the will of God, to doe that which is the will of God.

¶ Or, Foolery,
humane Tradition,
or Invention.

46. For, *All mens doings*, without the will of God, are nothing else but ¶ Graven Images of naturall skill, which *remaine* in the Anguish of the Centre: and it is a seeking, where nothing is to be found; like one, that maketh a costly piece of work, which himselfe taketh pleasure in.

47. So also, *such works* stand before God, as a figure : which yet remaine in the *figure Eternally* ; but, to the true *Regeneration*, to the attaining of the Heart of God, there belongeth onely an earnest will, and submission, where Reason lets goe all that it hath invented and contrived, and dependeth meerly on the *Word* of the Lord, *viz.* on the Heart of God, and so the Spirit is conceived and borne in the Love of God.

48. And wee have already cleerly shewen you, that every thing is generated out of the Will, and every thing hath its propagation againe in the Will ; for the Will is the Master [*Artificer*] of every work : for it hath its first Originall to Nature, from God the Father, and passeth *through* Nature to his Heart, which is the end of Nature, which dwelleth there in the still Eternall Liberty without Nature, and is in Nature, as a peculiar Principle of its own in it selfe.

49. Thus the Originall of Nature hath the second Principle, out of which proceed those things or substances, that may be altered, but the Principle of the Heart of God doth not [alter or change] .

50. Therefore I say still, and it is the very truth ; that whatsoever is built, invented, and taught, concerning the Way to God, (if it proceed not out of the *Humility of Love*, and goeth on to the comprehending [or purpose] of the Will, to the Heart of God,) is onely an * Invented work, in the Wonders of God : whereby the Wonders of God, which stand in the *hidden seales*, are brought to light : and the builders [or contrivers], are but labourers in the Wonders of God, in the great building, to the Glory of God, which [building] *shall appeare*, in the Wonders, at the change of Time, when all things shall enter into the * *Ether*.

51. Yet we doe not judge, nor condemne, the *desirous seeker*, who seeketh in blindness, and knoweth not what he doth ; seeing he laboureth in the building of the Great Wonders of God, [with a blinde Zeale] . For he shall finde his *reward* in the end, in as much as he hath had a will, to presse in to God, and yet sticketh in the building.

52. And when the building shall appeare before God, at the end of Time, then the *Artificer* or Workmaster shall also appeare before God. But doe wee alone say this ? Doth not the Scripture in the *Revelation* of *Jesus Christ* say ; That *our works shall follow us*, where every one shall reape what he hath sowne ?

53. Therefore leave off your calumnies and blasphemies, and your fine contrived wayes to God ; and forsake the covetousnesse and high-mindednesse of the Devill, and enter into the way of *Love*, which consisteth in *Humility* (towards the Heart of God,) in *Christ Jesus*, who hath opened againe the hidden seales, wherewith wee in

^u Or, Graven Image, trifle, or foppery.

^x Receptacle, or devourer.

Adam were sealed in the Eternall Death; and then you are in *Christ*, borne in God, and *attaine* the Divine Will.

¶ Or, shadowy.

² Or, inceptive Will, aliter Anxious Will.

54. Wee give you further to understand, according to our apprehension and knowledge, in the Wonders of God; (because every thing that liveth and moveth, is created for the honour, [the manifestation] of Gods works of Wonder:) that there are *many* Spirits in shape and ¹ figure, which have *not* their originall out of the Eternall Wellspring, but out of the ² beginning will; such as are in the Water, the Aire, the Earth, and the Fire, especially under the Firmament, those *Ascendents*, of which there are multitudes in great Hoasts, and have also their Government; yet they are mutable, but their shadow remaineth; and there are severall pure Spirits which doe not propagate out of themselves, but are generated at severall Times, by the working of Nature, by the *Tincture* of Heaven: understand, the superiour [Spirits].

¶ Perish, or vanish.

55. But the Terrestriall have their Centre from the Inferiour Globe: and the watery, out of the *Matrix* of the Water, and they have severall Heavens for their Government, yet they all ³ *perisse away* at their Time: and stand to the [manifestation of the] Wonders of God.

56. And wee give you to understand, that *before* the Time of the Angelicall world, from Eternity there hath been such a Government; where the knowledge and *understanding*, was onely in God: But by the Angelicall world, *is also come* into the Creatures.

¶ Into the holy Ternary or Trinity.

The Gate ^b in *Ternarium Sanctum*.

57. **N**OW having shewen this concerning the Corporeity, and the Spirits; (and indeed the Spirits are creaturely and substantiall, though incomprehensible to us;) therefore wee will further shew you the Kingdome of Heaven, with its *Spirits* and formes, and after that, the humane Kingdome: whereby the Great Wonders of God shall be brought to Light: Let none be wilfully blinde, it may be *demonstrated* in every thing, in whatsoever you look upon; especially in *Man*, for he is the Image and similitude of every thing: and therefore is called the Similitude of God.

58. There is no Creature, either in Heaven, or in this world, wherein all the Three Principles *stand open*, as in *Man*: and if his soule be borne in God, he *excelleth* the Angels, in the Wonders; as I will shew you hereafter.

59. But if this Text [or Matter] happen to be *difficult* for the Reader to understand, wee would have him admonished, to reade it patiently and diligently: and though he be not able to comprehend i to [presently] yet it will be very usefull to him hereafter, when the *Threefold*

Threefold Life of Man shall be written of; and then first rightly come into his understanding, so that he himselfe will then esteeme it for a Great Jewell.

60. For the Minde doth not leave of searching, till it come to the Innermost Ground, which is *beere* shewen. But if it reach not the Ground, it sinketh downe in the Ground, and cannot apprehend it, and then cometh doubting, unbelieve, and contempt, into the Minde, [as if this writing were not worth the troubling ones head about it,] therefore wee would have the Reader admonished, not to jest with the high hidden Mysteries; for thereby the Spirit of God is blasphemed.

61. And it is with the Minde, as with *Lucifer*: when he saw the greatest hidden Mysteries of the Deity stand in such humility, he took offence at it, and entered into the fierce Might of the Fire, and would domineere with his own selfe, wit, and reason, over [the Heart of] God, he would that God should be in subjection under him, he would be the framer and Creator in Nature, and therefore he became a Devill.

62. For in the meeknesse and lowlinesse, consisteth the Kingdome of Heaven, with the Angelicall world, and the vertue of the Heart of God.

63. For the Light consisteth in *meeknesse*: and though it hath its Originall out of the Centre of the Fire, viz. out of the sharpnesse of God, yet it placeth its Centre in very great Meeknesse: for the Liberty without Nature is the End of Nature: and the Light dwelleth in the Liberty, as a Glance or brightnesse of a still Joy: and the Word [proceeding] out of the powers of Nature, is the Fire of the Light, out of which the shining goeth forth, and enlighteneth the whole Deepe of the Father; so that it is one Essence together, but with three Distinctions, where every Distinction hath a Centre, and may be called a Person.

c Habitation.

64. For, the Father generateth the Nature out of the Eternall still Liberty, which is himselfe, and yet in the stillnesse is not called Father: but in that he is desiring [or Generating], and ^dcomprehendeth a Will in himselfe, to [have] the Genetrix of Nature [to be], there he is knowne to be a Father, from whom all things proceede, as out of his first Will, through all Wills.

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d Conceiveth, frameth, or purposeth.

65. Even as the *Minde* of Man, is but one onely will, which is desiring, and yet conceiveth in it, out of the Eternall Will, innumerable Wills, and one alwayes goeth forth out of the other. Whereby wee see and finde, that the first Will is Master, and the other recomprehended Wills leade to Light and Darknesse, to joy and sorrow, according as they conceive any thing good or evill in them; as Reason can discerne. So it is also in the Father, in Nature,

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but

but *not* in the Liberty, for there, there is nothing in himselfe, but the Light Eternity.

• Or, to a contrary will, out of one and the same point.

66. Becing then a twofold comprehension thus proceedeth out of one will, as, to joy and sorrow, love and hate, therefore each hath its *birth* to ^e will againe, out of one into many: Nature hath its will to the sharpnesse of its sterne Generating: and the first will of the Father, (which ariseth out of the Light Eternity,) to the still meeknesse: even as the still Eternity, is in it selfe, a still soft joy, without substance.

67. Thus there is a twofold driving in one onely substance, and therefore also two Centres ~~are~~ generated, the one tendeth to meeknesse, and the other to fiercenesse, and yet are not severed: for the fiercenesse in Nature is the *first*, and out of the fiercenesse is the meeknesse generated, which is the *other*, and one without the other, would be onely a still Eternity.

§ Satiateth, quencheith, or alayeth.

68. Therefore now, the Meeknesse is the Sonne of God, which dwelleth in the still Eternity, and ^f *mitigateth* the Wrath, and is therefore called the *Sonne*, because he is Generated out of the Fathers Nature: and is called the Word of the Father, because he is with the Glance of the Eternall Liberty, [proceeding] out of the Eternall Liberty (out of the Wheele of the Essences, out of the Formes of Nature, as the life of Nature) expressed in the Liberty of the Father; and is called a Person, because he is a selfe subsisting § Essence, which doth not belong to the Birth of Nature, but is the life and understanding of Nature: and is called the Heart of the Father, because he is the vertue and power in the Centre of Nature, and he is in Nature, as the Heart in the Body, which giveth strength and understanding to its Members: and is called the Light of God, because the Light is *kindled* in him, and taketh its originall in him: and is called the Glance [or brightnesse], because, in the Eternall still Liberty, he maketh a Glance [or Lustre], which taketh its originall out of the *sharpnesse* of the Eternall Nature, as is mentioned before. And he is called the *Love* of the Father, because the first Will of the Father to the *Genetrix* of Nature, desireth only this his most beloved Heart, and this (in the Will of the Father) is the best beloved above Nature, and yet is his Essence. And is called *Wonder*, because he is the Creator of all things, by whom all things out of the Centre of the Essences of the Father, are brought to light, and beeing; so that the Nature of the Father standeth in Great Wonders.

§ Substance, beeing, or thing.

69. And this is the diversity, [and the cause] that the Father and the Sonne are called *two* Persons, and yet are but *one* God in one onely Essence, that is, the Father is the Generator of Nature, because it is Generated by his Will, out of the desire; and because his

his Heart severeth it selfe from Nature, and is not comprehended by Nature, and exerciseth a severall Centre, viz. the Love; and the Father exerciseth the Centre of Wrath: in the sharpnesse of the Father, is the Fire, and in the sharpnesse of the Sonne, is the Light, and yet they are in one another, as fire and Light.

70. But as the Fire will be free (or else it is smothered) and yet it burneth out of the dark sappy wood; so is the Divine Nature also free from the inward wrathfull darknesse: and though the fire burne out of diversity of materialls, yet it affordeth but one kinde of source or property, viz. heate and light; And in the same manner also you must understand us, concerning the Deity.

71. The Sonne, is in Light Eternity of the Father, (and in his comprehended will) in his Nature, but one only source, which burneth in Love and Light, and is the Glance of the Glory of the Father, and cannot be severed or disunited from the Father; For there is but one will in him, which is called the desire of Mercy [*Barmhertzigkeit*], and that is attractive of whatsoever inclineth towards it

72. And the Holy Ghost is the Third Person; which I formerly called the Spirit *Mercurius*, in the Divine Nature; in respect of its Property: For you see that every Will in it selfe, is still, and every Light is still, and the noise maketh the Will manifest, which then standeth before the Will, and maketh another Centre. For the noise or sound is comprehended and carried forth, but the Will is not so; which you may perceive by a word, how that is comprehended and carried forth, which is generated in the noise. And you know also, how the noise hath its beginning in the Heart, and goeth forth out of the *Essences* of the Will, and is comprised in the Mouth, and yet presseth forth out of the Heart, and soundeth out from the whole Person: and declareth what is in the Will.

73. And wee finde also, that the noise is the awakener of the life, also the ^b framer of the senses, reason, and understanding, for it is the hearing, and bringeth one Essence into another, from whence the smell and taste arise: also it is the cause of the feeling, by bringing one Essence into another, where then they feele one another: also it causeth the senses: for the *Essences* [or the out-flowing faculties] comprehend the noise, so that every Essence is a will, and againe in the will, is the introduced Centre, to a *Generix* of many wills.

^b Or, Work-
master,
Artificer.

74. And secondly, wee perceive, that the *Aire* which presseth forth from the Heart, comprehendeth the ⁱ noise, and in the mouth, maketh a Centre, where the will formeth the Word, and the will which thrusteth forth from the heart, bringeth the noise of the will, in the conceived Centre, which existeth in the mouth, out from the

ⁱ Or, Sound.

Centre

Centre of the mouth: and that noise is sharpe, and penetrateth through the heart, minde, and senses: for it is gone forth out of the Centre, into another [Thing or] Essence, as into another minde, and bringeth with its sharpnesse that [minde or Essence] into its will: and if that will [or the other minde] pleaseth it not, it *breaketh* that will, and destroyeth it, viz. punisheth that minde, which is not ^k one with its will.

^k Or, agreeable.

^l Or, that which governeth thy body.

75. Thus my beloved seeking and desiring Minde; Consider thy selfe, search thy selfe, and finde thy selfe; thou art the Similitude, Image, Essence, and proper portion of God; and as thou art, so is the Eternall Birth in God. For God is a Spirit, and the government in thy body, is also a Spirit, and that is proceeded and created out of Gods Government.

76. For God hath manifested himselfe in the spirit of Man, both in Love and in Anger, both the Centres are in it; and the Third [Centre] with the exist of the Spirit is the omnipotency, and if the Spirit of this world, (viz. the Third Principle) had not set its barre in Adam, which is broken by the Birth of Christ, and is made a Wonder: being borne as a Great Wonder, and shewne in the presence of God.

77. Thus in like manner wee acknowledge a Third Person in the Deity, which proceedeth from the Father and the Sonne. For he is the Spirit of the mouth of God, and hath not his originall in Nature, but is the spirit of the first will to Nature, yet he getteth his sharpnesse in Nature: and therefore he is the former and framer in Nature, as most powerfull and omnipotent.

78. For he manageth the sword of Omnipotence, [as may be seene by the Image in the Revelation] he is the bringer forth, the Conductor, and the Director: also the destroyer of malice and wickednesse, and the opener of the hidden Mysteries; he existeth in the Father from Eternity without beginning: for the Father without him, would be onely an Eternall stillnesse without ^m Essence.

^m Being, or substance.

79. He is the Essence of the Will, as is mentioned concerning the Fire, out of which the Aire ariseth, which goeth forth from the Fire: and as you see that the humane life and its understanding, consisteth in the Aire, and that the Aire governeth the life: so you must understand us concerning the Spirit of God; which is the outgoing and flowing vertue out of the Heart and Word of God.

80. For the Heart is the Word: and the Spirit is the former of the Word: not that he maketh the Word, but he is the selfe *subsisting* Essence, when the wheele of the Essences in the Centre of the Father, goe on in Triumph as a *Genetrix*, then he is in the wheele, in the appearing [or shining] of the Liberty, and openeth the *Genetrix* in the Darknesse, and causeth the longing, of the other [or second] Will, to the Centre of the Word.

81. He

81. He is the Key, in the shining of the Will in the Essences, and openeth the *Matrix* of the *Genetrix*. He is not comprehended by the Essences, nor by the Centre of the Word: but he closeth with the Word and Heart, and openeth the Heart to the ⁿ pressure; that so the will of the Father, may impresse in the Heart, and then he is in that which is impressed, and formeth in his own Centre, in that which is impressed, and goeth forth with the vertue of the Word, out from the Heart, and [expresseth or] bringeth forth the *Thoughts* of the Will.

ⁿ Or, representation.

82. For the *Thoughts* are the *hidden seales* in the seaven Formes: and they open the Spirit, that it may come to the Will, that so out of one forme of the *Genetrix*, many wills may come, and goe forth, without number *infinitely*, but yet in the opening and driving of the Spirit: and all Wonders without number stand in the opening of the Spirit: he it is, that manifesteth the Deity in Nature: he *spreadeth forth* the Glance of the Majesty, so that it is seene in the Wonders of Nature. He himselfe is not the Glance, but the power of the Glance, and leadeth the Glance of the Majesty of God in Triumph: he is the joy of the Deity, and maketh the *Holy sport*, with his opening, in the hidden seales of the Essences.

83. I give you a similitude of this, in the spirit and life of Man: you see the Body, which is in it selfe, a dark [or *opaque*] thing, voyd of understanding: it hath indeed the Essences, but from the opening of the Spirit, which openeth the Essences, and bringeth them to the will, or else the body would be *dead*, still, and senselesse.

84. So you see also, that the Spirit is not the Body, but it hath a Government of its own: and when it departeth from the body, the body *perisheth*, for the Essences [or the flowing faculties] remaine in the dark Death, and there is no understanding: for it is the Spirit which openeth the *thoughts*, [and bringeth them forth] out of the Essences.

85. And you see moreover, that the Spirit is not the light it selfe, for the light hath its originall in the *Tincture*, which is the blossome of the Fire, but the Spirit is the blower up of the Fire, as you see by the *Aire*, which bloweth up the Humane Fire: and wee may understand it well enough in our selves, if wee doe but open and know our selves, by our spirit: which shall here-following be shewed us.

86. Understand us heere rightly concerning the number Three [or *Trinity*] of the Deity: wee meane but one God in three Persons, of one Essence and Will. But wee give you to understand concerning the *Ternary*, that there are Three Centres therein, which are knowne in the *Eternall Nature*, but are not knowne *without*

[or

XXX

[or beyond] Nature : for without the Nature, the Deity is called Majesty. But in Nature, it is called, *Father, Sonne, and Holy Spirit : Wonder, Counsell, Power.*

87. For whatsoever is without Nature , could not helpe mee, I could not in Eternity, either see, feele, or finde it, because I am in Nature, and generated from it.

88. But because the Majesty hath generated the Nature, and so hath manifested it selfe therein in *Three Persons*. therefore I rejoyce in that manifestation, as being a Creature inhabiting therein, in Eternity.

89. And seeing then that I am generated out of the Nature of God, therefore is it my *Mother*, and the food of my soule ; and my soule is the food of God : for I am his praise [and glory] which he receiveth from my spirit: for my soule openeth his wonders, through his working, and so is a joy ° in *Ternario sancto*.

90. I speake not ouely of my selfe, but of *all men and Creatures*, wherein his wonders stand open: both in his love and anger. For the *Devills* themselves stand in the Wonders of God : for *they open the Seales of the Anger* : and all standeth to the Joy and Glory of God.

• In the Holy
Ternary, or
Trinity.

The Fift Chapter.

Of the precious and most Noble Virgin, the wisdom of God : and of the Angelicall world.

*The two Gates in Ternarium Sanctum,
highly to be Considered.*



1. Thou *Sophister*, I know thou wilt accuse mee of Pride, because, I (being a meane simple man in this world) soare high into the Deepe. But it is said, that you looke onely upon the wisdom of this world, I doe not esteeme or care for it : For it affords me no joy at all, but I rejoyce at this, that my soule moveth in the Wonders, to the praise of God, so that I know his wondrous works, in which my soule delighteth as in its *Mother*. Now every Spirit speaketh of its own Mother, whose food it eateth, and in whose source [or property] it liveth.

2. Now

2. Now since I know the Wonders, shall I be *silent* ? Am I not borne to it, as also all the Creatures, that they should open the Wonders of God. Therefore now I labour in my [employment] and another in *his*, and thou proud Sophister in *thine*.

3. Wee stand all in Gods field, and wee grow to Gods glory, and to his works of wonder : as well the *wicked* as the * *vertuous* ; but every fruit groweth in its own property : when the Mower shall cut it downe, then every fruit shall come into its *own* Barne, and every property receiveth that which is its own ; and then the field in its *Essences* (out of which wee are growne) shall be *manifested* : for there are two Centres in the Eternity, and each Centre shall bring in its own Crop.

* *Pious or godly.*

4. Therefore consider O Man, what you judge, that you fall not upon the sword of the Spirit of God, and that your work be not *blowne up* in the Fire of Wrath : for looke upon the *Image* in the *Revelation*, which *beareth the sword in its Mouth* : surely it signifieth the Spirit of God, concerning which Christ said ; *When he cometh, he shall reprove the world of sinnes, of righteousness, and of judgement.*

¶ *Or, Kindled.*

5. Of *Sinnes*, because they live in hypocrisie, and are not obedient to the Spirit of God, nor beleevd in him ; that he might manifest heavenly wonders in them, but they continue under the wrath in the first Centre, and will not be regenerated, and doe open [or manifest] no other wonders, but such as are in the Wrath in meere hypocrisie.

6. And of *Righteousnesse* ; Christ saith ; *Because I goe to the Father* ; He hath destroyed Death, and opened the heavenly Gate for the soule, and is gone againe to his Father, and hath called us to him ; but the dissembling hypocrite will not come, he taketh more delight in his pride : therefore the Spirit reproveth him, and rebuketh him to his face, and layeth all his false wayes open to the light, that *he might see*, and beware.

7. But he striketh downe, the Wonders of the Reproofe, to the Ground, till the Spirit reprove him of *Judgement*, because the *Prince of this world* (who held men captive) *is judged* ; And thou Sophister runnest on wittingly (for thy own profit, transitory voluptuousnesse, and honours sake) to the Devill, and canst not see the open Gate, which the Spirit sheweth thee, therefore he reproveth thee, and sheweth it to thy face.

8. And if you will not for all that, then it is as was said ; *Wee have piped unto you, but you have not danced*, wee have called you, but you are not come to us ; I have been hungry after you, but you have not fed mee : you are not growne in my Garden of Roses, therefore you are none of my food : your heart hath not been found in my praise ; therefore you are not my food. And *this Bridegroom* passeth by, and

then cometh the other, and gathereth, what he findeth, into his Barne; you should consider that.

[*Further Information touching the holy Trinity.*]

9. Now since wee speake of the Holy Trinity, as of one onely God, in one onely Essence; therefore wee say, that the Holy Spirit goeth forth from the Father and the Sonne. And seeing God is *every where*, and himselfe filleth all things in the whole Deep: therefore the minde asketh: Whither doth the Spirit goe forth, seeing it is in the mouth of God, and also remaineth only in God, as a spirit in a body.

10. Heere see *Apocalyps* the fourth, there appeareth before the Throne of the Auncient [of Dayes] a *glassie Sea*, wherein standeth the seates of the twenty-foure Elders, with the Lambe, which was slaine and liveth Eternally: and the Auncient [of Dayes] sitting upon the Throne, hath the Booke with seaven seales, which the Lamb that was slaine tooke out of his hand, and brake open the seales.

11. There you see, the seaventh Spirit of the Divine Nature, which is the joy of the Majesty of God, wherein the Trinity manifesteth it selfe, and you see the true Angelicall world: For the Sea is the Water-Spirit, which in the Originall of Nature, is the fierce founteyne, but it getteth a skreeke [or aspect] from the light of God; where this forme departeth; and the skreek in the darknesse, turneth to be a sinking downe into Death; where yet the captivated skreeke in the light, (which is now called joy) is also a sinking downe, and is turned into Meeknesse, wherein the light shine h: And it is like unto a Glassie Sea.

9 Body or substance.

12. But it is the 9 Corporeity of the Divine Nature; and herein the seaven Spirits of God, viz. the seaven burning Torches, are revealed: which the Angel in the Revelation biddeth to be written, but the seaven Thunders in the dark Matrix in the fierce Nature, he biddeth to be sealed and not written: for they would be opened one after another; and powre forth their wonders, which none should know, till they are past, till the seaventh seale in *Ternario sancto* is opened, and then shall the hidden Mystry of the Kingdome of God be finished, when the seaventh Angel soundeth his Trumpet.

13. And heere wee give you to understand; what *Moses* saith; God created the Heaven out of the midst of the Waters. Behold thou seeking Minde! this Glassie Sea (which is the Water-Spirit in the presence of God) is the Matrix, out of which the word *Fiat* created the Element of Water: for the Element of water in this world, is an Out-birth out of the Matrix of the Heaven.

14. For they use to say, God dwelleth in Heaven, and it is true; and

and that Heaven is the Comprehension of God, wherein God hath manifested himselfe through the Creatures, viz. the Angels and the soules of Men: for in this seaventh Forme (viz. in the Glasse Sea) X the Nature of the Father standeth revealed in great Holinesse; not in the Fire, but the word is the Fire of this source [or property,] and the Holy Spirit, here goeth forth through the Word, in the Angelicall world, and formeth every thing that groweth and liveth; for he is the Spirit of life, in this source [or property] .

15. Behold thou seeking Minde! I shew it to you yet more deeply and cleerely, thus Nature is generated out of the Fathers first will, which is in it selfe onely a Spirit, and a Darknesse, and yet is driven so far by the will, as into seaven Formes, and out of seaven infinitely: But the cause of Nature consisteth in the first foure Formes; viz. in foure or harsh desiring, in the bitter sting: in the flash of Fire, where the life taketh its originall; and the fourth in the skreeke of the Matrix before the Fire; where the sinking of the heavy Death downwards, and the going of the Fire-life upwards, is generated, where the Centre then standeth in the midst, as a heart in the body; out of which the Tincture, (as the fift Forme of fire,) ariseth, which is the Love-desire: and that desire is a penetrating noise [or sound] in the sixt Forme; and the life of the Tincture, penetrateth through the sinking downe of Death, where then wee understand the Meeknesse of the Tincture, which maketh the sinking down corporeall, which is the seaventh Forme: out of which corporeity in the beginning of this world, the Earth, Stones, Metalls, and the whole Centre of the Globe of the Earth, were generated; and in the fix formes of Nature standeth the Globe of the Earth, with its Regiment, and the seaventh Forme, is the Comprehensibility, or palpability, as is in Earth and Stones, and it is the body of the fix Formes, wherein they performe their work, as a spirit, in the body. And the upper Globe in the Deepe above the Earth, hath just such a Regiment in seaven Formes; where then the foure Elements keepe the upper Centre; and the Constellations, [keepe] the wheele of the Essences of the Will; and the Sun the Tincture of Fire, wherein every life in this [outward] world doth consist.

16. And just so also is the inward Regiment in Ternario sancto: not severed from this world, but this [world] is severed only by a Principle: for there is no corner or place in this world, where the inward Regiment is not.

17. For this world is become corporeall out of the Fathers Nature, out of the Wrath, out of the seaventh Forme, where the Tincture of the Sun maketh it lovely and pleasant againe.

18. And therefore the Devill is called a Prince of this world, for he is the Prince in the Wrath of the Fathers Nature: and the Angelicall

I.
II.
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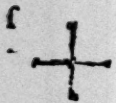
VII.

gelicall world is the Sonnes Nature, in great love, joy, pleasantnesse, and *Humility* : for the Word (or the Heart of God) is the Centre therein.

19. And the Flash (where Light and Darknesse sever) maketh the Principle, and severeth it into *two* Kingdomes : where *one* Centre burneth in the Fire [or Anger], and the other in Love, out of which the cleere Light shineth. And you must know, that the fierce Flash, is the mark or limit of seperation : for that is the skreek to Life and to Death, where Wrath and Love part ; which I will explaine to you hereafter.

20. Thus wee give you to understand concerning the Angelicall world. The Fathers *property* is no darknesse, but the darknesse is generated in the sterne desire ; and the Fathers property is the *Light*, cleere, free Eternity, which hath a will to Nature, and that light will, in the Nature, is the flash of the Essences, and sharpeneth it selfe, in the sterne hard wrath, and driveth it selfe on, to the *fourth* forme, where the flash of the liberty, in the sharpnesse, shineth like Fire : and there the flash of the liberty divideth it selfe into *two* Principles : one forward from it, with the strong might of the Fire, the other in it selfe, in the free light Eternity, and it giveth the ^r Glance to the light Liberty.

^r Or, Brightnesse.



21. And in this seperation, the flash maketh the ^r Crosse, where it presseth so terribly through the dark Wrath. And so the fiercenesse with its Centre, flieth *upwards*, for the fire driveth upwards : and the Matrix of the sourenesse, sinketh (as a thing that is kild, by the skreeke) *downe* into Death ; and the flash upon the Crosse standeth still Essentially : for it hath discovered the Matrix, and the Matrix hath infected it, and holdeth it captive : and the fierce flash in the Matrix turneth to meeknesse : for the flash in the terrified and overcome Matrix, getteth a terroure or crack also, as when water is cast upon fire : where yet there is no water, but spirit [to be understood] .

22. Thus the fiercenesse of the fire, is *quenched*, upon the Crosse : and the blossome of the *Noble Tincture* springeth up upon the Crosse, as is mentioned before ; and the blossom of the life in the Tincture, (as a pleasing fire,) springeth up like a sprout ; and the skreek sinketh downe as a faintnesse and weaknesse, though there is no parting asunder, but the formes of the Divine Nature, are in *such* a manner, and that sinking downe, is as a joy, and is *not* the spirit in the six Formes, which are incomprehensible : for the sinking is comprehensible by the spirit : and the ^r Joy hath all the formes of the Spirit, and is the food and *satiating* of the Spirit ; for it hath its originall out of the soure Matrix, and so every life eateth of its own Matrix [or Mother] .

^r Or, habitation.

23. And

23. And although wee have no tongue here, that can (according to our [*outward*] Language) bring these hidden Mysteries to the *understanding* : yet wee speake as a Childe of its Mother. For the Mother hath taken up our minde, and our sense sinketh downe into her *boosom* : where then wee see in the light, and know our Mother : and speake thus of our Mothers house, and of her food [*which wee live upon*] .

24. And though wee cannot well speake the Language, yet wee know it in the sense *very well* : and the cause why wee have not that Language ; is, because (according to the outward Man) wee are altogether a *stranger* in our Mothers house, for the outward man doth not belong to that house, and therefore it hath *not* the Mothers Tongue [or Language] , but speaketh with the *sense* of the inward Man, which *reacheth* to the Mother.

25. Therefore heere wee shall be as it were dumb, to those which are *not* borne of God ; for (according to the outward Man) wee are in this world, and according to the inward Man, wee are in God : therefore the sense of the minde speaketh of the Kingdome of Heaven, and the *outward Spirit*, (which is generated from the Principle of this world) speaketh ^u of *this world*, and the *inward* [Spirit] (borne of God) speaketh ^u of the *Inward World*. ^u Or, *from*.

26. Since then wee are generated out of *both* worlds, therefore wee speake in *two* Languages : and so wee must be understood also by *two* Languages, one whereof will despise this [*work*] and the other will highly beleeve and love it ; for every spirit taketh its own [the *Spider* poyson, the *Bee* honey : the corrupt *Adam* (in *Ismaell*) loveth scorning ; the true Man (in *Christ*) with *Isaack*, loveth obedience] .

27. But seeing, we are with our soule (in this world,) in a strange lodging, and yet wee certainly know, that wee must travaile, either into Heaven to God, or into Hell to the Devill : and since wee like not the Devill ; wee should doe well to *seeke* after the Kingdome of Heaven, and to cast our minde and thoughts upon it, for thereby wee *gaine the precious Crowne of Pearles*, instead of the *Crowne of this world* which the Devill hath set upon us, through *sinne*, wherewith, we goe about in this world, with brave shewes, in hypocrisie, in high-mindednesse, and in our own authority and power : and therefore wee will let them goe, and speake of our *Mothers Crowne* in our Native Countrey.

28. Wee have sufficient understanding of it, if wee *know our selves* aright : and wee finde it in our body and soule : as also in the forme and shape of the body ; but especially in the *Minde* : but the Spirit of this world, knoweth not it selfe, except another light shine in it, wherein the minde can see and know it selfe.

29. For

29. For the *Spirit borne of God*, (which goeth forth from God in the *Divine sense* [or understanding]) openeth to the minde, the understanding and knowledge, so that man, seeth himselfe in the Bands of this world ; yet he seeth not his Glory, but he looketh in *Ternarium Sanctum* [into the Holy Ternary] into the Angelicall world, which he labourerh for, with great longing , and there is a continuall restlesnesse in him.

30. For he is attracted by two : *viz.* by the Spirit of God , and by the Devill, in whose bands also he is tied, according to the outward sinful Man : and his Centre standeth directly upon the Crosse, and he is in this world like a *Balance*, whereof one part goeth suddenly up , and then suddenly downe againe : and wee are here onely in a valley of misery, anguish, and perplexity.

31. Now seeing God is *so neere us*, yea in our selves ; therefore let us seeke him : and if we would finde him, wee must turne away from this world, and become like a little Infant, that is without understanding, which onely hangeth to the breasts of its Mother : and wee must be *new borne* in God, with our minde and thoughts, or else wee cannot see him : and Christ himselfe teacheth us the same [saying] *that his light shineeth in us.*

32. Wee must wholly reject our own Reason , and not regard the dissembling flattering Art of this world, it is not availeable to helpe us, *to that Light*, but it is a meere leading astray and keeping of us back.

33. This wee intimate to the Reader , that he may know [what it is which] he readeth : [it is] not the writing, of a Man of understanding, but of a Childe ; as a childe [newly borne] from the Mother, is a stranger to this world , [and hath no understanding of it] .

34. Therefore wee speake of our Child-like Birth in God : for our beginning is upon the Crosse : wee are created upon the Crosse as to our soule, therefore the Body also is a Crosse : and the Centre, (*viz.* the *Heart*) is in the midst of the Crosse : and wee are with *Adam*, gone forth from the Image of the Crosse, into the Image of the Serpent : But the Sonne of the Virgin, hath *regenerated* us againe on the Crosse to a Heavenly Image.

35. Therefore wee will speake, what wee see and know in the Ground, and not be silent : for a Crosse-birth keepeth its Centre in *Ternario sancto* [in the Holy Ternary] understand it right, in the holy number Three, but not in the Majesty, which is without Essence ; but in the *distinction* of the Trinity , where the Deity is called Father, Sonne, and Holy Spirit , where the two Principles part, the *Holy* and the *Wrathfull*, and there it is that the flash maketh a Crosse, and upon the Crosse, the Heart of God is generated, [from Eternity

to Eternity,] and standeth as a Heart in the body, or as God the Fathers word in his Centre, and so maketh *another Centre* in it selfe, [as the Light maketh another Centre then the Fire, and yet they are not parted asunder] . For it entereth into it selfe, into the Light of the Liberty of the Father.

36. Therefore it is the Heart of God, for it is the power of the Majesty, and affordeth the * Lustre, power, and glory of the Majesty.

* Glance or
Brighnesse.

37. Out of this Word, the Father speaketh forth his Spirit, [as the fire sendeth forth the Aire through the Light], which Spirit goeth forth from the Word, into the meeknesse of the Word, and bringeth with him the Glance of the Majesty; for the meeknesse taketh its beginning with the Flash [of lightning] which is the severing mark of the *two Principles*: where the Wrath goeth upwards, and the Meeknesse downwards: and are both the substance of the Corporeity.

38. For although the wrath in the flash inclineth upwards, and also 7 side wayes, yet the sinking down of death is in it also: for the flash *killeth* the hard strong might; as is seene how it dissipateth the darknesse, and yet the sting of the wrathfulness remaineth in it, where no death is perceived, but substantiality without understanding: as also in the sinking of the captivated meeknesse in the Light, there is no understanding neither, but *substantiality*, and yet it hath the *Tincture*, which springeth in the substantiality, and is like a growing: and the understanding remaineth meerly in the Centre on the Crosse in the * Number Three.

7 Crosse-wise,
or square.

39. Thus wee say the Holy Ghost goeth forth from the Father and the Sonne [as the Aire from the fire and the Light] but *whither* doth he goe? Into the substantiality, with the Glance of the Majesty, wherein the Deity standeth revealed. This Gate is called by mee in all my Writings; * *Ternarius Sanctus*: for I meane the Number Three [or Trinity] in the substantiality, (*viz.* in the Angelicall World,) where the *Three Persons* have revealed themselves.

* Or, Trinity.

40. Now therefore wee say very right: that the Sonne is the Word of the Father, which the Father speaketh. But now the Deepe Minde asketh, *Whither* doth he speake it? [or *into what* doth he speake it forth]? Behold! the Word is the Heart, and soundeth in the *Essences* [or working powers] of the Father: and the Heart speaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his Centre, and so goeth with it forth, from the Father and the Sonne, *into the substantiality*, where it standeth with the Glance of the Majesty, as a Virgin of the Wisdome of God, in *Ternario Sancto* [in the Holy Ternary].

* The Holy Ternary.

^b Trinity.

41. This, which is spoken forth, is an *Image* of the Holy ^b Number Three, and a *Virgin* but without substance, yet a similitude of God. In this Virgin, the Holy Ghost openeth the Great Wonders of God the Father, which are in his hidden seales.

^c Alias, not that.

42. Moreover the Holy Ghost manifesteth the *opened* seales of the Heart of God in the Glance of the Majesty, which stand in the light, and are called the *seven Spirits of God*.

43. Thus the Image of the Wisdom of God *standeth* in substance among the *seven burning Spirits*, which burne in the Light of God, (for they are the Divine Nature:] and it hath the *seven Starres* (of the hidden seales, which stand in the Anger of the Father in his Centre) in its hand: for the Heart of God is the might of the number Three, as the *Apocalyps* sheweth you in the first Chapter.

The highly precious Gate for Man to Consider of.

^d Or, Wife.

44. This Wisdom of God, is an Eternall Virgin, not a ^d Woman, but the Chastity and Purity without blemish, and is as an *Image* of God: Shee is a representation of the number Three, which generateth nothing, but in her stand the great Wonders, which the Holy Ghost discovereth, and the Word of the Father createth, through the *four Matrix*, viz. the *Fiat*; and shee is the wonderfull Wisdom without number, in her hath the Holy Ghost discovered the Image of Angells, as also the Image of Man, which the ^e *Verbum Fiat* hath created.

^e The Word which giveth beeing.

^f Alias, in the second Principle.

45. Shee is the Great secret *Mystery* in the Counsell of God, and goeth ^f into the first Principle, viz. into the Anger of the Father, and openeth the Wonders in the hidden seales or formes of Nature in the wrath, and is comprehended by nothing; for shee is an Image without substance of Generating: the Holy Ghost hath, through her, discovered the *Third Principle*, which the word *Fiat* hath made corporeall, out of both the Matrixes, (out of both the Mothers,) of the substantiality: and he hath discovered a limit to that substance in the Centre of the Seven Formes, where they shall goe into their Ether with the corporeall substance: and yet both the Mothers [or Matrixes] shall stand in the substantiality, (before the Virgin of the Wisdom, before the number Three [or holy Trinity]) in the *Eternall Figure*, to Gods glory, and ^g his works of Wonder.

^g The manifestation of his miraculous deeds.

46. Therefore consider O yee *Philosophers*, how God created this world in *Six Dayes*: for each Dayes work is a Creation [or Creature] of a Spirit in *Ternario sancto*: and the *Seaventh Day* is the Rest of the *Sabbath* of God, in the Seaventh Spirit of God, wherein the Virgin of the Wisdom of God *standeth*; and therein is no more any working of Anxiety, but the Eternall Perfection of Rest.

47. For

47. For the six Spirits must shed forth their operations of what is in their seales: and are not knowne before, till they have powred forth the vertue [or power] of *their Vialls* in the Principle of this world, which Men and [the other] Creatures bring to substance and ^h act [or effect] as a building to [the manifestation of] Gods ^h Work. Works of Wonder.

48. And when *this* shall be accomplished, then the hidden Spirits of God, (under the seales) enter againe into the Ether, *viz.* into their Centre: and then the Time of *the seaventh Seale* beginneth, in the substantiality, in the presence of God, and the hidden Mystery of the Kingdome of God is accomplished, as is mentioned in the *Revelation* of Jesus Christ: and as wee have knowne in *Ternario sancto*, in the Holy Ternary] .

49. This Wisdome of God (which is the Virgin of Glory and Beautious Ornament, and an Image of the number Three) is (in her figure) an Image, like Angells and Men, and shee taketh her *Originall* in the Centre on the Crosse, like a blossome of a branch, out of the Spirit of God.

50. For, shee is the ¹ *Substantiality* of the Spirit, which the Spirit of God putteth on as a Garment, whereby he manifesteth himselfe, or else his forme would not be knowne: for shee is the Spirits Corporeity, and though shee is not a corporeall palpable substance, like us, Men, yet shee is substantiall and visibie, but the Spirit is not substantiall.

¹ Or, *Essentialitie.* X X X

51. For wee, Men, can in Eternity, see no more of the Spirit of God, but onely the *Glance* of the Majesty: and his glorious power wee feele in us, for it is our life, and conducteth us.

52. But wee know the Virgin in all her heavenly Similitudes or Images; whereas shee giveth a *body* to all fruits, shee is not the Corporeity of the fruit, but the Ornament and Lustre.

53. The Corporeity goeth forth out of the Substantiality, which is not the Spirit, but an impotency, in comparison of the Spirit, in which the number Three dwelleth, and that Substantiality is the Element of God, for there is a life therein, (but without understanding,) in which the Paradise of God consisteth; for the seaven Spirits of God work therein; and it is as a ^{*} growing; and herein consist the *Great Wonders* of God, according to all *Essences* infinitely.

^{*} Or, *Vegetation.*

54. For every forme of the *Essences* bringeth forth its fruit, which by the *wrestling of the Wheele*, attaineth its highest Ornament and Power, and yet passeth away with being overcome, for all is herein as a wrestling, where one is now uppermost and mighty, and then is overcome againe, and another riseth up which hath other *Essences*: and so it is a holy sport, a joy or *fruit* of Angells, a fulfilling of the will of every life.

55. Here againe wee neede an Angells Tongue ; for the Minde ever asketh ; *how* and *where* ? for when the Deepe is spoken of, which is without comprehension and number [or measure,] the minde alwayes understandeth some corporeall thing.

56. But when I speake of the Virgin of the Wisdome of God, I meane not a thing, that is [confined, or circumscribed] in a place ; as also when I speake of the number Three ; but I meane the *whole* Deepe of the Deity without end and number [or measure] ,

57. But every Divine Creature, (as are the Angels and soules of Men) have the Virgin of the Wisdome of God, as an Image in the *Light of Life*, understand, in the Substantiality of the Spirit, wherein is the number Three, dwelling in it selfe.

Externally.

58. For wee comprehend (before us) the number Three in the Image, *viz.* in the Virgin of the Wisdome of God, understand, without our Person, wee see only the Majesty of the Deity, for the Creature comprehendeth *not* the number Three, *in the appearance to the eye* ; but the Spirit of the soule (which standeth in the Divine Centre) seeth it, but *not perfectly*.

^m Totall.

ⁿ Various, distinct, and different.

^o Of different qualities and properties.

59. For the Spirit of a soule, is out of *one* forme of Nature , and yet can bring forth in it selfe all formes of Nature. Seeing then there is nothing ^m *whole* and perfect, but onely the number Three [or the Trinity,] therefore other [things] are ⁿ severall, [or divided] as there are various ^o sorts of Angells.

60. And so the Essences of the Centre in God, [as to or] with the Angelicall Spirits, stand all in the Wonder , and God is manifested in a Creaturely Forme, by the Angelicall world ; for they are all, out of the Being of God.

X X X

^p Or, Hierarchy.

61. Wee speake thus onely concerning the *Distinction* of the Great Wonders in God. The spirits of Angells are not generated out of the substantiality which is without understanding ; but out of the Centre of the seaven formes (or Spirits) of the Eternall Nature ; out of each Forme a Throne [Angel] and out of the Throne [Angel] his Angels (or Ministers :) and therefore a *whole* ^p Dominion is fallen with *Lucifer*.

^q Worldly Dominion.

^r Government.

62. And the *Kingly* and *Princely* Dominions [or Governments] of this world, have their originall here, for seeing ^q it hath a principle of its own, therefore it hath all formes of the heavenly ^r : and though the flattering Hypocrites, the High Spirituality, (as they call themselves, who lift up themselves *above* Kings and Princes) will not beleve it, yet it is true.

^s Ordinance of Government.

63. For the *fierce* Might of the Principle [of this world] driveth its ^s order according to the Heavenly Forme. And although the *fierce* Spirits (of the hidden seales) doe powre forth their *Vials* of anger heere, in [the Dominions and Governments of the Principle of this world.] ,

world], and that the Devill getteth great Prey in it : what is that to the [heavenly] Ordinance [of Government] ? have not wee Life and Death before us , and may choose and take which wee will ; who can blame God then ? Every one may goe whither he will, *To whom he giveth himselfe a servant in obedience , his servant he is :* and in that Kingdome he shall ever be , whether he be Prince or Servant.

64. And though one be a superiour Leader and Ruler in this [worldly] Principle ; yet he hath not [*therefore*] , Divine Authority, but in that Condition he is a Steward of the Principle, and is under the seales, which under his Government bring their Wonders to light.

ⁱ Jus Divinum.

65. A Prince is as often a servant in obedience to the Devill ; as a miserable *Heardsman* is, and there is no difference between them, but in the Office they beare, which he beareth ^u for God , and not ^u for himselfe.

^u *To.*

66. For in the Courts of Kings and Princes, the Vialls of wrath, of the hidden Seales (or Spirits) are powred forth ; from whence cometh the Thundering , Lightning , and Warres , Contention and Strife upon Earth : which the flattering Hypocrites of the great Whore in *Babel* (which ride, as a God, upon the Beast the might of Princes) doe continually blow up, by their sounding of their Trum-pets : which *Princes* should take heed of, if they will prevent, their going with the whore into the Lake of Brimstone, of the wrath of God ; as may be seene in the *Apocalyps*.

*The Gate of the Distinction between the
Substantiality and the * Element.
Also between Paradise and ⁱ Heaven.*

* *The one pure
Element.
ⁱ The Eternall
Heaven.*

Every substance hath its Forme, which the Reader should understand to be one of these *four*e, and wee will shew him the Distinction.

67. The *Heaven* standeth in the Matrix of the sourenesse, which in the Meeknesse is called, the Water-Spirit ; and is the outward Enclosure [or Firmament] which parteth the Principles.

68. The *substantiality* is in the Heaven, and is the vertue or Corporeity of the seaven Spirits of God, and is called the Body of God, which our hands are not able to comprehend or feelee, and yet it is in substance, and comprehensible by the Spirit : for it is the body of the Spirit ; also the body of our soule if wee be new-borne in God : for it is *Christs* body, which he giveth us in the *Faith*, to eate, as is to be seene in his *Testaments* : and the [one] *Element* leadeth the Principle

Principle therein, as a moveable Life, which indeed is not the Spirit of God it selfe, but the Spirit of God hath this life and substantiality in him, as a body, and he is first the Spirit of understanding and of omnipotency.

69. For *Paradise* is the springing up out of the *Essences* in the Divine Centre: which [*Paradise*] ² goeth through all *Formes*, it goeth through the [*one*] *Element*, and through the substantiality, and also through the *Heaven*, as a springing of a pleasant *Garden*, therefore *Adam*, even in this world, was in *Paradise*.

70. O Deare Children, if yee understood this, how would you tread underfoote the *Contentions* of the *Sophisters*. Much consisteth herein, which shall hereafter be shewne you, so far as wee ought: let none be wilfully blinded, nor be offended with the simplicity of this hand.

71. For if wee will enter into the *Kingdome* of *Heaven*, we must be *children*, and not cunning, and wise, in the understanding of this world, wee must depart from our own *Reason*, and enter into obedience to our *Eternall* first Mother, and so wee shall receive the spirit and life of our Mother, and then also wee shall know *her habitation*.

72. No wit of our own attaineth the *Crowne* of the mystery of God, it is indeed revealed in the *Scriptures* of the *Saints*, but the Spirit of this world apprehendeth it not. Herein no *Doctors* (though they have studied never so much) have any ability in their own wit, to attaine the *Crowne* of Gods secret *Mysteries*.

73. There is none, can in his own power, apprehend any thing of the *Depths* of God, and teach it to another; but they are all children, and Schollers in their *A. B. C.* And though wee write and speake highly thereof, yet the *understanding* is not our own, but the Spirit's of the Mother, which speaketh out of its children, what it will; it revealeth it selfe in ^a many formes, in one otherwise then in another, for its wondrous wisdom, is a *Deepe* without number, and you ought not to marvell, that the children of God have not one ^b manner of *speech* and word, for every one speaketh out of the wisdom of the Mother, whose number is without ground and infinite.

^a Divers wayes
and manners.

^b The same
termes of Ex-
pression.

74. But the limit, is the *Heart* of God, they all runne thither, and that is the *Triall* [or *Touchstone*] whereby you shall know, whether the Spirit speaketh from God, or from the *Devill*: for the *Devill* hath also his *Matrix*, and his children therein, who also speake out of the spirit of *their* Mother.

75. Here behold the flattering *Hypocrites*, the proud vaine glorious *Boasters*, who account themselves *Masters*, and sufficient *able expounders* of the *Scriptures* of the *Saints*, who say, wee have studied

in

in the mysteries of the Scriptures of the Saints, and we understand them sufficiently, and moreover [wee have studied and taken our degrees in the University] and can make conclusions, and determine thus wee will *beleeve*, thus wee will have the *Scripture* to be understood, and Decree *strict Lawes*, and severe punishment, against those that will not stick to their Lawes, which they execute under the shelter and protection of a *worldly power*.

76. Is not this *lifting up* of himsele in his own lust and glory, *above God*; as the Prophet *Daniel* speaketh concerning the hypocriticall *Antichrist*: Take heed of *those*, yee Children of God; they speake from themselves, and not from the Spirit of God, they have not the Childrens *filiall* spirit of humilitie (in obedience and love,) towards their Mother, much lesse towards *her* children; They devoure the Childrens Bread, and get their living with *deceit*.

77. They are the true murderers and Wolves, who in their conceived Opinions and proud Conceits, stirre up *Warres* and bloud-shedding, and set up all manner of wickednesse and abominations: they are the great proud *Whore of Babel*, who ride in the Hearts of Princes; through *them* is powred out the vials of the wrath of God; and yet they call themselves the *Lambs* and sheepe of Christ.

78. O yee Wolves! where is your *childest* Garment? if you have sufficiently learnt the hidden Mysteries of God, you are no children and Schollers [that goe to Schoole]: but [if you have] then live in the Wonders of the Mother, in her humility and purity in Gods works of wonder, and wee will *beleeve* you; Put off your proud Robe and Gowne, and receive us poore A. B. C. Schollers into the Boosome of our Mother, and teach us *our Mothers Tongue*, and then wee shall live together in unity as Brethren. But what shall they say of you? The Spirit of the Mother declareth concerning you, that you are the proud *Whore of Babel*, riding upon the Dragon: in the Revelation of Jesus Christ, there is your looking Glasse.

^c The Garment of our Mothers childe.

^d The Language of our Mother.

The Gates of this World;

[*Also concerning the Language of Nature*].

79. Reason alwayes asketh; out of what is the Earth and Stones, also the Elements and *Starres*, generated? wee cannot know this in the Reason and Art of this world, neither can the *Bookes* of the *Doctors* teach it, wee know it onely in our Deare Mother, wee see it in the Light of the Mother: but in this world wee are blinde concerning it, neither can wee learne it of any body.

^e Or, Constellations.

80. The Writings of the Saints and the Children of God tell us: That God created the World by his *Wisdome*, and by the Spirit of his Mouth; and

and it is so, neither have wee any other knowledge, then that God hath revealed himselfe in his wisdom.

81. But this world is not his wisdom: but it is a Figure [come] out of his wisdom: it hath not the wisdom of God palpably, but the *Wonders* of the Wisdom: and this world is onely a similitude of the Deity, according to Love and Anger, in Nature and *Extra* without Nature

82. For behold the *h* Wheele of the Starres, and the seaven Planets; and also the foure Elements; *i* Fire, *k* Aire, *l* Water, and *m* Earth; and then you shall finde the *ground*, that it is all really an out-birth out of the Eternall Nature, where the Deity hath revealed it selfe comprehensibly [or palpably].

83. For the Spirit of God hath discovered the Image of God in the Virgin of his wisdom, and the *Verbum Fiat* hath created it; The Forme of this world was from Eternity in the Nature of God, but invisable and immateriall.

84. * Then saith Reason: What was Gods Creating? The word *Schuff* [which signifieth, *Created*] hath it in its own meaning, according to the *Language of Nature*: and if you would understand that Language, observe in your minde, how each word from the *heart* is framed in the mouth, and what the *Mouth* and the *Tongue* do with it, before the Spirit sendeth it forth.

85. If you did apprehend this, you should understand every thing in its *Name*, why each thing is called as it is: it would be thus understood in the Language of every *Nation*, every one in their own *Mother-Tongue*. And in this place lyeth the heavy Fall of *Adam*, in which wee lost what wee had in the [state of] *Innocency*, but in the *Regeneration of Jesus Christ* (according to the *Inward Man*) wee have attained it againe.

86. You must have the understanding of the *Three Principles*, for [the attaining of] the Language of Nature: for there are *Three* of them, that *n* forme the Word, viz. *Soule*, *Spirit*, and *Body*. Behold! and observe whether it be so or no, as I tell you, concerning the Language of Nature; Try and consider of it, not onely in the word *Schuff* [which signifieth, *Created*] but in all Words and Names that are in every Language of every Nation, every one according to its own understanding [and meaning].

87. (Indeed it is not good that man *should* have knowne it, but since he is gone out of the *Inward* into the *Outward*, and standeth now in the *Seeking*, therefore he must enter againe into the *Inward*, where, in this hidden *Mystery*, he beholdeth the *mystery* of the *Creation*.)

88. When you say *Schuff* [which signifieth, *Created*] the *P* Spirit formeth it selfe in the *Mouth*, and shutteth the *Teeth* together, and
sisseth

i Or, Works.

k Extra
Naturam.

m Starry
Sphere.



* Note; Concerning the Language of Nature.

n Or, Frame the Word, as in an Image.

o Or, Syllable.

p Or, Breath.

fiſſeth through the Teeth, as a kindled Fire that burneth, but openeth the *Lips*, and keepeth them open, and then goeth the *pressure* from the *Heart*, and the *upper* Teeth leane upon the *under* Lip, and the *Tongue* draweth back and leaneth upon the nether *Gummes*, and the spirit [or breath] thrusteth the syllable *Schuff* forth through the Teeth, and the word of distinction, which the syllable *Schuff* thrusteth forth, remaineth in its seate in the *Heart*, and doth not awaken the soure Mother in the strong Might, so that it kindleth no Fire. [The *R* is the Character of the fire-source, for every Letter is a *Spirit*, and is a forme of the Centre, although by the transposing and turning of the word they alter, yet every Letter hath a meaning or understanding in the Centre, but it is wonderfull, and yet is apprehended in the sence when the Light is shining in the Centre].

89. Behold! Man is the *similitude* of God: for his soule is ⁹ out of the Centre upon the *Crosse*, where the *Eternall Word* is Generated, comprehended by the Spirit of God, there the Spirit hath comprehended all the Three Principles, and brought them into a body; as wee see, that the *Spirit* liveth from the inward and from the outward, *viz.* from the Spirit of the Centre, as also from the Spirit of this world, *viz.* from the *Aire*.

⁹ Or, from the Centre of the *Crosse*.

90. Now as the Spirit of Eternity, hath formed and framed all things, so also the spirit of Man formeth them in his Word, for all ariseth from his Centre: for the *humane* spirit is a forme, figure, and similitude of the Number-Three of the Deity; wharsoever God is in his Nature, that the spirit of Man is in it selfe: and therefore he giveth every thing its *Name*, according to the spirit and forme of every thing, for the inward speaketh forth the outward.

^r Alias, one and the same Centre.

91. And as this world, was from Eternity hidden in the Nature of God, and stood in the Wisdome, and as may be said, hath a beginning and end from the *Word* of the Centre, spoken forth from the outgoing spirit of the Centre, (understand, out of the Substantiality of Nature, into a comprehensible substance, where this world appeareth as a Principle, having its own source and Government). And so also the *Name* and *similitude* of God, *viz.* this world, is in the spirit of Man, and it speaketh them forth with its word in the same manner, as they were spoken in the Nature of God, from the Spirit of God in the Wisdome, where then they were seene in the Light of God.

92. Observe it rightly, accurately, and deeply: the humane spirit in its *Three-fold* Forme hath all the *Three Principles* in it: *viz.* the Kingdome of God, the Kingdome of Hell, and the Kingdome of this world, and it speaketh forth from it selfe, from the source, forme, and frame, of every Beeing, whether it be Heavenly, Earthly, or Hel-

lish, as it hath been spoken forth [or expressed] by the Spirit of God from Eternity, in the invisible substance of the Eternall Nature, as a figure or spirit of the Word of God; and was without substance, till the A and O, and in the A and O, in the beginning and end: so also the spirit of Man speaketh it forth in beginning and end without substance, for the substance was *once* Created in the Creature.

^f Enlighthined by
God.

93. And observe us thus further, concerning the *Language of Nature*, when wee say: *Im Anfang Schuff Gott Himmel und Erden* [in the Beginning God Created Heaven and Earth] then wee name [or expresse] *all* that, out of which Heaven and Earth was Created, and this the *Minde*^f in the Light of God onely understandeth.

^g Or, of.

94. For as the forme of this world was seene in the Light of God, before the substance [was], so also the *Minde* in the Light of God seeth it in the *Creation*, as it is brought into Essence or Substance; for Nature in the spirit of Man, and Nature in the Spirit of God, according to the Three Principles, is of one [and the same] Essence or Substance, the humane spirit is a perfect *Sparkle*^g from it.

95. But you must know; that as the Eternall Nature hath not the Glance and Might of the Majesty in its *own power*, so that it can comprehend the Number-Three in *Ternario Sancto*, (although indeed the Number-Three dwelleth in Nature, and yet there is a difference between the Seaven Formes of Nature and the Number-Three:) so there is also a distinction between the soule's spirit of *Nature*, and the Number-Three of God, so that the spirit of the soule, when it imagineth back into *Nature*, into the Centre of the Wrath, *looseth* the Majesty, and in the Wrath flieth out above the Majesty, and then may be called a Reprobate Devill [or *cast-away*].

96. The *Minde* may understand the Word, and the forming of the Word, thus: Observe, when the Three-fold Spirit of Man saith *Schuff* [which signifieth *created*], then the *Minde* may observe the *forme* of the Generation of the Word; first, the spirit [or breath] frameth the Word in the Mouth, and not in the Heart; and closeth the Teeth together, and fisseth through the Teeth, like a kindled fire: which denoteth the *Comprehension*: for the Lippes doe open, and the fissing is the fire from whence goeth the Aire: understand it thus.

97. Before Time [was], the world was in God, but *without* Substance: Now *Lucifer* the Great Prince out of the Centre of Nature awakened and kindled the wrath and fire, which was not knowne in the Eternity: for he would Domineere in the Might of the Fire, above God, and therefore the source of *Fire* became his Habitation.

98. And

98. And wee meane here the sterne *Fiat* (*viz.* the Mother of Nature) the sourenesse and hardnesse, which was kindled in its sterne Might: and hath in the Centre of Nature attracted together the substantiality of the sterne *Matrix* out of the Numberlesse Essences, whence Earth, Stones, and Metalls, have come to be.

99. For the Centre was ^u *Sulphur*, *Mercurius*, and *Sal*, and it, [the Centre,] was but a Spirit, but in the sterne *Fiat*, (in the sterne fierce attraction) it came to be such hard Stones, Metalls, and Earth, all according to the Formes of the Essences: It is *all* become materiall: that which (before the Time) in the Nature of the dark wrathfull substantiality ^x, was onely as a raised dust, became in the attraction wholly grosse, dry, and hard, and God would not have it so particularly *before* the Majesty, to speake in a Creaturely manner; and therefore it was suddenly in that instant together ^y Created to a proper Centre of its own.

100. And here ariseth the *Distinction* of the Three Principles, which before was not knowne: for they were in *one* onely Beeing, and were onely knowne in the ^z *Wisdome*, before the Majesty, with their *Distinction*.

101. Observe the meaning right: as the Mouth formeth the word *Schuff* [which signifieth *Created*] just so was the Creation formed: for the Lips doe open, and the upper Gummes with the Teeth touch the nether-Lip, and the spirit [or breath] siffeth through the Teeth: and it is thus; As the Lips (*viz.* the outward enclosure) doe open, so hath the *Matrix* of the *Genetrix* opened it selfe, *viz.* in the Kindling: The siffing is the Fire, and out of the Fire [goeth] the Aire, as a spirit of the *Matrix*, which was now awakened, and was not before in the Centre, but onely in the *Wisdome* of the Number-Three.

102. The *Aire* [winde or breath] is not the spirit of the Number-Three, but the awakened spirit out of the *Matrix*, *viz.* out of the Centre of Nature: for the spirit of the Number-Three is a *cause* of Nature, and hath in it the *Wisdome*, but this [Spirit of the Aire] is *without* understanding as the substantiality is.

103. And as the *Fire* hath its originall from the Eternall Liberty, wherein it attaineth the sharpnesse of the wrathfulnesse; so also the *Aire*-spirit, from the Holy Spirit, which giveth life and mobility to Nature; so Nature againe sendeth forth the spirit, *viz.* the Aire, out of its vertue, *viz.* out of the ^a *inanimate* substantiality, and hath its originall in the Fire.

104. And observe further; how in the word *Schuff* [which signifieth *Created*] the spirit [or breath] thrusteth the impression or pressure from the Heart, which overtaketh the kindled fire, and holdeth it captive: and so the Water-source overtaketh the fire, and holdeth it captive.

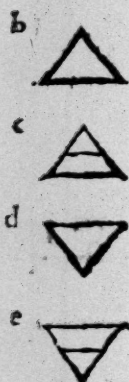


^x Ein Gestieb.
as dust of flower
sifted or bol-
ted as small as
Atomes.

^y Or, concreted.

^z Or, the Light.

^a Dumb or
senselesse.



105. For the Water ariseth from the substantiality, and from the being overcome; and the ^b Fire, ^c Aire, ^d Water, and ^e Earth, are all gone forth out of the *Centre of Nature*, and before the kindling were all in one being, but with the kindling were knowne in *four* formes, which are called *four* Elements, and yet are in one another as one, and there is no more but one; there are not *four* Elements in Heaven, but one: yet all the *four* formes lie hidden therein, and with the kindling they become *active*, and now they stand in the outward substance, comprehensible to the Creatures.

106. Observe also further; that as the nether-lip toucheth the upper Teeth, and the Spirit stayeth in the Mouth, and thrusteth the word *Schuff* through the Teeth, where the Tongue draweth back towards the nether-Gummes, and will not frame the word *Schuff*, but letteth the Spirit thrust it through the Teeth. So observe, the Spirit of God hath driven forth the *four* Elements, which are the *four* formes, which appeared in the substance, *ex Ternario sancto*, out of the Holy Ternary, into the outward, and made an inclosure therein [or a *Firmament*] which is called *Heaven*: and the Holy Spirit stayeth in Heaven, and leaveth the *four* formes to their own Dominion, and then they appeare as a Principle having power of their owne.

^f Or, Typifieth, denoteth, or betokeneth.

107. For the *Tongue* ^f signifieth the Spirit of God, and the *four* Elements [signifie] the Spirit of the Centre, together with the Centre it selfe.

108. Thus wee understand heere in the Word, Three Principles; whereas in the Originall there is but one: for wee understand by the kindling, the Centre of Nature, in the Centre of the Globe of the Earth, and that in the *Matrix* of the *Genetrix*, there is a very earnest sterne Dominion, out of which Earth and Stones are proceeded, and therein one Principle consisteth.

109. And then secondly, wee understand, that there is a Dominion of Meeknesse, which overcometh the Wrath and holdeth it captive, as wee see in the source [or property] of Water, that it captivateth the Fire, and yet the property of the Fire remaineth therein, with its whole Dominion of all formes of the dry hunger, wherein consisteth the *Abyss* of *Hell* in the Anger of God. Also wee understand, that there is the ^g Firmament (between these two Principles) which is called Heaven, by the shut Mouth, both in the Word and in the outward ^h Substance. For the Spirit the Aire, giveth life to the outward meeke water: as it goeth forth with the pressure from the Heart through the Teeth in the Word, and so there is a Dominion and life Externally, which yet ariseth from the Internall, and yet the outward captivateth the Inward.

^g Or, closure.
^h Essence, Being, or Thing.

110. And thus the Spirits of the Darknesse lye in the Abyss, capti-

captivated in the [property or] source of the Anger; and have no power of their own in this world, and heere the suttlerie of the Devill in the Might of the fire is cast downe to the Gound, in the *sinking*.

111. Open the Eyes of your Minds yee Seekers, and seeke heere the Abyffe, wherein the Devills dwell in the Elements, and not as farre off, as if they were farre absent, as yee have done hitherto; *Mark* this.

112. And wee understand, that there is the Third Principle in the *Word*, and also in the power of *Creating*: for the Tongue inclineth to the nether Gummes, and letteth the two Dominions goe away through the Teeth, and holdeth its Dominion without any awakening of the Heart.

113. Thus observe the ¹ Ground: the second Principle, (*viz.* the Kingdome of God,) is in the midst in both the Principles, that is, is not awakened nor enkindled with the kindling: for it remaineth as it was from *Eternity*, and is not altered therein, neither increased nor diminished, in the Creation there is nothing added nor taken away from it, and ^{*} this Principle hath the right spirit of wisdom and of understanding; which hath severed the fierce wrathfull and the meek [Principle, asunder,] and each of them hath its life awakened in it.

¹ Scope, or meaning.

^{*} The second.

114. And wee give you to understand, that it is neither captivated nor shut up by the inward or the outward: It sprouteth in both, for it is the Might of both: In the Inward it sprouteth in angry ¹ Zeale, with great wonders and powers, where all formes are working, and therefore in those Creatures stick all wit and cunning, craft and suttlerie, as in the Devills, who bring ^m to passe all Wonders in the wrathfull *Matrix*: as the Histories in the world, concerning the Children of Wrath, doe Testifie.

¹ Or, Jealousie.

^m Or, to beeing.

115. And in the Outward it Sprouteth through the Meeknesse with the power [and verue] of Life, which goeth forth from the Heart of God, through the Spirit of God; and that sprouting [or *vegetation*] is called *Paradise*, and is a sprout in the Children of God, together with which, the soule also sprouteth: for in this sprouting, the new body of the soule groweth in the [one] Element, in the substantiality, before the Number-Three in *Ternario sancto*.

116. And heere wee give you to understand in a true Ground; as wee certainly know it, that the Paradise is in this world, and also without this world, and that God dwelleth in this world, and yet is every where, and the source [or property] onely ⁿ maketh the difference.

ⁿ Or, is.

117. For the Angelicall world is manifested in the Paradise, but it is apprehended onely in the paradissicall source [or property],

viz.

viz. in the [one] Element, and not in the going forth, in the Dominion of the *four* Elements.

• Substances or
beings.

118. For the *Four* Elements are in another Principle of another property [or source] also have another Light, *viz.* the *Sunne*. But in the Pure Element, the • things of this world, are only as a figure, which is not palpable, and there the *four* distinctions are in one, and that maketh no Darknesse. And there the Liberty of God without Nature shineth in the Glance of the Majesty, but in the *four* out-Births there is a *Darknesse*, for the • Things [thereof] are grosse and palpable.

119. For the Heaven, which is a distinction between the Kingdome of God, and the Kingdome of this world, is a *Firmament* with all formes of Corporeity, and is the vayle in our Eyes, for wee have Firmamentall Eyes, and therefore wee cannot see the Kingdome of God.

120. And that is the heavy *Fall* of *Adam*, that his Eyes and Spirit entered into the Outward, into the *four* Elements, into the palpability, *viz.* into *Death*, and there they were blinde as to the Kingdome of God.

121. For the outward, in the *four* Out-births out of the [pure] Element, (*viz.* the Substance of the *four* Elements,) hath a beginning and end, and is *corruptible*: and therefore all things that live in it must corrupt.

• Eternall.

122. For the Principle of the Outward World, passeth away againe: for it hath a Limit, so that it goeth into its *Ether* againe, and the *four* Elements into *One* againe, and then God is manifested, and the vertue and power of God springeth up as a Paradise againe in the [*One*] • onely Element, and there the multiplicity or variety of things come into one againe, but the figure of every thing remaineth standing in the [one] onely Element.

123. For all things are come to a corporeall substance (to [the manifestation of] Gods works of wonder) that they might be seene Eternally by the Creatures, *viz.* Angels and Men: which before the time of the world, were manifested onely in the *Wisdome* of God, and now shall stand in substantiality in the presence of God.

124. Yee deare children of God (in *Christ Jesus*) open the eyes of your Minde: raise your minde up out of this world into the Element before God [that is, into the *Glassie sea*, or Angelicall world :] and the Creation shall be rightly shewed to you heere, and let not the Sophisters and Jugglers befoole you, and leade you astray.

125. For the Paradise, which the soules of the holy children of God goe into, (when the body *deceaseth*,) is in the very place where
the

the body deceaseth : it is also in the Earth, it is in all the foure Elements ; not divided but *entirely* every where.

126. For, in the pure Element (out of which the foure Elements proceed) is the Paradise : it is a sprouting out from the substantiality before God : its life and understanding, is the Holy Spirit of the Number-Three of God, its Light is the Glance of the Majesty of the Number-Three, the Matter onely is about the *Outward*. When the foure Elements in Man, *breake*, then is the soule already in the Paradise, or in the Abyſſe of the Centre in the Dark *Matrix*, all according to that wherein the soule was growne in this [*life*] time upon Earth.

127. If it have set its ⁹ Imagination upon God, then it is growne in Paradise, and the stuffed dark body hath but covered it, during this [*life*] time.

⁹ Resolution and purposes into God & Goodnesse.

128. But if it be growne in the sterne wrath, in falshood and in pride, to flie out above Paradise : then it flieth in high-mindednesse in the sterne *Matrix* aloft over Paradise out, and cannot get inwards into the Meeknesse ; and there it is in Hell with the proud Devill.

129. For after this life, there is no regeneration more ; for the foure Elements and the outward Principle (wherein the Genetrix stood in the working and Creating) are gone ; it hath no more to expect after this Time, but *onely* (when, at the end of this Time, this Principle shall goe into the *Ether*, that the substantiality which hath been from Eternity, shall be *free* again) that it shall get a body againe out of the property [and source] of its *own* Mother, where then all its works in its Mother, shall appeare before it.

130. For the Last Day is onely to awaken againe that which slept, and to breake the Death which is in the foure Elements : For *the vayle must be done away*, and all that which is generated out of the Eternall, must spring up againe and live.

131. But that which is Generated out of the Death, *viz.* out of the foure Elements, as the *Beasts* and every living thing of the foure Elements, attaine *no body* any more ; and if the spirit of it be generated onely in the foure Elements, it breaketh with the foure Elements also, and the *Figure* onely remaineth of the Elementary Substance, *viz.* of the foure Out-Births.

132. But that which is out of the Eternall (out of the Centre of the Eternall Life) is and remaineth for ever : even all words and works which are generated out of the Eternall, remaine in the *Substance* of the Figure : but they cannot remaine for ever in the *Spirit*. and power, for a word of a ¹ Spirit doth not proceed from the Eternity, but hath its beginning in the outward Principle.

¹ Breath.

133. And therefore every Spirit will have joy and sorrow in its works

works and words in Eternity, all according as it is in its place and source, or property. For, when the Spirit shall consider with it selfe, its source [or condition] and why it is in the place where it is, then the source or property of its words and works ascend in it; and giveth it joy or sorrow, according to the condition or source and place that it is in, every one in [that which is] its own duly.

134. But you must know, that the finnes, evill works and words of the new *Regenerate in Christ*, sprout out from the Death of Christ (into which, the Children of Christ are againe entered from their finnes) and shall receive another source [or property] : and in the beholding and considering of them, the Spirit shall make a *Hymne* of thanks, to the praise of Gods works of wonder, as *Esaias* saith : *Though your finnes were as red as bloud (if you turne,) they shall be as wooll, white as snow* And yet you must know, that in the life to come, they shall appeare in the *Figure*, but in another source [or property] . Mark this yee children of God, for much is herein contained.

135. From this *Ground* wee know, that *Adam* in his Innocency before his sleepe, (which signifieth Death, when he had imagined into the spirit of the foure Elements) was in this world in *Paradise* : and yet it might well be said, not in this world; he was indeed in this world upon the face of the Earth, but in a paradificall source [or property] in the Dominion of the [one pure] Element, and not in the foure Elements.

136. But when he entred into the foure Elements, he *Entred into Death*, and his body became like a Beast; and the Earth was Cursed from the Lord, so that it bare no more Paradificall Fruit: For *Adam* was driven out, into the outward Principle: and there he must eate Earthly Fruit, and open [or manifest] the Wonders of the Outward Principle, and so he instantly became Earthly.

137. For his Body was from the Earth, and Created out of the Earth, but it was not Earth [no more then Gold is Earth, though it groweth in the Earth, and proceedeth from the Earth] for it was *Ex Matrice, ex Massa*; [from the Matrix, out of a Masse;] understand; out of the substantiality, out of which the Earth was originally generated and created. The Pure Element is also in the Earth: as also *Paradise*: and it is onely the source [or property,] that maketh the alteration, wherein the Light of God is detained.

138. *Adam* would be as God in all the Three Principles; and the Serpent also perswaded *Eve* to it; that if shee would Eate of the fruite of the Earth, shee should know good and evill: indeed evill enough; care, misery, and sorrowes, in the Death of the foure Elements.

139. And therefore seeing the foure Elements must break, thence it is, that *Corruption* is in Mans Body; and the soule (which is taken out

Transitorinesse,
or perisshable
nesse

out of the Eternall,) remaineth in the Eternall: therefore there must come a heavenly body out of the pure Element againe, out of the substantiality [which is] before God, out of the *Matrix* of the Earth, like the first Body which was in *Adam*, and must ^t receive our humane soule into it, and ^u Enter into Death, and bring us out of Death on the Crosse into the Element againe, into the substantiality in the presence of God, in *Ternarium sanctum*: [into the Holy Ternary]: For *Adams* soule was taken on the Crosse in the Eternall Centre, where the Heart of God ariseth from Eternity, and was breathed into the Created Body of *Adam* from the Spirit of God: and therefore the Heart of God must ^x become Man.

^t Or, Assume our humane soule.

^u Or, suffer Death.

^x Or, be Incarnate.

140. And as *Adam* was entered into the Earthly Crosse, into the Death of the foure Elements; so must the *New Adam* (*Christ*) suffer himselfe to be ^y Hanged on the Earthly Crosse, and enter into the Earthly Elementary Death; for Death sticketh not only in the Earth, but also in the *Aire*, and *Adam* desired also with his Imagination, not [to enter] into the Earth, but into the *Aire*: he lusted after the Spirit of the Principle of this world, and it laid hold on him: And so he fell also into the Earth.

^y Crucified.

141. For the foure Elements are altogether in one another, and the *Ground* [or Foundation] upon which they stand, is the Fire of the fierce Anger of God, wherein the Devills dwell; as is above mentioned.

142. ^z And so the *New Adam* (*Christ*) must enter into the Abyссе of the foure Elements, viz. into the Hellish Fire of the Wrath, and ^a presse through the Hell of the wrath, through Death; and bring the humane soule againe into the *Paradise* of God.

^z Note.

^a Or, passe.

143. And therefore the *New Adam* (*Christ*) was [Tempted or] Tryed forty dayes in the Wildernesse, whether he could stand in the Paradisicall source [or property], and so eate onely Paradisicall Fruit, which groweth in the source [or property] from the Essences of the Spirit of God; and there he did eate, *ex verbo Domini* [of the Word of the Lord] and not at all, of the foure Elements.

144. For he did beare also the Earthly Image, and there the *New Heavenly* must overcome the Earthly, and the soule must enter againe into the new heavenly body, that the Earthly may but onely hang to it: and thus also was *Adam* Created in the beginning.

145. He was to eate of *Paradise*, whose property should rule over the Earthly; and though he were in the foure Elements, yet he was to live in the *Pure Element*, and then he might have continued so Eternally, though the Outward Principle should be broken, yet he should have remained.

146. For he was in Paradise, and not in the foure Elements, but when he entered into them, he entered into *Death*, and the Anger of God in the Abyſſe of Hell, did captivate the ſoule, which *Chriſt* brought forth from thence againe.

147. O yee Children of Men! *Mark what is revealed to you*, doe not account it a fiction and a Hiſtorie. It is knowne in *Ternario Sancto*, in the opened ſeale of the Seaventh Forme, in the Centre, therefore conſider what it is.

148. Hereby is ſignified to you the *finall breaking of the outward Principle*: *Trim your Lamps*, the Bridegroom is ready, his Trumper ſoundeth, the Seaventh Angel from the Throne of Heaven ſoundeth; The Myſteries of the Kingdome of God ſhall be *accompliſhed* at the time of his ſounding, and then there is no time more in the foure Elements, but then the Eternall Time in the Element in the Life of God, and the Time in the Abyſſe, goeth on.

149. Goe out from the *‘Languages in Babel*: for wee all ſpeake but one onely Language in *Jeruſalem*. *Babel* burneth in the Fire [or confounded Chriſtendome is kindled in Warres, Contention, and Strife, in Famine, and Peſtilence, in the Anger of God.] *Amen*.

b Or, finiſhed.

c From the Confuſion of Tongues.

The Sixt Chapter.

The Two Gates;

Of the world, and alſo of Paradise;
moſt highly to be conſidered.

Note; more of
the Language
of Nature.



1. **W**E have ſhewed you before, the *Ground of the Language of Nature*, how *Adam* gave *Names* to *Every thing*, and out of what *God* ſpake to *Adam*, viz. out of the *Life of the Birth*, as wee ſpeake at this very Day; and if wee conſider our ſelves therein, we finde the *whole* *Ground* in *Heaven* and in this world: and wee ſee it well enough with *Earthly Bodily Eyes*, that it is true: wee need no other *Teſtimone*, then the *Great Booke*, *Heaven and Earth*, the *Starres* and *Elements*, together with the *Sunne*, wherein wee well know the ſimilitude of the *Deity*.

2. And yet a thouſand times better, in our ſelves, if wee know and conſider our ſelves; for the *Spirit* giveth every thing its *Name*,

as it standeth in the Birth in it selfe, and as it formed them in the beginning, in the Creation, so it also formeth our *Mouth*, and as they are generated out of the Eternall Beeing, and are come to a substance, so the *humane* Word goeth also forth out from the Centre of the Spirit, in shape, property, and forme, and it is no other, then that the Spirit maketh such a substance, as the Creation it selfe is, when it expresth the forme of the Creation.

3. For it formeth the Word of the *Name* of a Thing, in the Mouth, as the *Thing* was in the Creation: And thereby wee know that wee are Gods Children, and Generated of God: for as God from Eternity hath had the substance of this World in his Word, which he hath *alwaies* spoken in his Wisdome; so wee have ^d it in our Word also, and wee speake it forth in the Wonders of his Wisdome.

4. For God is himselfe the ^e *Beeing of all Beeings*, and wee are as Gods in him, through whom he revealeth himselfe; wee see that a Beast cannot expresse, [*viz.* it cannot give any thing its name according to its property] which is *because* it cometh not out from the Eternity as Man doth, it bleateth and barketh, as the forme of the Out-birth of the foure Elements is, and hath *no higher Spirit* then the Elements are, though their flitting senses [or perceptions] are from the ^f *Constellations*, which yet are dumb [or in articulate] and without ^g comprehension of any substance.

5. Now therefore wee will set before you the Ground of the Heavens, the Starres and Elements, *fundamentally*; that you may yet see what is Heavenly, and what is Earthly; what is Transitory and Mortall, and what is Eternall and Permanent. To which end *onely* wee have purposed to our selves to write this Booke; *not* to boast, of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *Love*, in *Christ*, as a Servant, and Minister of Christ; *To seeke the lost Sheepe of the House of the Israel of God.*

6. For the Lord, hath both the willing and the doing in his hands; *wee are able to doe nothing*; also our Earthly Reason understandeth nothing: wee are yeelded into our Mothers Boosom, and doe as the Mother sheweth us, wee know not of any body else, wee are not borne with it, from *the wisdom of this world*, neither doe wee understand it; but what is bestowed upon us, that wee bestow againe; and wee have no other purpose herein, neither doe wee know to what end [wee must write these high things], but meerly what the *Spirit* sheweth us, that wee set downe.

7. And thus wee labour in our Vineyard, into which the ^h *Master* of the House hath put us, hoping also to eate of the pleasant sweet Grapes, which indeed wee have very often *received* out of the Paradise of God. Wee will so speake as for [the use of] many, and

^d That substance, Essence, or thing.

^e Ens Entium, Essentia Essentiarum. Substantia Substantiarum.

^f Or, Starres.

^g Or, Expression.

^h Or, Father.

yet wee think wee write it but for our selves, all which, is hidden in God : for the fiery driving will have it so, as if wee did speake of and for Many ; and yet I know nothing of it.

8. Therefore if it shall happen to be read , let none account it for a work of *outward Reason* : for it hath proceeded from the Inward hidden Man, according to which this hand hath written, without respect of any person.

9. And therefore wee exhort the Reader, that he will enter into himselfe, and behold *himselfe* in the Inward Man, and then wee shall be very sweet and *acceptable* to him , this wee speake seriously and faithfully.

^lOr, description.

10. When wee consider our selves rightly , in this ^l knowledge, wee see cleerly, that hitherto wee have been *lockt up* and led as it were blindfold, and it is even the Wise of this world, who have shut and barr'd us up in their Art and Reason, so that wee must [be tied to] *see with their Eyes, both in Philosophie and ^k Theologie.*

^k Divinity.

11. And *this Spirit*, which hath so long led us captive, may well be called *the Antichrist*, I finde no other Name in the Light of Nature, which I can call it by, but *the Antichrist in Babel.*

^lOr, Universality.

12. Observe it well, and you shall see it riding , it shall rightly be shewed to you, you need no spectacles, or ^l *Academie* [to see it withall] : It rideth over the whole world , in all Corners , Cities, Townes and Villages, over body and soule : and therefore the Angel in the *Revelation* biddeth us, *Goe out from it.*

^m Or, Queene.

13. It is so proud, that it rideth aloft over Heaven and Earth, yea over the Deity : it is [like] a ^m King riding over the Principle of this World, and over Hell. But whither wilt thou ride thou proud Woman ? when this Principle breaketh, *thou art then without God with all Devills.* Why doest thou not stay here among the Children ?

14. O Adam ! if thou hadst not mounted upon the proud Beast, thou hadst remained with the Children of God in Paradise : What doth it avayle thee that thou ridest in a strange Principle, over God ? Were it not better for you to be in God ? What avayleth your Astrall wit, that you ride as your own God in Pride ? you ride meerly in *Death*, who will bring you out from thence, if you light not off from your *Beast* ? There is none neither in Heaven nor in this world, that can bring you out from thence , but onely a lowly simple *laine Lamb*, who hath not the wisdom of this world. How will you get out, when you ride upon a *Dragon* ? The *Lamb* fleeth before thy *Beast* : it will not bring thee into its Pasture.

15. If you Light off, and pull off your Dressing, and goe in the forme of a *Childe*, to the *Lamb*, then you may catch it , it goeth willingly with you, if you play like a childe with it in simplicity ;
you

you must not ride upon it : But if you [offer to] ride upon it , it fleeth from you, and you *finde not* its Pasture, neither can you *light off* your Beast, it will not let you, it holdeth you fast , unlesse you heare the bleating [or voice] of the *Lamb* ; at which the Beast trembleth, and falleth to the Ground, and then you may flee [or goe out from Babell] . If you understand not this, you are *held fast* by the Beast, and you ride in *Babel* in the Confusion.

16. My deare seeking and hungry Minde, if you would faine be released from the *Beast* ; Consider what wee here shall shew you, wee will not push with hornes, and cast you with the *Dragon* into the *Abyss*, doe but light off, and encline your eare to the *voyce* of the *Lamb*, goe forth from your outward Man, into the Inward Man, and so you *shall come* to your true Native Country, into *Paradise*.

17. The desirous Seekers have found out many difficult things, and brought them to light, and alwaies thought to finde the *Pearle* of the *Creation* of this world, and it had been much neerer found, but that the Time of the *seaventh Seale* or *Angel* was not yet come, the six Angells must first found their Trumpets, and powre forth their Vials : therefore none should contemne ⁿ another, for he knoweth not under what voyce every one *hath been* : onely that is ^o come to passe, which should ^p come to passe.

18. Yet every one hath been free [or at *Liberty*] to goe out from the *Seale* : for the Sun of Righteousnesse hath shined, ^q from the East to the West : If any have immersed himselfe in the Darknesse, God is not to be blamed for it.

19. The Law of God, and also the Way to Life, *is written in our Hearts* : It lyeth in no mans supposition and knowing, nor in any Historiall Opinion, but in a *Good will* and *Well-doing*. The will leadeth us to God, or to the Devill, it awayleth not, whether thou hast the Name of a Christian, Salvation doth not consist therein.

20. A *Heathen* and a *Turke* is as neere to God, as *thou*, who art under the Name of *Christ* : if thou ^r bringest forth a false ungodly Will in thy Deeds, thou art as *much* without God, as a *Heathen* that hath no desire nor will to God.

21. And if a *Turk* seeke God with Earnestnesse, though he walke in blindnesse, yet he is of the ^s Number of those that are children without understanding, and he *reacheb to God*, with the children, which doe not yet know what they *speake* : for it lyeth not in the knowing, but in the ^u Will.

22. *Wee are all blinde* concerning God ; but if wee put our earnest will into ^x God, and desire him, then wee receive him into our will : so that wee are borne in him in our Will. For by the will, this world was made, also our life and all our doing standeth in the will.

ⁿ The former
zealous Seek-
ers.

^o Done.

^p Be done.

^q From the Ri-
sing to the
Setting.

^r Wit or skill.

^r Or, ledest a
wicked life.

^s Heape or
Company.

^u Or, purpose,
and resolution.

^x God & Good-
nesse.

7 Chor.

23. Or doe you suppose wee speake without knowledge, and alone? [by our selves?] No; the Booke of the Revelation of Jesus Christ sheweth us, that *the innermost 7 Court of the Temple shall be cast out and given to the Heathen*, who know not the Name of Christ, but presse with earnestnesse into God, and so they come to him ignorantly.

2 JEHOVA.

24. And this is that which *Esaiah* saith; *I am found of them that sought mee not, neither did they enquire after mee. For my Name, the 2 L O R D, was not revealed unto them*: and thus they are children, not in Name, but in Will: But when the Driver goeth away to his own place, then wee live together as Children, with our Father Adam, (in Christ,) out of whose Loynes, life, and spirit, wee are all propagated, and begotten to life through Christ.

25. Or doest thou boast of thy Calling, that thou art a Christian, or a Jew? Indeed let thy Conversation be accordingly, or else thou art but a Heathen in the Will and in the Deed. *He that knoweth his Masters Will and doth it not, must receive many stripes.*

26. Or doest thou not know what Christ said concerning the two Sonnes; when the Father said to one of them, goe and doe such a thing, and he said he would, and the other said no: and the first went away and *did it not*; but the other that said no, went away and *did it*, and so performed the will of his Father; and the tother that was under the Name of Obedience, [or who in word was obedient, or had the name to be so] did it not.

27. And wee are all such, one and other, wee beare the name of Christ, and are called Christians, and are within his Covenant: wee have said yes, wee will doe it; but they that doe it not, are *unprofitable servants*, and live without the will of the Father.

28. But if the Turkes (as also the Jewes) doe the Fathers will, who say to Christ No, and know him not, who is now their Judge, to thrust them out from the will of the Father? Is not the Sonne the Heart of the Father? and then if they honour the Father, they lay hold also on his Heart: for without, or beyond his Heart, there is no God.

2 Or, encourage.

29. Or doest thou suppose, that I 2 *confirm* them in their blindness, that they should goe on as they doe? No: I shew thee thy blindness, O thou that bearest the name of Christ: and thou judgest others, and yet doest the same thing which thou judgest in others, and so thou wilfully bringest the judgement of God upon thy selfe.

30. *H E* that saith, *Love your enemies, doe well to them that persecute you*, doth not teach you to judge and despise, but he teacheth you the way of Meeknesse: you should be a Light to the world, that Heathens might see by your works that you are the Children of God.

31. If

31. If wee consider our selves according to the true man, who is a true similitude and Image of God, then wee finde God in us, and our selves without God. And the onely remedy consisteth herein, that wee enter againe into our selves, and enter into God, *in our hidden Man*. If wee incline our wills in true earnest singlenesse, to God, then wee goe with Christ out of this world, out from the Starres and Elements, and enter into God; For in the will of Reason, wee are children of the Starres and Elements, and the *Spirit of this world* ruleth over us.

32. But if we goe out from the will of this world, and enter into God; then the *Spirit of God* ruleth in us, and establissheth us for his children; and then also the *Garland of Paradise* is set upon the soule, and then it becometh a childe without understanding as to this world, for it looseth the Master [or Ruler] of this world, who formerly ruled it and led it in Reason.

33. O Man! Consider who leadeth and driveth thee; for Eternally without end, *is very long*: Temporall honour and Goods are but drosse and dung in the sight of God: It all falleth into the Grave with thee, and cometh to nothing: but to be in the will of God, *is Eternall Riches and honour*: there, is no more care, but our Mother careth for us, in whose Boosom wee live as children.

34. Thy Temporall Honour is thy ^b *Snare*, and thy Misery in Divine hope, [and confidence] is thy Garden of Roses: Patience is a precious hearb; O how gloriously wilt thou be crowned; what is brighter then the *Sunne*? and yet thou shalt be *farre brighter*; thou wilt obtain a Garland *in Ternario Sancto* [viz. in the Angeliell World, in the Eternall Essentiality, before the Holy Trinity.]

^b *Pitfall,
Trappe,
or Ginne.*

35. Or doest thou suppose againe, that wee speake historically? No, wee speake, the very life, in our own knowledge [or *Experience*] not in an Opinion, from the mouth of another; but from our own Mouth: wee see with our own Eyes; which wee boast not of, for the *Power* is the Mothers; but wee exhort thee, to enter into the Boosom of the Mother and learne also to see with *thy own Eyes*: so long as you suffer your selves to be ^c *rocked* in a Cradle, and desire the Eyes of *others* [which are strange Eyes in respect of your own,] you are blinde. But if you rise up from the Cradle, and goe to the Mother, then you shall see the Mother and her children.

^c *Or, lull'd
asleepe.*

36. O how good it is to *see with ones own Eyes*. One that is blinde, and seeth not the light of this world, is accounted as one that is asleepe and dreameth: for he *heareth* of the Pomp of the World, but he knoweth it not: he apprehendeth it by *hearsay*, and many times thinketh it is better, or worse, then it is, because he seeth it

not,

not, and so imagineth it by that which is said ; but he that seeth the light, he speaketh according to the *Truth*, for he apprehendeth the Thing as it is.

37. So also say I, wee are all asleepe, in the outward Man, wee lye in the Cradle, and suffer our selves to be *rocked asleepe*, by Reason ; wee see with the Eyes of the dissimulation of our *Hypocrites*, who hang Bells and Bables about our Eares and Cradles, that wee may be lulld asleepe, or at least *play* with their Bables, that they may be Lords and Masters in the House.

38. O Blinde Reason ! Rise up from thy Cradle : art thou not a Childe of the Mother, and *an heire to the Goods*, and moreover a Childe and Lord of the House : why sufferest thou thy servants thus to use thee ? Christ saith ; *I am the Light of the World, he that followeth mee, shall have the Light of the Eternall Life*. He doth not direct us to the flattering Hypocrites Murtherours and Contenders ; but only to *himselfe* : wee should see (with the Inward Eyes) in his Light, and so wee should see him, for he is the Light : when wee see him, then wee walke in the Light ; He is the Morning Starre, and is Generated in us, and riseth in us, and shineth in our bodily Darknesse.

39. O how great a *Triumph* is there in the soule, when he ariseth, then a Man seeth with his *own* Eyes, and knoweth that he is in a strange Lodging. Concerning which wee will here write, what wee see and *know* in the Light

40. Wee are children of the Eternity : but this world is an out-birth out of the Eternall : and its palpability taketh its *originall* in the *Anger*, the Eternall Nature is its Roore, but that which is an Out-birth is corruptible, because it hath not been from Eternity : and it must all returne into the Eternall Essence, [out of which it was borne.]

41. The Starres are out of the *Centre* of Nature, they are the Essences of the Seaven Formes of Nature, and from each forme there goeth another [*Forme*], all ^d from the *wrestling Wheele* of Nature, and therefore they are so various and numberlesse in our account : Though indeed there is a *certaine* number of them ; whereby wee know that they must enter againe into the *Ether*.

42. For in the Eternall Centre there is no Number, [or Measure] but it is the *Omnipotence* in the springing up without number ; for that which cannot be numbered or comprehended, *is not Eternall*, it hath a beginning and end ; But wee know that the *spirit* and soule of Man hath no beginning & end, nor can it be numbered [or measured] : which wee *understand* by the Constellations of the minde, from whence so many thoughts arise, which are numberlesse, for out of one Thought in a while, there may goe forth many more,

^d Or, caused by
the wrestling
Wheele.

more, as many as the Starres in the Firmament; wherein wee highly know our Eternity, and doe most highly rejoyce, that wee know it.

43. * Understand us aright: how this world is in the Ground and foundation of it. The Eternall Centre, and the Birth of Life, and the Substantiality is every where. If you make a small Circle, as small as a little, Graine, [or kernell of Seede], there is the whole Birth of the Eternall Nature, and also the Number-Three in Ternario san-cto, [contained] therein: but you include not, nor comprise the Eternall Nature, much lesse the Number-Three, but you comprehend the Out-birth of the Centre: the Eternall Nature is incomprehensible as God also is.

* Or, observe us well, heere.

† As small as a Mite.
Punctum or Atome.

44. When I take up any thing and carry it away, I doe not carry away the Eternity, much lesse God: and yet the Eternity is in that very thing, but the thing is out-borne, and stirreth not the Eternity; and that which is out-borne comprehendeth not the Eternity, but the Eternity comprehendeth that which is out-borne throughly without stirring, for the Eternity, as also the Deiry, is in one place as well as in another, [every where]: for there is no place [in the Eternity,] but the out-birth maketh a place and roome. Therefore God saith; *I am A and O, the beginning and the End.*

‡ Exgeneratum.

45. This world maketh a beginning, and God in the Number-Three [not without it] is the beginning, and it also maketh an end, and that is the Eternity, and also God; For before [the time of] this world there was nothing but God from Eternity; and after this world, there will be nothing but God in Eternity: but the cause why wee comprehend not this, is because there is no comprehensibility in God. For, where there is a Comprehensibility [as there is in the Trinity] there is beginning and end. And therefore wee are shut up in darknesse, that wee might labour and manifest God, as wee have mentioned to you, concerning the Seaven Formes of Nature, what an Eternall labour there is therein, so that one forme generateth another, till they are all brought to Light, and so the Eternall is manifest in a Threefold Forme, which otherwise would not be knowne.

46. And wee declare unto you, that the Eternall Being, and also this world, is like Man; the Eternity generateth nothing but that which is like it selfe, for there is nothing in it, but is like it, and it is unchangeable, or else it would ^h *pass away*, or it would come to be some other thing, and that cannot be.

^h Or, cease to be.

47. And as you finde Man to be, just so is the Eternity: consider Man, in body and soule, in good and evill, in joy and sorrow, in light and darknesse, in power and weaknesse, in life and death:

All is in Man, both Heaven and Earth, Starres, and Elements : and also the Number-Three of the Deity, neither can there be any thing named that is not in Man ; all Creatures, (both in this world, and in the Angelicall world,) are in Man. *All of us*, together with the whole Essence of all Essences, are but one body, having many members, each member whereof is a *Totall*: and each member hath but one ⁱ severall work.

ⁱ Peculiar,
singular,
individuall
faculty or
Office.

48. O Man ! seeke thy selfe, and thou shalt finde thy selfe, Behold ! thy whole Man [consisteth of] Three Principles, one whereof is not without the other, one of them is not beside or above the other, but they are in one another as one, and they are but one thing ; but according to the Creation they are *Three*.

49. You will say, how can that be ? *Adams* soule was out of the Eternall will, out of the Centre of Nature, upon the Crosse of the Number-Three, where light and darknesse doe part ; understand, he was *not* a divided sparkle, as a piece of the whole, for he is *no* piece, but *totally all*, as there is a *Totall* in every ^h *Punctum*.

^h Point or
Atom.

50. Now the Eternall Centre maketh the Eternall substantiality, (*viz.* the sinking downe and springing up, whence the stirring of the Elements doth arise, as also penetration and multiplication, whereas there is onely such a kinde of *Spirit*) and the substantiality is the *body*, and a weaknesse, for its a sinking downe, and the Spirit is the springing up.

51. Now the Spirit created the Substantiality into an *Image*, like the Crosse of the Number-Three, and breathed in the spirit of the Number-Three, *viz.* himselfe ; and so the Image ^l Existed : and then instantly out of the *Substantiality* of the Image sprung up the blossome of the Essences, which is called Paradise : and thus stood the Image in the Angelicall World.

^l Was or stood.

52. And so there is *nothing lesse* in the Image, then in the Centre of Nature, *viz.* the originall of *sovereyntie*, *wrathfulnessse*, and of fire, also all the formes of Nature ; *whatsoever* was seene from Eternity in the Wisdome, that was all in this Image, also the power to light and darknesse, and the Wisdome stood in the light of the Image, wherein stand *all the Eternall Wonders*, even the Image of every Creature, in the sinking downe of Death, and in the source [or property.] of the Paradisicall Life.

53. This wee understand to be the *Matrix* of the *Genetrix* in the darknesse ; *viz.* that out of which Angels and Devils come to be, as is above-mentioned. This ^m source was wholly in the Image, for it was a *whole* similitude of the Eternall Being ; as *Moses* writeth concerning it, that *God made Man* ⁿ *his Image* : so that it may be said, (if one did see Man standing in Paradise,) heere is the whole Eternity manifested in an Image, to speake in a creaturely manner of it, and

^m Or, property.

ⁿ According to,
for, or to be,
his Image.

and yet it is so truly and rightly in the understanding.

54. Now as *Lucifer* by his flying out, in the source of the Fire, Imagined beyond the still meeke Number-Three above the Crosse in the Majesty, and so awakened to himselfe the *Matrix* of the Fire in himselfe, and kindled the *Matrix* of Nature ; which kindling became corporeall ; and was instantly together created by the *Verbum Fiat* : where also the *second* forme of the *Matrix*, viz. the *Meeknesse* of the substantiality was kindled together with it, out of which, water came to be , which was ^o made an *Heaven*, (by which the fire was captivated) out of which the *Starres* were Generated ; so you must understand also, that ^p the Image of God *thus* ^q Imagined after the awakened life, viz. after the awakened spirit of the Aire, (indeed the Aire was together breathed into him) but the ^r spirit of the Centre should over-rule it, as the Holy Spirit over [ruleth] this world : for he *should* live in the spower of God, and be a Lord over the foure Elements, but *in the fall* they became his Lord. And now if he would live in God, he must enter into himselfe againe, and likewise leave the *Old Body* to the foure Elements, (and must in himselfe, be borne in God.) And so he was instantly also captivated by the *Aire* of the Out-birth, and then the *Starres*, Elements, Heaven, Hell, Death, and Life, wrought together in him.

^o Or, created.

^p Man.

^q Or, lusted.

^r Mans spirit.

^s Or, verue. X

55. But seeing there is a Firmament created, between God and the Dominion of this world, by the Spirit of God ; therefore man is composed of Three Parts, (viz. *Three Principles* ; one, is the hidden Deity, which standeth in the Firmament of Heaven in it selfe as a Principle of its own ; the *second* is the Dominion of this world, viz. the *Starres* and Elements ; and the *Third* is the Abyffe of the Image, and also the Abyffe of this world, viz. the Wrath, or the Matrix of Nature, out of which All things are proceeded.

56. And now the Image, viz. Man, is in the *Middest*, viz. between the Kingdome of God, and the Kingdome of Hell : between Love and Anger : and to which of these two Spirits he yeeldeth, its [servant] he is.

57. And though Man cast himselfe into the Anger, yet the Deity looseth nothing ; for the first *Breathing in*, viz. the Spirit of God it selfe, hath its principle to it selfe, and is not touched by the Anger ; just as the Number-Three, dwelleth in the middest of the Anger, and yet the Anger stirreth it not, nor knoweth it, therein is neither feeling nor seeing.

58. For the Image stirreth the source of the Anger : and the first in-breathed Spirit, springeth up in the Image, in the fiercenesse of Pride ; according as it hath built up it selfe in this [life] Time ; and yet the first in-breathed *Forme* looseth nothing. For that source [or property] is not in the Image ; but it goeth back againe into

its Principle, with the Beauteous virgin of wisdom: and the Image of Man, cometh to be the Image of the Serpent.

59. For as the Spirit is, so is the Body; and in what will the Spirit lieth, in such a forme and source [or property] it figureth the body also.

* A Death, or a deadly thing. 60. So wee know now, that all cometh out of one only fountaine, & that the palpable substance of this world hath had a beginning, and therefore it is also * Mortall; for whatsoever is not from Eternity is mortall.

61. But that the Image of Man might subsist, (which also hath a beginning as to the body) therefore God is become Man, and dwelleth againe in the soule, and the soule attaineth againe the first Image without this world, yet those onely, who, with the Spirit of the Soule incline themselves to God; and here it may be said, Wee must be Borne a New, or be lost Eternally in Hell, and [thrust out] from God.

62. Thus wee say with [good] Ground: that the stary Heaven, viz. the Third Principle of this world, was created also as a Totall Body, having a * Circumscription, and standeth just like the Centre of Nature; whatsoever thou seest in this Great Circumference, the same is also in the smallest * Circle: and the whole Principle of this world outwardly, is onely a manifestation and discovery of the Eternity in God. It hath its rising, * station, and generating, like the Eternall Nature; and as the Eternall Nature doth alwayes generate it selfe, and hath its originall from Eternity to Eternity; just so is this visible Dominion of this world Generated and Created.

63. For it hath a high round Circumference like a Circle, and there stand the * Constellations: and after that, the Great Deepe, which resembleth the Eternall Liberty of God: now the seven Planets are in the Deepe, which resemble the seven Spirits of Nature, and the Starres [resemble the Effects or] Essences proceeding out of the Spirits of Nature: and the Sun is the middlemost of the Planets, which maketh the foure quarters of the World, and it standeth in the Point, as in a * Crosse, and resembleth the Heart of God: Its Lustre in the Deepe resembleth the Majesty of God: where God dwelleth in himselfe, and is comprehended by nothing: and there is nothing of him seene but the Majesty, where the Centre of Nature is knowne in all Heavenly Images out of the Eternall.

64. The Earth resembleth the sincking downe of the Eternall Death in the Dark Matrix: and yet there is no Death therein, but a springing forth of the fierce Essences: and thus it resembleth a forme in the Centre, and a peculiar selfe-Dominion, and is a figure [or Type] of Hell: as a hidden Dominion in the Darknesse.

65. And

u Or, Corpus.
* Or, Circumference.
y Or, upright.
z Or, Point.
a Forme or subsistence.

b Or, fixed Starres.



65. And as the Earth in Comparison of the Upper Dominion, is counted as a Death; so the fierce Matrix of the Anger, is as a Death in comparison of God: and yet there is no Death in either, but an Eternall Life in a twofold source, [or property ; viz. the Life in Eternall Joy, and the Life in Eternall Torment].

66. And now we see that the Sun maketh the Great Deep above the Earth, lovely, friendly, pleasant, and delightfull ; or else there would be no other [Rule, influence, or] Dominion, in the Deepe, then is in the Earth: for if the Sun should ^dgoe out, there would be an Eternall Darknesse, and the fierce soure astringency would make all hard, rough, and harsh, and there would be an Eternall Coldnesse. And although every thing did move together like a wheele, yet there would be nothing seene but a flash of fire.

^d As when a Candle goeth out.

67. Thus wee give you to understand concerning the Abyss of Hell, that it is in this world: and the Sun onely is the cause of the Waters, which are the Heaven in the Deepe. Moreover by the Sun, the Heart of God may be understood, out of which the Light of the Majesty shineth: for the whole Centre of the Eternity would be dark, if the light from the Heart of God did not shine therein.

68. But it is not so with the Heart of God, as with the Sun, that it should be a Globe standing in one place onely: no, it hath no Circumscription [Circumference] or Place; also it hath no beginning, and yet it is like a round Globe, yet not a round Circle, but it is as it were parted [divided] or ^eopen; for it is as a Round ^fCrosse-Wheele, like a whole Rain-Bow, which yet appeareth as it were parted.

^e Or, Pertuse.



69. For the whole Crosse is its parting, and yet it is whole; but the Centre of Nature (viz. the Word of the Lord, *Verbum Domini*, the Word of the Father, is there the Centre of the Crosse. The Crosse every where signifieth the Number-Three: where then beneath, ^gblew appeareth, which signifieth the substantiality, in the middle appeareth Red, which signifieth the Father in the Glance of Fire, ^hnext which appeareth Yellow, which signifieth the Light and Lustre of the Majesty of God the Sonne; and the ⁱDusky Browne, with the mixture of all Formes, signifieth the other Kingdome, of Darknesse, in the Fire, in which Lucifer did ^jsoare aloft above God, and did not lay hold on the Majesty and Heart of God.

^g Text under.

^h Or, Purple.

ⁱ Flie out.

70. And upon such a Bow will Christ the Sonne of Man appeare at the last Judgement; for so he sitteth in the Majesty of the Number-Three in *Ternario sancto*: understand the Angelicall world [in the Eternall Substantiality] and Paradise.

71. Thus know, that all this is not divided, nor is it thus in one place alone; but this Forme [or manner] appeareth in its Principle Every where. If thou conceivest a small minute Circle, as small as a Graine

Graine of Mustard-seed, yet the Heart of God is wholly and perfectly therein : and if thou art borne in God , then there is, in thy selfe, (in the Circle of thy Life) the *whole Heart of God undivided* : and the Sonne of Man (Christ) sitteth thus (in the Circle of thy life , upon the Rain-Bow in *Ternario Sancto*) at the Right hand of God : and thus thou art his childe, whom he hath regenerated in him [in *Christ*] : as also Christs Member and Body , wherein he dwelleth ; his Brother, his Flesh and Spirit ; and a Childe of God the Father in him ; God in thee, and thou in God : Power, Might, Majesty, Heaven, Paradise, Element, Starres, and Earth, *all* is thine. Thou art (in Christ) ^{*} over Hell and Devills.

^{*} Or, above.

72. But in this world, with thy Earthly Life, thou art *under* Heaven, Starres, and Elements, also under Hell and Devills, *all Ruleth in thee, and over thee.*

73. Therefore consider thy selfe, and goe forth [from thy selfe] : it is of high concernment , wee speake what we know, and what we must speake, for wee ought not to speake *otherwise* of the Eternity, unlesse wee should speake as if it had a beginning, whereas there is none in the Eternity.

74. Nor doe not thinke that Mankinde hath such a beginning, as wee must say of our selves, according to the *Creation* : no, the Image hath appeared in God *from Eternity* in the virgin of wisdom ; but not *in substance* [or distinction ;] it was no Woman nor Man, but it was Both ; as *Adam* was both, before *Eve* was, which [divided distinction] signifieth the Earthly, and also the Beastiall Man ; for nothing subsisteth in Eternity, unlesse it have been from Eternitie.

^{*} Or, Incarnate.

75. O yee children of God, open the eyes of your *Inward Man*, and see rightly ; If you be new borne in God, then you put on that very Eternall Image, and the *Man Christ* is ^{*} become Man in that very Image, *viz.* in the *Eternall Virgin* ; for no mortall virgin is pure, and he was conceived by the Holy Spirit in a pure virgin, and in respect of our soule which he should assume, he is also [become Man] in the mortall virgin : for *Mary* had all the Three Principles in her : and the Image of the Eternall virgin consisted in the Divine and Eternall *substantiality* ; it was indeed without substance , but in the *Man Christ*, it came to be a substance.

76. Wee doe not say concerning the *Outward virgin Mary*, that shee was not the Daughter of *Joachim* and *Anna* ; as the Auncients have Erred, to whom the Light of God hath not so shined , because, they sought *their own profit* therein.

77. For *Mary* was begotten of the Seed of *Joachim* and *Anna*, like other Persons, but shee was the *blessed among Women* : in her, the Eternall virgin in *Ternario sancto*, which was from Eternity, discovered it

it selfe : not that it entered into her *from without*, no Sir, it is cleane otherwise. Here God and Man became *one* againe : what *Adam* lost, was here *revived* againe ; understand it right ; The Word of the Lord, *Verbum Domini*, the Word of the Father on the Crosse, came into *Mary*, understand into the *Earthly Mary*.

78. Now, where the Word is, there is [also] the virgin [or Wisdome of God] for the Word is in the Wisdome : and the one is not without the other, or else the Eternity would be *divided*.

79. And now when the Word in *Mary*, in her flesh and bloud, entered into her *Matrix*, then the *Fiat* was in the *Matrix*, but it did not in one moment create a compleate Earthly Man, nor a Heavenly neither ; but it began the *Incarnation* [or becoming Man] : for the Divine Nature is neither augmented nor diminished, but is alwayes compleate.

80. But know this, that the Eternall virgin that was without substance, gave in it selfe together with the becoming Man [or Incarnation], and the true soule of Christ was out of *Maryes* Essences, conceived in the Eternall virgin : and in the Eternall virgin, God became Man, and so the Eternall virgin came into substantiality, for it gat the humane soule into it. Thus the humane soule of *Christ* stood in the Earthly Essences, as also, in the virgin of the Eternall Wisdome in *Ternario Sancto*, in the Trinity of God : for the Word of the Lord was in ^m it, and God and Man became one Person.

81. In this Person [which was God and Man] were all the Three Principles *open, undivided* ; the virgin in *Ternario Sancto* giveth the Heavenly Body, and *Mary* the Earthly [Body] : and the Word was in the Centre upon the Crosse, in the Number-Three ; whereas wee say that the Word is become Flesh, and it is so.

^m Or, her, the Virgin.

82. Behold ! the virgin of Eternity hath no Flesh, nor hath had none from Eternity, (except in *Adam* before the Fall, which afterwards came to be Earthly) but it tooke humane flesh upon it : understand [it thus,] the Word together with the *whole* Deity was in the virgin : For without the Word there were no understanding in the Eternall Virgin.

83. For the Spirit of God was in the Word, and he was the understanding, but the Word was as a Heavenly Figure, a figure of the Number-Three ; but *not* in the *working* ; as indeed the Flesh worketh not, but the *Spirit* in the Flesh [worketh.]

84. And the Living Word which dwelleth in the Eternall virgin, attracteth to it the Flesh of *Mary*, understand it thus, the Word attracted the Flesh, (*viz.* the Essences [or faculties] out of the Body of *Mary*) into the *Eternall Virgin* : and so in *Nine Moneths*, there was a compleate Man, with soule, spirit, and Flesh.

85. And thus the perished soule of *Adam* in the Body of *Mary* was

was againe set in the Eternall Humanity, for the Word dwelt in *Christs* flesh, and assumed the soule in him.

ⁿ Beeing or
Thing.

86. Not that the soule and the Word is one and the same ^a Substance; No, the soule is out of the *Centre of Nature*, generated out of the Essences, and it belongeth to the body: for it goeth forth from the Essences of the Body, and it attracteth Corporeity to it: But the Word is out of the *Centre of the Majesty*, and attracteth Majesty to it.

87. The Word is without substance, and the soule is out of the substance, it is the Spirit of the substance, out of the *Centre* of the Father; or else it could not in *Adam* have gone forth from the Word; not that the Word and the soule stand one by another, like two Persons; no, the Word penetrateth through the soule: and out of the Word, the Majesty shineth, viz. the Light of Life: And the soule is free of it selfe, for it is a Creature.

88. I give you an Earthly similitude of this. Behold a bright flaming piece of *Iron*, which of it selfe is dark and black, and the fire so penetrateth and shineth through the *Iron* that it giveth *Light*. Now the *Iron* doth not cease to be; it is *Iron* still: and the source [or property] of the *Fire* retaineth its own propriety: it doth not take the *Iron* into it, but it penetrateth [and shineth] through the *Iron*; and it is *Iron* then as well as before, free in it selfe: and so also is the source [or property] of the *Fire*: in such a manner is the soule set in the Deity: the Deity penetrateth through the soule, and dwelleth in the soule, yet the soule doth not comprehend the Deity, but the Deity comprehendeth the soule, but doth not alter it [from being a soule] but onely giveth it the Divine source [or property] of the Majesty.

89. And so if the soule incline it selfe to the Divine source [or property] then it stayeth in the Majesty of God, for the source [or property] betokeneth the *Word*, and the Glance [betokeneth] the *Majesty*: and that which proceedeth from the source [or property] as heate out of the fire, that betokeneth the *Holy Spirit*.

90. But now if the flaming *Iron*, be cast, or fall into the water, then the property of the fire, the Glance and the heate which proceedeth from it, is all quenched together; thus it is also with *Adam*: he cast himselfe out from the Majesty of God (with his will), into the Spirit of this world: and so he went from God.

^o Or, was ex-
tinguished.

^p The Glance,
Lustre, or
Majesty.

91. Not that God ^o went out in him, like the flaming of the *Iron*: no, that cannot be; ^p It shineth Eternally: God continueth in his Principle, and *Adam* went out from it: if *Adams* will had continued in God, he should have continued the childe of God, and God would have continued in his will, and so the Majesty would have shined through the will.

92. But

92. But he went out from the will of God, into this world, and so was captivated by the World, Death, Devills, and Hell, and they dwelt in Adam.

93. Adam was in this world : dwelling in the Elements, and God breathed the Aire also into his Nostrills : but he should not have put his will into it, to eate of *Earthly* fruit, which maketh earthly flesh. That was his Fall, that he did Eate Earthly Fruit ; and therefore his Essences also became Earthly : and the soule became captivated by the *Earthly Dominion*.

94. And there the Word of the Lord said to the soule, Adam, where art thou? and his body did hide it selfe ; so very much ashamed was the poore soule : and Adam said I am naked ; the precious heavenly virgin (which he was clothed withall) was lost, as also, the Light of the Majesty ; and Adam was without the Word.

95. O how terrible is it to those that understand it, the soule trembleth at it, and it may well be afraid of this captivity, when the poore soule must be captivated by the Devill, and must swim in [the Lake of] Gods Anger. And this is the cause why God became Man, that he might bring us againe in *Ternarium Sanctum*, into the Angelicall world.

96. And as wee are all with Adam, gone out from God ; for wee have all Adams soule and flesh, so God hath regenerated us all in Christ, and in Christ, the divine Kingdome standeth open, every one that will may enter in, whosoever putteth his will away from himselfe, and putteth it into Christ, and letterh all worldly Reason goe, though it have never so faire a Lustre ; shall be regenerated in Christ : and his soule attaineth the Eternall Flesh againe, in which God became Man, an incomprehensible Flesh, of Eternall substantialitie.

97. The old *Adamicall* flesh of Death, cometh not to be heavenly flesh : no, it belongeth to the Earth, to Death ; but the Eternall Flesh is *hidden* in the Old Earthly Man, and it is in the Old Man, as the Fire in the Iron, or as the Gold in the [dark] Stone.

9 Or, Mortall
Flesh.

98. This is the Noble Pretious Stone, (*Lapis Philosophorum*) the Philosophers Stone, which the *Magi* [or Wisemen] doe finde, which *tinctureth* Nature, and Generateth a New sonne in the Old. He who finderh that esteemeth more highly of it, then of this [Outward] World. For the Sonne is many thousand times Greater then the Father.

99. O thou bright *Crowne of Pearle*, art thou not brighter then the Sonne ! there is nothing like thee ; thou art so very manifest, and yet so very secret, that among many thousand in this world, thou art scarce rightly knowne of any one ; and yet thou art carried [about] in many that know thee not.

¹ The Noble
Stone.

100. Christ saith; *Seeke and thou shalt finde.* ² It will be sought for, a lazy Person findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomsoever it *revealeth* it selfe, he hath all joy therein; for there is no end of its vertue [or Glory]: he that hath it, doth not give it away: and if he doth impart it to any, yet it is not profitable to him, that is lazy; for he diveth not into its vertue, to learne that.

101. But the *seeker*, findeth the Stone and its vertue and benefit together, and when he findeth it, and knoweth that he is *certain* of it: there is greater joy in him then the world is able to apprehend, which no pen can describe, nor no tongue expresse, in an Adamicall manner.

102. It is accounted the *Meaneft* of all Stones in the Adamicall eyes, and is troden underfoot, for it affordeth no lustre to the sight, if a man light upon it, he casteth it away as an unprofitable thing, none enquire after it, though it be so very much sought for in this world. There is none on Earth *but desireth it*. All the Great ones and the Wise seeke it: Indeed they *finde* one, and thinke it is the right: but they misse of it: they ascribe power and vertue to it: and think they have it and will keep it: but it is *not* that: it needeth no vertue to be ascribed to it. *All vertue lyeth hidden in it.*

103. He who hath it, and knoweth it, if he seeke, he may finde all things whatsoever are in Heaven and in Earth. It is the Stone *which is rejected of the Builders*, and is the Chiefe corner Stone; *upon whatsoever it falleth, it grindeth it to powder, and kindleth a fire therein.* All ¹ *Universities* seeke it, but finde it not by *their* seeking; sometime it is found by one that seeketh it rightly. But others [that seeke it in selfe, and for their own Gain] despise it, and cast it away, and so it remaineth *hidden still*.

¹ High Schooles
or Academies.

The Seventh Chapter.

I.



I doth *most* of all concerne us Men, in this world, to *seeke that which is lost*. And therefore if wee would seeke, wee must not seek without our selves, wee need no flattering Hypocrites, nor such as tickle our eares, to comfort us, and promise us many Golden Mountaines, if wee will but runne after them, and make much of them, and reverence them.

² If I should sit and heare Sermons *preached* all my life long, and did

did heare them alwayes preach of the Kingdome of Heaven and the New Birth, with their singing and Repetitions, and stay there and goe no further, I should be never the neere: If a stone be cast into the water, and then taken out againe, it is a hard stone as it was before, and retaineth its^a quality: But if it be cast into the fire, then it getteth another^a quality in it selfe; so also thou O Man, though thou runnest to Church, and wouldst seeme to be a Minister of Christ, that is not enough; if you rest there, you are never the better.

^a Forme, Condition, or Nature.

3. Also, it is not enough, that you learne all Bookes, to rehearse them *without Booke*, and did yearly and daily reade all Writings, and could say the *whole Bible* without booke, yet you are not a haire breadth the better in the sight of God, then a keeper of swine, who *all that while* did nothing but feed the swine: or then a poore Prisoner in a dark Dungeon, who all that while hath not seene the Day-light.

4. Talking awayleth nothing; nor that you know how to speake much of God, and despisest the simple, as the flattering Hypocrites upon the *Antichristian Beast*, does, who forbid the Light to them that see, as hath been done to this hand. But it is as Christ saith; *Except you turne, and become as one of these Children, you shall not see the Kingdome of Heaven in Eternity: you must be borne anew, if you would see the Kingdome of God: that is the right meanes.*

5. There needs no Art or Eloquence about it, you need neither bookes nor cunning: a Shepherd is as fit for it as a learned Doctor, and very much fitter: for he goeth forth from his own Reason into the^b Mercy of God, he hath no great, wise [or deepe.] Reason, therefore he doth not goe to *that* for Counsell, but he goeth simply with the Poore Publican, into the Temple of Christ: whereas on the contrary, the high and learned, first set the^c *Universitie* before their eyes, and study first with what Opinion he will enter into the Temple of Christ: he first sets Mens Opinions before him, and will seeke God in this or that *Opinion*: One in the^d *Popes* Opinion, another in^e *Luthers*, a third in^f *Calvins*, a fourth in^g *Schwenkfelds*, &c. there is no end of Opinions.

^b Barmhertzigkeit the Mercifulnesse.

^c As a paire of Spectacles.

^d Papists.

^e Lutherans.

^f Calvinists.

^g Schwenkfeldians.

6. And thus the poore soule stayeth without the Temple of Christ, standing in doubt: it knocketh and seeketh, and continually doubteth that it is *not* in the right way.

7. O thou poore confounded soule in *Babell*, what doest thou doe? leave off all Opinions, by what name soever they are called, in this world, they are all no other then the contention of Reason: the New-Birth and the Noble Stone is to be found in no contention, neither in any Wisdome of Reason: you must forsake all in this world (let it be as *Glistening* as it will) and enter into your selfe, and onely gather *all your sinnes* (which have captivated you) toge-

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ther on a heape, and cast them into the Mercy of God, and flie to God, and pray to him for forgiveness, and the Illumination of *his Spirit*: there needs no long disputing, but earnestnesse, and then Heaven must breake asunder, and Hell tremble; it comes just so to passe; you must set aside all your sinnes, and Reason, and whatsoever cometh in the way, and *resolve*, that you will not let him goe, except he blesse you, as *Jacob* wrestled with God the whole night:

^h Or, *Minde.*

8. Though thy ^h *Conscience* should say, no, God will have none of thee; yet doe thou say, I will have him, I will not leave him, till I am carried to my Grave: Let my will be as thy will O Lord, I will as thou wilt: and though all the Devills encompassed thee round about, and should say; *Hold, it is enough at once*; thou must say; no, my ⁱ *minde* and will, shall not depart from God, they shall be Eternally in God: *his Love is Greater then all my sinnes*: although thou Devill, and thou world, have the Mortall Body in your Prison, yet I have my *Saviour* and *Regenerator* in my soule; He will give me a heavenly Body, which will remaine Eternally.

ⁱ Thought and
purposes.

9. Try *this*, and thou shalt finde Wonders, thou shalt soone get one in thee, who will help thee wrestle, fight and pray: And though thou canst not use many words, it is no matter, though you can say no more then the Publicane: *O God, be mercifull to me, a sinner*; When thy Will and all thy Reason is once placed upon God, with a *Resolution* not to leave him though body and soule should be broken asunder, then thou holdest God [fast] and breakest through Death, Hell, and Heaven, and goest into the Temple of JESUS CHRIST, in spite of all the Opposition of the Devill: the Anger of God cannot withhold thee, how great and powerfull soever it is in thee; and though body and soule did burne in the Anger, and stood in the midst of Hell, with all the Devils; yet thou wouldst *breake forth*, and come into the Temple of Christ; and there thou wouldst get the *Garland of Pearle*, adorned with the Noble and highly *Precious Stone*, That *Lapis Philoch-Angularis*, The Chiefe Corner Stone.

^h Sive, Philo-
sophorum.

10. But you must know; that the Kingdome of Heaven is thus sowne in thee, and is small as a Graine of Mustard-seed, yet thou hast great joy with this *Angelicall Garland*; but looke to it, and set it not upon the Old *Adam*, else it will goe with thee as it did with *Adam*; keepe what thou hast; necessity or want is an evill Guest.

11. At length a young Plant groweth to be a Tree, if it stand in good Ground, but many a rough and cold winde bloweth upon a young Plant, before it come to be a Tree, it is unsteady: Thou must be brought before the *Tree* of Temptation, and also into the Wilderness of Contempt and Scorne in this world, if thou doest not hold out, thou hast nothing: if thou rootest up thy Plant, thou doest as *Adam* did, thou wilt more hardly set it againe, then at first, and

yet

yet it groweth in the ^l valley of Roses, hidden to the Old Adam.

12. For it was a long time from Adam till the humanity of Christ, in which [time] the Tree of Pearle grew hidden under the vayle of Moses, and yet in its time it came forth as a Tree with faire fruits.

13. Therefore, if thou hast fallen, and hast lost the faire Garland; doe not despaire, seeke, knock, and come againe, doe as thou didst at first, and then thou wilt finde by *Experience*, from what Spirit this Pen and Händ hath written: thou wilt afterward get a Tree instead of thy Plant: and then thou wilt say, is my Plant, during my sleepe, become a Tree? Then you will begin to know the ^m Philosophers Stone; observe it.

^l Or, The Paradiscall Essence.

^m The Stone of the Wise men.

*The Gates of the Firmamentall Heaven,
with the Starres and Elements.*

Also of the Threefold Life of Man.

*The Noble Stone rightly brought forth into
the Light, Spiritually, for the Magi,
[or those that are wise.]*

14. If wee will speake of the Noble Stone, and bring it forth into the Light to be knowne; wee must first shew the Darknesse and deformity of the Stone, which hindereth that it is not knowne. For since wee know that the Noble Stone lyeth hidden in this world, and may be had *every where*, and yet is not knowne, wee should therefore seeke to know the cause why it is so hidden.

15. Reason saith, if this [outward] world be so dangerous for Man, why hath God set him therein, or why hath he created it? And thus he judgeth also concerning the Devill: [saying] why hath not God turned the Devill into Nothing againe since his fall?

16. Yes beloved Reason, thou hast found the Stone, and with it thou buildest a house of Stone to dwell in. The Noble Stone lyeth in the *Eternity*: that which is eternall breaketh not, but that which hath a beginning breaketh. The Devills are *Eternall*, and therefore they break not; they were not in the ⁿ forme of a spirit from Eternity, but their Essences are Eternall.

ⁿ Or, Condition.

17. And they have put their will into their Essences, and their will is eternall: as the Centre of Nature, [viz.] of the sterne Matrix is Eternall, into which their will is entred; so now they are Eternall Spirits therein [viz. in the sterne Matrix]: also they are as a *Looking-Glasse* for the other Angells, and for the soules of Men.

18. But

18. But that God should cast away the Third Principle [that is, the Created World] for Mans sake, and put it into its *Ether* before the accomplishment of its Time, that cannot be ; for the Wonders that were foreseene from Eternity in the Wisdome without Substance, they *must come* to have a substance, and so in time must the formes of Nature also.

19. For God is Threefold in Persons, and would also move himselfe Three Times, according to the property of each Person, and no more at all in Eternity.

20. *First*, the Centre of the Fathers Nature, moved it selfe to the Creation of Angells, and further of this World.

21. *Secondly*, The Sonnes Nature, moved it selfe ; where the Heart of God became Man, which shall never be done more in Eternity : and where it is now done, [viz. where men become united with the Heart of God, as branches on their vine] it is done by that onely (Man) who is God, through many, and in many.

22. And *Thirdly*, The Holy Ghost's Nature will move it selfe at the End of the World, when the World shall enter into its *Ether* againe, and the Dead shall rise againe : Where the Holy Ghost will be the Mover, and will set the Great Wonders (which shall have been done in this world), all in the Eternall Substantiality, to the glory and manifestation of Gods deeds of Wonder, and to the Joy of the Creatures, [viz. Angels and Men.] He will be the *Eternall Mover* of the Creatures, (viz. Angels and Men) for through him Paradise springeth up againe, which wee heere have lost. Thus you must know, that the great Wonders of this World which must have been done, and must passe away, *lye in our way*.

23. This world is a great Wonder : but it would not have been knowne in the Wisdome of God by the Angels : and therefore the Fathers Nature moved it selfe to the Creation of a ^o Beeing, that the Great Wonders might be manifested ; and then [when they shall all once be manifested and become substantiall] it will be knowne in Eternity, by *Angels and Men*, what power and vertue every thing hath had

24. Also the Image of the Number Three, [or Trinity] (viz. the *Eternall Virgin*, which stood in *Ternario sancto*, in the Eternall Wisdome, in the Substantiality, as a Figure), ^p should not have been knowne in Eternity by the Angels, if the Heart of God had not become Man ; there the Angels saw the ^q Glory of the Majesty in a living Image, wherein the whole Trinity was included.

25. So also the *Centre of Nature* should not in Eternity have been manifested to the Angels, much lesse the ^r Government of the Holy Ghost, if this World, with the Starres and Elements had not been Created ; but so [by this meanes] the Angels (and wee Men also) know

^o Beeing,
Essence, or
Substance.

^p Or, Could not.
^q Glance, Lustre, or brightness.

^r Rule, or Dominion.

know the Eternall Beeing, and all formes, ^cby this [created] world; and therefore God hath placed the Image of the Number Three, (viz. *Man*) in this world, that he should open all Wonders, and know the Eternall God.

26. But the Image doated on it, and put its Imagination into it, as *Lucifer* did into the wrathfull Matrix of Nature, and so it was also captivated: for *Adam* was to be a Lord over the Starres and Elements, nothing should ^atouch him, he had power over them all, he could have removed Mountaines with a word, he was Lord over ^uFire, ^xAire, ^yWater, and ^zEarth.

27. For there was no death in him, the light shone in him; he was in Paradise, Paradisicall fruit grew for him, he was one [single] Man, and not two, he was the Man, and also the Woman, and he should have propagated an Angelicall Kingdome out of himselfe, and that was possible. For he had no such flesh and bloud as after the Fall, whereof he was ashamed before the Majesty of God: he had flesh and bloud, that was heavenly, his Essences [or faculties] were holy: he could bring forth out of himselfe (without rending of his body) an Image like himselfe.

28. For he was a Virgin, without the feminine forme, after the Forme of the Eternall [*Sophia*] with a pure modest minde, and chaste, without the least desire of lust: his desire was onely to have his like out of himselfe; he placed his will upon himselfe, and in him was God: so his will was in God, and God in him, and he in Paradise.

29. But he saw in himselfe, two ^aformes of the Divine Beeing: one without himselfe belonging to this world, and the other within him belonging to the Paradisicall world, which he also had with full satisfaction to himselfe [as his Own] and therefore came the Commandement and said; *Eate not of the mixed fruit (Good and Evill) else yee shall dye.* But he ^bImagined so long till he was captivated: he still thought he would eate of both, [viz. of the Paradisicall and of the forbidden fruit], and so live for ever; and so he continued forty Dayes, as the second *Adam* in the Wilder nesse was [so long] tempted: and *Moses* was [so long] upon the Mount, where *Israel* was tempted, to try if it were possible to live in the obedience and will of the Father: and so long he went on till he sunck downe into asleepe.

30. For *Moses* saith, *God suffered a deepe sleepe to fall on him*; and then God saw that it was not possible for him [to continue in perfect obedience;] (for the Lust had captivated him) and so he suffered him to fall into a sleepe, (which signifieth Death) where the Woman was made out of him; and the Spirit of this world formed *Adam* into a *Man* (such a one as wee are at this day) and *Eve* into

a Woman:

Or, in.

^a To stop or hinder.



^a Natures conditions or qualities.

^b Or, set his Imagination.

a *Woman* : which when they awakened they saw not : for they were yet in *Paradise* till they had eaten the *Earthly* fruit ; and then the *Spirit* of this world took the soule captive ; and its *Essences* became instantly *Earthly*, and its flesh and bloud *Beastiall*, at which they were ashamed, and took notice of their *Beastiall* forme in their *Masculine* and *Feminine* Members.

31. And so they were driven out of *Paradise* ; and the Word of the Lord, *Verbum Domini*, (with a *Promise* of a *Treader* upon the *Serpent*,) set it selfe in the *Light* of their *Life*, (which before dwelt and ruled in him [viz. in *Adam*]) that remained now in its owne *Principle*, and the *Image* remained in the *Outward Principle*, and was captivated by the *Spirit* of the *Starres* and *Elements* : the *Regiment* [or *Rule* and *Dominion*] of this world dwelt now in these *Persons*, and they became *Earthly*.

32. Whereupon God cursed the *Earth* also for *Mans* sake, so that no *Paradise* fruit grew any more. All was gone save onely the *Grace* and *Mercy* of God, which was still left ; for they now stood (as to the *Ground* of the world) in the *Abyss* of *Hell* with all *Devills*, and they lived in weaknesse, as wee doe now at this day.

33. They begat their *Children* in two *Kingdomes* [viz. in the *Kingdome* of *Wrath*, and in the *Kingdome* of *Love*] for the *Anger* of God had taken hold of them, and desired to shew its wonders in them : so also the *Treader* upon the *Serpent* had taken hold of them in the *Light* of *Life*, and desired also to shew its wonders in them.

34. So there was strife and disquietnesse, as may be discerned by their *Children* : the first that was borne of *Woman*, became a wicked *Murderer*, and strove to suppress the *Kingdome* of God ; and the second was a holy vertuous *Man* : In brieft, you see this throughout the *Holy Scripture*, especially by *Caine* and *Abell*, by *Isaack* and *Ismael*, also by *Esa* and *Jacob*, who while they were yet in their *Mothers* womb, strove for the *Kingdome* of God, and for the *Kingdome* of *Hell*, and therefore said God ; *Jacob have I loved, and Esa have I hated.*

Or, about.

35. And from hence arose the *Predestination* or *Election* of the *Children* that cleave to him ; the other, make but a mockery and scorne of that which is spoken concerning the *Kingdome* of God and the *Kingdome* of *Heaven*, and they finde not the *Precious Stone* of the *Philosophers* ; for they seeke it not rightly. They are *meere Hypocrites* [such as make a shew of *Holinesse*] like the *Devill* in the forme of an *Angell*.

36. But *Abell*, *Isaack* and *Jacob*, found it indeed. *Jacob* wrestled for it a whole *Night*, and *Isaack* carried the fuel for the fire, [to burne] himselfe [with], and readily yeelded that the darknesse and drosse, of his *Stone*, should be burnt away : for he had attained the

the [Noble] Stone, in his Mothers womb. Look upon the King and Prophet David, what he did with that Stone, how dearely he loved it. For he said ; *Though body and soule should be broken in funder, yet thou art the desire of my Heart, and my ^d Portion.*

^d Or, salvation.

37. Looke upon Solomon, in his Great and wonderfull Wisdome ; who knew the [Nature and] property of all Living Creatures and Plants, which he learnt in no ^e Academy: he understood it onely by the Precious Stone which he had in his Heart.

^e Or, Universitie.

38. Looke upon Moses, what Miracles he did by this Stone : Looke upon the Prophet Eliab, who shut Heaven, for three yeares and six moneths : He brought forth fire in the Anger of God, so that it devoured an hundred Men.

39. Looke upon all Prophets, what Miracles they wrought with it, they knew Things to come in the vertue of this Stone : they healed the Sick, and raised the Dead.

40. And this Stone, is *CHRIST* the Sonne of the Living God, which discovereth it selfe in all those that seeke and finde it : what an admirable example have wee in the Apostles (who were but simple unlearned Lay-men) how they went about with this Stone, in Power and doing Miracles, and so did all their ^f Successours.

^f Or, followers.

41. O how eagerly have the rationall Wise men, of the Schooles of this world, persecuted it at all times, and at this very day : they have a Glistering Stone, with a pleasant ^g out-side, or sound, and they thinke it is the right [Stone] : they spread themselves abroad upon it, and boast themselves of it : and would be honoured for it as Gods.

^g Or, shell.

42. But their Stone, is onely a ^h Stone belonging to the wall of the great building of this world, in which [building] the seven Seales accomplish their Wonders, and under which the seven Spirits of the Anger of God, powre forth their Vials of wrath and abominations.

^h Mawerstein, a wall stone.

43. For wee are with Adam shut up in the Anger, which holdeth us captive : and yet the Grace also is presented towards us, and that desireth to have us also, and so there is a hard strife in us. This you may see in the Writings of Moses, in that, God commanded, that all the first-borne of the Males should be ⁱ offered to him.

ⁱ Or, sacrificed.

44. But yee see the vehement opposition of his Anger ; how it hath penetrated [and prevailed], and many times taken away the first Birth ; as may be seene by Cain and Abel ; by Esau and Jacob, also by the Children of Jacob, and throughout the whole Scripture, that the Stone would rest, not upon the first Adam, but upon the second.

45. Wee have a great Example in the Children of Jesse ; when
P the

^k Samuel.

the ^k Prophet thought the Eldest should be King, yet the Election fell upon the youngest, because he had that Stone.

46. This Election was not thus from Eternity in God: for Adam was Good and Perfect, also Pure, but he yeelded himselfe to be overcome. For the Anger stood in the Abyffe, and was covered with the Principle of this world.

47. And know, that the Tree of Adams Tempting in Paradise, (which yet stood onely in the Abyffe) grew out of the source of the Anger: and Adam was tempted, to try whether he would with his will cleave to God.

ⁱ Awakened or stirred up in her.

48. Nothing compelled Eve to eate of it, but her lust, which the Devill in the Anger brought into her: If shee had turned away her Eyes from the Devill and the Serpent, shee had continued in Paradise: had shee not a Command [not to eate]? but when shee followed the Devill, and would be skilfull, shee became foolish.

^m Or, Glory, or seeming holy Lustre.

49. And so it befalleth us at this Day wee are captivated by the Abyffe of the Anger; and so the Devill sets before us the ⁿ flattering Hypocrisie and Bravery of this world; viz. Statelinesse, Arts, and Riches, at which wee bite, [as a fish at the baite which the angle is covered with, and so is catcht and puld out from its livelihood] and so wee also are driven out of Paradise, and lose the Noble Stone.

ⁿ Or, Laver.

^o Our Talent.

^p Paten-Gelde.

^q Or, get out.

50. Christ hath instituted Baptisme, as a ⁿ Bath, to wash away the Anger, and hath put into us the ^o Noble Stone, viz. the water of Eternall Life, for an ^p Earnest-Penny, so that instantly in our Childhood wee might be able to ^q escape the Wrath.

^r Untowardnes, waggery, and perversenesse.

51. But the Serpent presents it selfe to us [as he did to Eve] so that we Imagine after [or set our Minde upon] the Tree of Temptation, as wee see by experience, that as soone as young Children grow up a little, they creepe up in Pride and flattering hypocritically arrogancy, and set the Paradisicall Garland [viz. the blossom of their youth] upon the head of the Serpent; and thus the Serpent playeth with them, and teacheth them all manner of wantonnesse, and leadeth them out of Paradise into this world, into bravery and pride, which require covetousnesse and deceit to maintaine them.

^s Or, Part, or employment.

52. And then the Noble Stone cometh to be contemned: if they see a Man who carrieth that Stone in him, he must be a foole with them, which is, because they have the wile and subtlety of the Serpent, and he that hath the Stone is simple without wit and cunning, like a childe; their Play in this world they act in care, sorrow, want, contempt and misery: but it is written; They passe away, weeping and sorrowfull, but they carry Noble seede with them, [or their Employment is sowing in Teares, but they shall reape in Joy.] Eternall Joy.

Ch: 7. Of the True Corner Stone

III

Joy is farre better, then a *momentary* ¹ Pleasure of the Eye, and after that *Eternall* Lamentation.

53. Seeing then wee know and fundamentally understand, that wee lye thus captivated in a close Prison, therefore wee will *reveale* that Ground and the Prison also, to try whether *any* will take notice what condition they are in.

54. Wee will not relate a History, but speake what wee know in our selves, in soule and body, also what wee see in the ground or foundation of the World, from our ^u own Light which wee have from *Grace*: wee will speake from that, and not from a ¹ supposition, as doubting whether it be true or no.

^u Aliter,
Eternall.

¹ Or, *Opinion.*

55. They say, that which the Eyes see, the Heart beleeverh, it is good to see with our *own* Eyes: but he that seeth with the eyes of another, [or he that depends upon anothers words] is alwayes in *doubt*, whether the Spirit be true or false.

56. Therefore it is good to have the *Noble Stone* [*which Abraham, Moses, the Prophets and Apostles had*], that giveth assurance, and pointeth at the false ¹ *Magos*, such as are *Magi*, in the *History* onely, which they strut about withall, in state like a whore, that would be accounted a Maide, and yet is big with childe.

¹ *Μάγος,*
Magus.

57. And so they are big with Darknesse and wrath, and yet they alwayes cry out, *Here is the* [*true*] *Church*, *heere is Christ*, flock all hither! yes indeede, run after the *whore of Babell*, who is big with stately Pride, give something towards her childe-bed, that shee may fatten her whorish stomach, and satisfie her ² *Hypocriticall* stincking Pride.

² *Seeming holy,*
Glistering.

58. They are like whores (who when they are said to be whores) will not endure it, but *curse* and *rayle*: and so also when the Spirit of Truth layeth them open, then they cry, *O Heretick, Heretick*, fire and fagot; O run away, be gone all of you, the Devill is in him; thus they miscall the Spirit of God, because they do not know ¹ it.

¹ *The Spirit*
of God.

59. Wee doe not write this, out of a desire to contemne them, for wee know the great misery of our captivity, but wee write it, to the end that the simple, (who cleave so very *fast* to their words, and *believe all* that the Devill powreth forth in wrath,) might every one of them enter into themselves, and try whether it be Truth or no, and that men might not be so *zealous in blindness* with anger and envy, without knowledge whether it have any Ground of Truth.

60. Wee have too much *experience* of this, that many times the Holy Ghost, is called a Devill, and the Devill called a good Spirit, which happeneth out of *Ignorance*: for the flattering Hypocrites doe so fill the Eares of the Layety with their Eloquentie in their Sermons, and drawing the Scriptures to their desire [and meaning] .

^b O, wicked-
nesse.

61. O what horrible ^b Blasphemy it is, that the Spirit of God must be thus slandered by the Image of God, though wee doe not say that the Image it selfe doth it, but *the Serpent in the Image*: so soone as the Minde is turned away from God, the Serpent taketh hold of it, and then ruleth it, and *powreth forth* Blasphemies against God, and his Children. Therefore observe this following Text.

[*Heere the Author againe sheweth the Eternall Beeing.*]

62. As God the Father himselfe is *All*; he is the Number-Three of the Deity, he is the Majesty, he is the still Eternity; he is the Nature, and in it he is the Love and the Anger: the Anger is a cause of his Strength and Might; as also a cause of Life, and of all Mobility, as the Poyson [or Gall] in Man, is: and the Love is a cause of the Heart of his Majesty; and a cause of the Number-Three; and of the Three Principles.

63. And as wee know and have mentioned before; that the Fire is a cause of the Light; for without fire there would be no Light, so there would be no *Love* without Light, the Light is Love [or pleasantnesse], for it is kinde and amiable, and wee see that the Light and the fire have *two severall* [properties or] sources; the fire is biting, wrathfull, devouring and consuming; and the *Light* is pleasant, sweet, and desirous of a Body, the Love desireth a Body; and the fire also desireth the Body for its nourishment, but devour-eth it quite, and the Light ^c raiseth it up and desireth to fill it; it taketh nothing away from the Body, but ^c quickeneth it up, and maketh it friendly.

^c Vivifieth it.

64. So you must understand us, concerning the Eternall Beeing. The Eternall Beeing is so, and if it were not so, all would be as *nothing*, but an Eternall Stillnesse *without* Beeing, and that wee finde to be so, in every thing.

65. Thus wee may consider with our selves, *whence* it ariseth that there is a wrathfull and a good will: For you see the Fire hath *two* Spirits, *one* is that which proceedeth from the heate, and the *other* that which proceedeth from the Light: Now the Heate is Nature, and the Light is the Eternall Liberty without [or beyond] Nature: for Nature comprehendeth not the Light.

66. And so you must understand as concerning the *two* sorts of wills in God, the *one* is Nature, and is not called God, and yet is Gods, for he is angry, severe, sharp as a sting, consuming, attracting all things to himselfe, and devouring them, alwayes striving to flie up above the Light, [which is the *other* will], and yet cannot; as the fire doth, which the higher it flyeth, the higher goeth the Light, and so they may well be called *two Principles*.

67. For

67. For the *Light* desireth substantiality, and preserveth the substantiality, and doth not consume it: but the *fire* desireth to devour all things, and turne them to nothing, and when it hath turned all to nothing, it becometh a *darknesse*.

68. And therefore hath God moved himselfe in the *Light* of Meeknesse, and attracted the Meeknesse, so that the *Light* hath a substantiality, and that is *Water*, or in *Ternario sancto*, the *Water Spirit*, which holdeth the *fire* captive, so that the *fire* is a *darknesse*, and is not knowne except it be kindled, and it standeth in it selfe in the hunger, in the *Eternall Darknesse*, and so is a continuall Desire.

69. Out of *such* an Originall come the Devills, for it is the fierce *wrath* of God, and whatsoever is false and evill, hath its originall thus out of *this* ^d Matrix, as also all the Creatures of this world, let it be Heaven, the Starres, the Earth, or what it will; they have all a *twofold* source, *viz.* the *fire* and the *water*: in those two consist all bodyes, Heavenly and Earthly, the heavenly consist in the Matrix of the *Water*, and they have the *fire* hidden in them.

^d Or, womb.

70. For the watery Matrix (which is onely a Spirit of a soft property) holdeth the *fire* captive, and so the Majesty shineth in the Meeknesse ^e transparently.

^e Through and through.

71. And the Earthly [Bodyes] consist in the palpable substance; for the *water* becometh *materiall* in the *kindling*; which matter, is drawn together by the *wrath* in the *Fiat*; part to stones, and part to Earth, all according as Nature is in its seven formes: and the *water* hath quenched the *Fire*, so that the *wrath* is in the *Darknesse*, like a hidden *Fire*.

72. And where the Matrix continued, and was not so quenched by the comprehensible water, there it is created into Starres; for a Starre is onely *Fire* and *Water* [concrete together]: but seeing the *fire* [in them] burneth not, and that the *water* [in them] doth not quench the *fire*; thereby wee under stand that that *water* is not *materiall*, but is as an Oyle, in which the *light* burneth, which is not [such] *water*, as putterh out the *Light* but preserveth a continuall burning *Light* without any great source [or fierce consuming property.]

73. Thus the Starres are a ^f *Quinta Essentia*, a fift forme^f distinct^f from the Elements, as the fat in a Creature is a cause that the fountaine of life burneth: so the *Quinta Essentia* is a cause that the Starres burne: yet the Starres have in them also all the Causes of every thing that is in this world; all that live and move, is stirred up from their properties, and brought to life.

^f Quintessence.

74. For they are not onely *fire* and *water*, (though the *fire* and the *water* be the chiefe in them) but also they have in them hardnesse,

8 Vertues.

h Effects,
operations,
predominancy.

ness, softness, darkness, bitterness, sourness, sweetness, and all the 8 powers of Nature; they have whatsoever the Earth hath contained in it. For every Starre hath a severall property: all according to the h Essences of the Eternall Centre of Nature.

75. All is comprehended in the Creation, and come to a being, so far as their properties at the same time stood open in the wheele of Nature, when the Eternity moved it selfe to the Creation.

76. And the Aire, is the Spirit which is mixed with all sorts of Formes, and as the heate goeth forth from the Fire, so also the Aire goeth forth with all powers continually from the fire, and therefore it is unconstant, suddenly the Aire awakeneth one forme in the Centre of Nature, suddenly another; and so there is continually a wrestling and overcoming, suddenly a being above, and then a being under againe.

77. The whole Deepe between the Earth and the Starres, is like the Minde of a Man, where the Eyes suddenly behold a thing, and conceive or frame a will [or desire] therein, and bring it i to substance, some things they behold onely with cursory thoughts, and some things in a perfect * being, so that the mouth and hands goe about it [to bring it to passe]: thus the Deepe also is like the Minde, suddenly it is intent upon one Starre, suddenly upon another, and the Sun is the King and the Heart of the Deepe; which shineth and worketh in the Deepe; and the other fix Planets make the senses and understanding in the Deepe; so that alltogether is as a living Spirit.

78. Which you may understand by a Beast, which formeth its Spirit herein, also in the Fowles, and also in us Men, according to the Adamicall Man: but this Government [or Dominion] and spirit hath not divine wit and understanding: for it hath beginning and end: and that which hath beginning and end is not spirituall (or Divine) but it is Naturall and Transitory: as you may see by the Winde, how suddenly it is raised in one place, and suddenly layed againe, and then suddenly raised in another Place, and so forth.

79. So also the Constellation is a cause of all sorts [of outward worldly] i Wisdome, Arts and Policy, also a cause of the Ordering of every Government [or Dominion] of this world amongst Men after the Fall, also among the Beasts and Fowles, also it is the cause and bringer forth of all hearbs, plants, and mettalls, also of Trees, that they grow.

80. For that which the Constellation containeth in it, lyeth all in the Earth, and the Constellation kindleth the Earth: and it is all one Spirit and one Dominion, which I call the Third Principle. For it is the Third Life in God, the awakened Life, and not an Eternall Life; for in this Third Life, shall onely the Great Wonders (which lye in the

i To passe, or
to be.

* Resolution or
purpose.

i Or, wit.


the Centre of the Eternall Nature) be brought into a *visible substance*, whose figures remaine for ever, but not in the Essences; they all returne againe into the *Ether*; as it was before the Creation, so it will be againe at the End.

81. But *all* of this world, remaineth standing in the Eternall Nature, with its colours and figures, like a *Picture*, else the Creatures, as Angells and Men, which are Eternall, should have *no Joy*. Thus they shall ⁿ enjoy all, and yet there will be a springing, blossoming, and growing, but without feeling of any fiercenesse, or of the Fire: for the Essences are no more a substance, and therefore it affordeth no fire, the fire is an Eternall darknesse and gnawing in it selfe, and that is called *the Eternall Death*, concerning which, the Scripture witnesseth throughout. Doe not account this a fiction: for it is true, wee speake faithfully what wee know [and understand] in the boosom of our Mother. [viz. in the *Mercy* and Eternall Wisdom of God].

ⁿ Or, Land-
skiffe.

ⁿ Or, Be omni-
potent.

The Eighth Chapter.

1.  Now as there is a Life, and Spirituall Government in the Deepe of the World in all places, so that all Creatures are included as it were in one Body, which affordeth them life, nourishment, wit, wisdom and Art, in all kindes of them, in Men, Beasts, fowles, Fishes, Wormes, Trees, and Hearbs, every one according to the kinde of their Essences; so there is also a life in the Eternity within this world, which the Spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no such kindled Essences.

2. For it hath no Fire, though indeed it hath a mighty Fire, but it burneth in another source: [or property] viz. *in the desiring*; It is soft, delicate or pleasant, without paine; also it consumeth nothing; but its Spirit is *Love and joy*: its fire maketh Majesty and brightness; and that hath alwayes been from Eternity; it hath no ground, it hath its springing up and blossoming, but not out of such Earth as wee walke upon, and yet it is Earth, which in my whole Booke I call *Substantiality*, for it is *the Eternall Body*, without any defect: there is no want in it, nor sorrow, nor misery; no such thing is knowne there at all; there is no Death, Devill, nor Anger knowne in it, but *such things* stand altogether in the Darknesse [or in Eternall oblivion] hidden in the first Principle.

3. And

^a The Trinity.

3. And this Angelicall World [or Eternall Substantiality] wee call *Ternarius Sanctus* ; and that very rightly , though the *Latine Tongue* understandeth onely the ^a Number Three thereby ; yet the *Language of Nature* comprehendeth it together as one onely Body.

^b Beeings.

4. For as this Principle of this [outward] World, is together as one Body ; so, God, the Kingdome of Heaven, Angells , Men , Paradise, with all Heavenly and Divine ^b things and Properties, are all but one Body, and together are called God, Majesty, and Eternity.

5. For the Majesty is the Light of that Body, and the Holy Ghost is its Aire and Spirit of Life ; but the Creatures [viz. Angels and Men] have their own Spirit of life from themselves.

^c A Red Hot Iron.

6. For Every Angell and Man is like the Totall God, he hath in him the Number-Three, and the Holy Ghost proceedeth forth in him also ; of which you have a similitude in a ' flaming piece of Iron ; The Iron resembleth the Creature, the fire resembleth the Deity, the heate of the Iron resembleth the Creatures own Spirit, the Aire which goeth forth from the Heate, which hath no source [or painfull quality] resembleth the Holy Ghost.

7. In this manner, wee give you in simplicitie sufficiently to understand these high things. If any will now be blinde , God helpe them : and wee can thus *with good ground* set you downe , what Man was before the Fall, and what he came to be in the Fall : what he is in the New Birth againe, and what he shall be after this Life. For wee know what he is in Death , and what he is in Life , wee know also what he is in Hell ; and that *not from our own wisdom*, (as if that were greater then any Man's Living) but [wee understand it] in the boosome of the Mother, in the Mothers Spirit.

8. I am dead and as nothing [as to my own selfe,] when I speake and write thus, also I write not from my selfe, but from the Mother, out of her knowing and seeing : and yet I live in anguish, cares and labour, in feare and trembling, and in affliction like *all other Men*, for I am also clothed with *Adams skin*, and yet *live also in the Hope of Israell*.

^d Till it reach to the poore soule.

9. Know therefore upon this description, that our Father *Adam* in Paradise was in the Divine Body, and is gone out from it into the Body of this World, into the Dominion of the Starres and Elements, which have now captivated the [Adamicall] Body, and Spirit, ^d so far as to the poore soule , which is in the roote of this world *between Heaven and Hell* : and Hell and the Anger have bound it fast to the Darknesse and to the source [or property] of the Anger, *with a strong Chaine*, which is called *Centrum Naturae*, [the Centre of Nature] .

10. And God is come to helpe it againe, and *is become Man*, and hath received the humane soule againe into his heavenly Body, and

and hath bound it fast to him (* in *Christ*) againe. Thus the soule standeth in the *middest* [being] beneath in the Hellish Fire , and above in God in Heaven : and so whithersoever it casteth its will, and into what it yeeldeth it selfe, there it is, and is a *servant* to that ; *there is no recalling out of Hell.*

11. Thon Great Whore of *Babell* , if thou hast ^f Divine power, ^f Jus Divinum. help us and thy selfe : behold thy selfe heere with thy *Dreames* ; if thou canst, then breake this chaine, *viz.* the Centre of Nature in sunder : But wee are told, wee must be borne a new : the Divine Fire, must be *kindled* in you, like a flaming Iron ; for as the work-man will not touch it with his bare hand ; no more can the Devill touch the soule ; for it burneth him , he is in Darknesse, and if he should come to the Light, his evill envious tricks would be discerned, which he is ashamed at, and ^g slideth back into the Darknesse, ^g Or, shrinketh. as *Adam* and *Eve* crept behinde the Trees, he doth not relish this bit [of the *New Birth*], he doth not love to smell such [*Divine*] Fire : for it is Poyson to him : if he knew but of one such spark of fire in his Habitation, he would not endure it there, but would run away from it ; as indeed he must *flee away from Man* when the Divine Fire with the *New Birth* cometh into him.

12. O how cowardly and faine is he when the soule beginneth to storme his Fort ! how many hundred thousand tricks doth he study up, to keepe the soule off from storming ! O how he fawneth, and streweth sugar before the soule, and ascribeth great holinesse to it, as if it had *Divine Power*, that it is no sinner any more, that he might by any meanes bring it to the top of the Pinnacle of the Temple, that it might elevate it selfe : O how busie is he, what good companions doth he bring to it, till the good companions [or hypocrites] begin to play with *their own holinesse and ability*, as the Antichristian Church hath done for a long while.

13. All that while, [that the soule goeth on in its own security,] the Devill is at quiet, none storme his Hell: and he gets good fat venison, which he sendeth to *Saint Peter* with good ^h Passports [or absolutions] and if *Peter* be in the Abyffe, he will reade them well enough, but if he be not there, then the Great Prince *Lucifer* will reade them, they will please him very well.

^h Passes,
Licences, or
Warrants.

14. O Deare Children, see but in what misery wee lye captivated, in what lodging wee are ; for wee are captivated by the Spirit of this [outward] world, it is our life, it nourisheth and bringeth us up, it ruleth in our Marrow and Bones , in our Flesh and Bloud ; it hath made our flesh *Earthly*, so that wee lye captivated in Death.

15. Wee swimme in water up to our very lipps, (as the Prophet and King, *David*, saith ; *The water reacheth up to my soule* ; Great Bulls

have compassed mee round about ; I dwell amongst Serpents and Dragons :)
O thou lamentable, miserable and toylefom life, how dead art thou,
thou swimdest in the water in a handfull of Bloud, and yet art so
proud and lofty.

16. What is thy Beauty, thy state, honour, and riches, doe but
consider thy selfe, seeke and finde thy selfe, goe forth from this
dangerous life of Adders and Serpents, into the Eternall : you have
it fully in your power.

17. Whosoever teacheth otherwise, teacheth from the Devill,
who will not allow that it lyeth in Mans power to turne to be a
childe of God, though the Scripture saith ; *That God hath given Man*
power (in Christ) to become the Children of God : and, *God willeth that*
all men should be saved : also ; *Thou art not a God that willest evill, or doth*
delight in wickednesse. And in *Ezekiel* it is written ; *As I live I desire*
not the Death of a sinner, but that he turne and live.

18. For God hath no other will, but to save that which is lost :
therefore must none despaire : for if the Spirit of the soule lift up it
selfe earnestly, it is stronger then God, and overcometh God, (for
the Anger belongeth unto God, and is Gods *Greatest Might*, which
it overcometh) : it is stronger then the Abyffe of Hell ; it can re-
move Mountaines without * any stirre, onely with its will. For by
the will, God created Heaven and Earth ; and such a Mighty Will is
hidden also in the soule.

19. But now it swimmeth in misery, and much weaknesse, in the
sinking downe of Death : it is tyed, and drawne up and downe as a
poore captive Creature from one filthy puddle into another, and
the Devill rouleth it presently in this mire, and presently in that
mire againe, and so it is like a filthy Ragge, all mire and dirt : all
Starres dart their *Poyson*¹ into the Body, and defile the poore soule :
it must endure to be defiled by the Beasts, for the body feedeth up-
on the flesh of Beasts, wherewith the poore soule is^m cladde. Doest
thou know why God did forbid the *Jewes* to eate of some sort of
Flesh ? * Kindle their fatt, and consider their property, and thou
shalt discerne it.

20. The poore soule is a kindled fire, and so when such a pro-
perty cometh into the soule, doest thou suppose that God will
dwell therein ? and therefore Christ taught us, saying ; *Be sober and*
temperate, in eating and drinking ; watch and pray ; for your adversary the
Devill goeth about like a roaring Lyon, and seeketh whom he may de-
voure.

21. Thus you see how wee stand in a *Threefold Life* : the soule
standeth upon the *Abyffe* between two Principles, & is tyed to them
both ; and the body meerly in the spirit of this world ; and there-
fore that seeketh onely after eating and drinking, power and ho-
nour,

! Or, possibility.

Answer Ch: 13
Verses 10-13.

* A Storme.

: Or, in.

^m As with a
Body of flesh.

* Aliter, and
commanded
them to burne
their fat ; and
consider the
smell of it.

* There is a time when this is true, and also
when it is false.

nour, for it belongeth to the Earth, and careth little for the poore soule, which cometh out of the Eternity, [and belongeth to the Eternity].

22. Therefore wee ought to tame the Body, and not give way to it, but to dampe [or kill] *its desire*; and not ⁿ satisfie it when it pleaseth, but for necessity onely; that it may not grow wanton, and invite the Devill to lodge in it. ⁿ Fill it, or pamper it.

23. The poore soule must watch and pray, and ^o continually put its will into Gods will, it must not give way to the body in any thing, except it have yeilded it selfe to God first: the soule must not please it selfe at all in its own power; but cast it selfe meerly upon God, as being it selfe weake and able to doe nothing, (though it be strong) and so continually goe out from it selfe, from its naturall will, and so fall into the will of God, and then the Devill cannot meddle with it. ^o Resigne its will to God in well-doing.

24. Indeed it is irksom and troublesom to the Body to be broken of its will; but thats no matter, *Eternity is very long*: the body hath but a short time of continuance, and then it returneth to its Mother [the Earth]: and you know not in what moment Death will come, when the body must be gone into its Mother; and then it lets the poore soule goe whither it can: it is a very ^p unconstant Neighbour to the soule. ^p Slippery, untrusty.

A True Open Gate.

[Shewing]

How a Man may seeke and finde himselfe.

[From whence he hath his beginning: and what he shall be in the End].

25. Behold O Man! and Consider thy selfe, what thou art from thy beginning, and what thou shalt be againe in the End: and then thou wilt certainly finde, what home thou art in, in what lodging thou lyeest captive, and thou wilt finde, that thou art both a Man, and also a Beast, thou wilt well see the heavy Fall, if there be but a spark of Gods light in thee.

26. For no Beast is able to apprehend it, because a Beast hath its Originall onely from the Life of this world; and therefore wee know, that there is another manner of Life in us, in that wee know the Ground of this world.

27. For if wee were only from the Clay and Earth of this world, wee should be but Clay and Earth like a Beast which hath no understanding, wee should not be able to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know

its workmaster: and so a Beast knoweth not its Master, it hath no desire after him, for it knoweth nothing of him.

28. The desire of a *Beast* is onely to fill its Belly, to nourish and multiply it selfe; (as the Centre of Nature in it selfe is [such a desire]) and hath no understanding of any higher thing: for it hath its own spirit whereby it liveth and groweth, and then againe consumeth it selfe, and doth it as well at one time as at another: for such a thing is the *Band of Eternity* which is called *Nature*.

9. Or, *animale.*

29. But we that are Men have a higher apprehension and knowledge, for wee can see into the heart of every thing, and see what manner of thing it is, and what property it hath. So also wee have quite another longing and desire, after another thing and life, which is not a beastiall, nor *Transitory*, nor desireth any Elementary Earthly food.

30. Thereby wee know, that every life desireth its own *Mother*, whence it hath its Originall, and wherein it subsisteth; as also wee must understand, that every life desireth the best [thing] that is in its Centre; viz. the Heart or Oyle wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper source of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleasant Joy, and it is the *Liberty* of Nature, [which is the right life]. For Nature standeth in great Anguish, and reacheth with a strong desire after the Liberty till it attaine it: and so Nature is a sharpnesse in the Liberty, and desireth continually to swallow it up into it selfe, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raised up, after the Liberty, the greater is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth; for the Tincture maketh *Substantiality*, its Centre is meek, and is a sinking downe, [of humility], as the fire is a rising up, [of Pride].

33. But as the Light (viz. the Tincture) maketh substantiality in its sinking downe, so that there is in the Light a substance like water, and yet is no water, but such a spirit and property: so the fire swalloweth up the same Substantiality into it selfe, and therewith quenched its wrath, and ascendeth in the Substantiality, and burneth like a kindled Oyle; and this is the right Naturall life of all Creatures, and is called the *Tincture*.

Oyle set on fire.
Transitory,
Corruptible.

34. But this life is *fragile*, and consisteth onely in foure formes; viz. in Fire, Aire, Water, and in Substantiality [or Earth] which is its Body. And wee shew you this one thing more in this Tincture-Life; (as you see naturally,) that out of every fire there goeth forth

forth a source [or vertue] viz. Aire, which is after this manner ; when the fire strongly attracteth and swalloweth the Substantiality into it selfe, then the Substantiality flieth strongly againe out of the source of the Fire.

35. For it is so subtile, that the Fire cannot hold it, and so is an attracting and ^arecolling againe. For the Fire willetth eagerly to have that againe which is flying forth, and so there is a perpetuall strife. ^a Or, flying away.

36. Thus you see it very plainly and openly, that the life of the fire letteth goe the Aire : for it will not stay in the source [or property] of the fire : for it flieth eagerly, and the source [or ^uproperty] of the fire continually attracteth the same back againe into it : And so the Fire is *blowne up*, or else it would be smothered, and become dark : and for that cause it reacheth thus after the Substantiality. viz. after the Aire. ^u Or, vertue.

37. For no ^xsource desireth the shutting up in Dearth ; and that is also called *Death*, when the Life is shut up, besides that, there is no Death. ^x Vertue or Life.

38. For in the Eternity there was never any death at all, nor shall be ever ; But that which is called *the Eternall Death*, is a shutting up of the Tincture, where the Tincture goeth away like a shadow, and so the Centre (viz. the source [or fountaine] of the Fire) remaineth in the Darknesse, and floweth in meere wrath in it selfe : and would very faine reach the Tincture againe, and yet it hath no power to doe so, for the Tincture onely is the power, which bloweth up the Fire. ^y Or, figure.

39. Consider heere what Hell and the Eternall Death is, for it is just so ; and know, that the Devills have *lost the Tincture of Meeknesse*, who now are a wrathfull fire-source without substantiality, for they have no Body.

40. Secondly, Consider also the Element of Water ; and as you know that it hath its originall in the spirit of the Creature ; so also it hath its originall in the Deepe of the World, which is also a Spirit, and hath such a life as other Creatures have.

41. And Thirdly, Consider, that there are *two sorts of Fires*, a Hot and a Cold : for as the Heate ^acontracteth together, so doth the Cold, which turneth Water into Ice, and maketh a strange body out of the Substantiality [or Water] which is not its owne. ^a Or, concreteth. ^a Heterogene body.

42. By this wee give you dearly to understand, *the Fall of Lucifer*, who thus reached into the Centre of Nature into the harsh Matrix and awakened it, so that it *concreted* the Substantiality, and so Earth and Stones came to be.

43. You will say, Why did God suffer ^b it ? [The Answer is :] ^b The fall of He Lucifer.

He was a Prince and Throne-Angell, and was created with *the first Creation*: and therefore since he was a cause of the Third Principle, (understand, of the Out-Birth,) therefore Christ called him also a Prince of this World; for he had also a *Free will*, like us Men. Wee oftentimes doe workes which are contrary to God, onely for our State and Honour, as is seene in Forts, Castles, and * Sumptuous Great Houses.

44. So Lucifer also would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more then it was *Adams* Fall, that he Imagined, whereupon God suffered the Tree of Temptation to Grow] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineere over the Meeknesse* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell*: and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would faine that] the Place of this World ^d *should burne* in the Fire for him [to domineere in]: and therefore God moved himselfe to the Creation, and did create; and so there was *Water*, which captivated his wrathfull Hell [as the Pleasant Sunne shutteth up the Astringent Cold, and turneth Ice into Water, whereby Fishes and other Creatures grow and Live].

46. And the Cause of the Sea and of the Great Deepe Waters, whose bottom cannot be fathomed, is, that the *Matrix* of Nature was in * *those places* so far enkindled in the Fire.

47. And heere wee give you an Example of this. Consider *Sodom* and *Gomorrah*, when their finnes became Great, and that the Devill dwelt there: and would have a Kingdome there for himselfe, God permitted, that the Prince of this world should burne those five Kingdomes (wherein the Devill intended to dwell) *with fire and Brimstone*. But when the Devill thought to be Lord, and to have his Habitation there; then God *brake* his Pride and Stoutnesse: and caused *Water* to come upon that Place, and alayed his Pride.

48. And in this wee have an Excellent Example, of Gods care for his children which depend on him: for when he saw the *Wrath*, he brought forth Lot out of *Sodom*. And further you have heerein a full Example, that when the Wrath of God beginneth to be kindled, he maketh it *knowne* to his Children before hand, that they might flie from it, as he told it to *Abraham*, and *Lot*, and commanded him to flie from it; and so he hath done from the beginning of the World. For, the Prophets were for no other end, but to *declare the Anger of God*, and to command the children of God to flie from it; as may be seene by what was done to *Jerusalem* and the *Jewish Nation*, and hath been alwayes done to *all People* from the beginning of the world to this Time. [For when no Punishments or Judge-

ments

* Or, make.
* Pallaces.

^d For the place
of this world
would have
burnt in the
Fire for Luci-
fer.

* Where the
Great Wa-
ters are.

Or, that the
Anger was
kindled.

ments more can be expected, then Prophecyng shall cease] .

49. Therefore let none blindfold themselves, but consider what such a *Warning* and *Revelation* signifieth, which at present is propounded to the World. This is the Time of the overthrow of the Dragon, with the Whore of *Babell*, which shall goe downe into the Abylfe. Now he that will not flie, yet let him have warning of it. He that will bring the Whores marks forth into the Light, will have great ignominy and reproach by it, wee speake what wee ought: the Day dawneth *the Sun will suddenly arise*, account it not for a Fiction, it is concluded and knowne in *Ternario Sancto*; Looke into the Scripture in the *Revelation*, which the Sophisters had rather it were cast out of the Bible; but the understanding of it will soone bud forth: and then the *Pedlers* of the *Beast* and of the *Whore* will stand in great shame; and none will buy their ware any more. No sword destroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lyes and Blasphemies in it, and yet shee seemeth as if shee were God. Therefore say wee, let every one looke to his own Doing: lift up your heads, as Christ saith; for *the time of your Redemption draweth neere*; you are baptized with water; but he that will baptize with the Holy Ghost, and with the Fire of his Wrath, *is already on his way*; be not wilfully blinde.

50. Thus understand us right concerning the Life of Man, as wee have now mentioned: This last forementioned Life, is *8 singly* in the Beasts, for it hath its Originall onely in the Principle of this world, in the *Matrix* of Nature, which is every where such a Spirit, and such a Life in it selfe.

8 Solely, or alone.

51. And in Man, the life is *twofold*: for Man hath also the life of this [outward] Principle in him: but he desireth also another life, which is higher and better then this.

52. And now where there is a Desire, there is a Mother, who is the Desire it selfe; for no Desire can make it selfe, it must arise out of a will, and the will must come out of the *Tincture*, which is the Life of the Will.

53. Thus wee know and have searched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is also *another Tincture*, which wee have an apprehension of, in our selves. If there were not *another Tincture*, the Life would desire nothing more.

54. Yet wee cannot say, that the outward Life desireth any thing more: it desireth nothing else but its own Mother, *viz.* the Principle of this world. For it is onely a Spirit therein, for no Principle desireth another, a Principle is a peculiar life, and hath its Centre to Nature; and therefore wee call it a Principle, because there is a *Totall* Dominion in it, as there is in the Eternity; which Dominion

nion desireth nothing more nor higher, but onely that which may be generated in its own Centre ; as you may easily perceive it by the Kingdome of Heaven and the Kingdome of Hell ; for the Kingdome of Heaven desireth nothing but the Divine Beeing : but Hell [desireth] that which is wrathfull, murtherous, fiery, soure, soaring, Astringent, and whatsoever is in the Property of Anger in the Fire

55. Now there being in us, a desire after the highest Good, and after *the Eternity* : that desire must needs proceed out of the Eternall and highest Will, out of the highest Beeing, and its life is also out of the *highest Tincture* : for where there is a Desire, there is Fire ; for the Fire desireth substantiality, that it may have whereon to feede, and yet it selfe can make no substantiality, but *it maketh the Tincture*, and the Tincture maketh the substantiality, as is above-mentioned.

Essentiall.

Desireth.

56. Now *the Tincture is a Creature*, for it hath a Body [as may be seene in the Tincture (or colour) of Gold] ; though it be not palpable, yet it is ^h substantiall ; and the understanding is in the Tincture, for it is a wrestling with the Fire, and flieth before the Fire, and yet cannot flie away ; because the Fire ^l generateth it, and continually attracteth it againe into it selfe, and it still *striveth* to get out from the fire with the substantiality, and is after the manner, as a Man fetcheth Breath.

57. Therefore wee give you now rightly to understand it thus : you see that the Tincture shineth, and in the shining, there is no stirring, but a constant Lustre ; and yet in the Lustre there is *all power*, as in the *Tincture* : and it is an Eternall Stillnesse, and the Tincture is the stirring, and also the life. Understand us rightly and deeply, for it is the deepest Ground, and *foundation* in Heaven.

58. The other Desire in Man after the Highest Good, is the *soule* ; which standeth in the Eternall Mother : for every desire hath its originall out of its own Mother : therefore this is a desire of the Eternity ; and not the Eternity [it selfe] but the *Tincture* of the Eternity, and the *Majesty*, viz. the glance in the Still Habitation ; as is now mentioned.

59. Now if a Spirit be in its own Mother, it desireth not to goe out from her againe : [as the Aire-spirit doth not desire to goe away from the Body] : neither doth it desire *any thing more* then what is in its Mother, and in its Centre.

60. But yet wee finde and understand it in our minde, that the soule willeth to be out of this [*Earthly*] Mother, in which it standeth at present : and not onely so ; [but] it desireth the *house* of its own Mother, viz. its own Tincture, and the Majesty, also the Eternall Rest out of the Tincture.

61. And

61. And so wee search and finde, and have it in true knowledge ; that the poore soule in the Spirit and in the Tincture [or life] of this [outward] world, *lyeth captive* in a strange Lodging, and hath not its Light of the Majesty, for if it had that , it would be at Rest and desire nothing more.

62. Also wee finde, that it *lyeth captive in Death* in much weaknesse : for if it had its [right] Tincture, then should the Majesty wherein it is a childe of God, *shine in it*.

63. Therefore wee say, that the poore *soule of Adam* was captivated by the Spirit and Principle of this world: and received the Tincture of this world into it ; and then Instantly the Majesty & brightnesse of God remained standing in its [own] Principle: for the soule put its will and desire into the Spirit of this world, and it *selfe entered into it*.

64. Thus God shut up the Heaven in the soule , so that it knew its Majesty no more ; and there was *perplexity* and great misery, that an Eternall Creature should come to be in another Principle in another Centre. Heere the seaven Seales to the Book of the Eternall Life were *shut to the soule*, for the Centre of its life was shut up and captivated in the Eternall Death, it could no more stirre any forme in the Centre of its Life, *it lay in Hell like ^k dead Bones*, the Dragon had it in his Jawes.

^k *As a dead Corpse in the Grave.*

65. For it was in the house of misery, there was none that could help it, no Angel, no Throne-Prince, no Creature , neither could the *Centre of the soule* help it : for its fire was extinguished, the spirit of this world had swallowed it up [as the water devoureth the brightnesse of the flaming Iron] : for the Will of the soule was entered into the Spirit [of this world] , and had married [or joyned] it selfe thereto, ^l it was in *another Mother*, as it is now at this Day.

^l *The Will.*

66. And so now if the Mother of this world had been broken (as it doth breake [indeed]) then the soule *should have stood* in the Eternall Death in the Darknesse. Heere ^m Counsell was at an end, the faire Creature was captivated by the Kingdome of Hell, which triumphed over it.

^m *Or, Remedy.*

The highly Precious Gate.

67. Heere was no Counsell in the *whole Deity*, *unlesse* the Eternall Word and Heart of God *did become Man*, and did enter into the Third Principle into humane flesh and bloud, and assume a humane Soule, and goe into Death to the poore soule, and did take away the Power of Death (which held the soule captive) and the wrathfull sting of Hell, which it had stuck into the soule : and did leade the poore soule out of Death, and out of Hell, ⁿ *in himselfe*.

ⁿ *In , by , or through.*

R

68. And

68. And heere wee see, that after the Word did become Man that Man suffered himselfe to be hanged on the Crosse, and entred into Death on the Crosse: understand heere, *the New Living Man borne of God*, went into the Abyffe and brake Death in the soule, and opened the Centre of the soule: Hee brake all the seaven Seales of the Centre of Nature, so that the soule came to have its owne power againe, for he kindled the Divine fire in the soule againe, so that the soule did againe reach the Eternall Tincture out of its own fire.

69. And thus it came againe into its first Mother, in power and Majesty: and *the Old Adam* hung to the Crosse as a Curse: to the scorne of all Devills, there they might doe so far as they could with it, as indeed they were busie with the Sophisters and Antichrists, the Pharisees.

• Corners and
secret places.

70. There the Devills ran with other suttlety and Tricks into
• holes, and did hide [cover and conceale] *the Resurrection*, through the Ministers of the Dragon, the Pharisees, which yet pretend to be the Ministers of God, but they served the Devill in his lyes, as is done now adayes, where the Death and power of Christ is closed up and denied.

71. This hanging on the Crosse is nothing else, but that as the soule hath its originall upon the Crosse in the Centre of Nature, (out of the Word of the Lord, *ex verbo Domini*,) where the Name of the Number Three standeth. There hath the Word of the Father moved it selfe; and is entred into the Humanity; as is heeretofore mentioned concerning the Virgin, and is become Man on the Crosse, in the Eternall and in the Earthly Virgin: and hath been made a *spectacle* on the Crosse, to the Old Adamicall Man and all Devills, and their lofty Pride; and hath slaine Death on the Crosse: and thereby broken through it, and so brought the Adamicall Man (with flesh and bloud) as a *spectacle* into Death: and hath cast away from him all Earthlineffe, and brought him powerfully through Death into Life.

P Or, Power.

72. Thus he is new Borne in God: and sitteth upon the Rainbow, on the Substantiality and Colours of the Eternity, in the power of the Majesty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a P Conquest over Death.

73. Of this you have a true Gound, yee that are Regenerated in Christ: that as Christ brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*), out from Death againe: and did cast away from him nothing else but the Earthly source [or property] viz. *the Spirit of this [outward] world*.

74. So also must our Bodies in the power of the soules that are in him (that is, in his Word and Heart, *which is every where*,) come forth

forth againe at the Last [Judgement] Day, and cast away no more from it, but this source and spirit : [of the outward World] ; for none rise againe in the *entire corrupt Body*, but in the flesh and bloud of Christ.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix, in its Tincture) *must appeare* before the Judgement of God at the End of Dayes : and there shall the sentence and Judgement of the Judge Christ be pronounced ; and then after the pronouncing all goeth into the ⁹ Ether : and then the Spirit of God which Created the World, will execute that sentence.

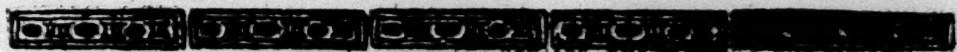
⁹ *Receptacle or Devourer.*

76. But that I may not meete with false Interpretours, that may *mistake this Text*, as the Spirit sheweth mee : therefore you must know, that when the soule is *Borne anew* in the Word and in the Spirit of Christ (in this [life] Time) : then also the first Substantiality (*viz.* the inward Body of the soule, which *Adam* had in Paradise) out of the Eternall Virgin (wherein he was created Man) becometh new borne, and getteth the flesh of Christ.

77. *This new Body* in which the New Regenerate soule sticketh, *sticketh* in the old corrupt flesh, and is incomprehensible and immortall : But the Old Man [which is] conceived from the Spirit of this World, must *perish* in the Earth : it goeth into its *Mother*, *who must bring it forth and present it* at the Last [Judgement] day : but after the Sentence of Christ, it goeth into the Ether : and is only as a Figure ^r to the Eternall New Man ; for in *that Figure* all a Mans works follow him.

^r *For or before.*

78. So also they that be alive at the *houre* of the last Judgement ; the Old man will fall away from them, with the *perishing* of the World, and passe into the Ether : *For all the Bodies of the wicked, shall be presented there in the Mother* : *viz.* in the Spirit of this world, and the *soules* shall heare the Sentence : and then *their Bodies* also passe away with the Mother, and stand as a Figure : and their Works follow them into the *Abyssse*.




The Ninth Chapter.

Concerning the Threefold Life.

^c Driving or
Impulsion.

Also of the ^c Inclination and whole Govern-
ment of Man in this World.

Highly to be Considered.

I.  T is shewen to mee, what the Devills intention is, how he will endeavour to smother these High and precious Writings: therefore be watchfull yee children of God, beleieve not the Sophisters too much; who cry out, Heretick, Heretick, to the fire with them. That is not the voyce of the Holy Ghost, but the voyce of the Antichrist, and of the Dragon: for these

Writings will exceedingly discover the Devills smoaking Pit; and not onely so; but they shew also the Whore of Babell very plainly; like a whore ^e put to open shame.

^a Am Pranger.

2. But (because the Men of the Spirit of this world take care onely for their Belly, and are loath to loose their honour, credit, reputation, and Goods, but had rather part with God and the Kingdome of Heaven) wee shall be persecuted by the Whore, through the Instigation of the Devill: therefore be watchfull yee children of God, and looke not upon that which is high, and hath great authority; but regard the wellfare of your soules; This wee leave you for the last [farewell].

3. Christ saith; None kindleth a light, and setteth it under a cover, or under a Busshell, but setteth it upon a Table, that all that are in the house may see by the light thereof. Thus must wee doe also, and must not bury our Talent (which is so dearly bestowed upon us) in the Earth; for wee must give an account thereof at the Day of the Judgement of God, as the Spirit of the Mother intimateth to us.

^u Which is here
written.

4. If this knowledge [or understanding] of this Spirit, shall happen to fall upon any, they will be then certain what it is ^u. Wee need no Letters of Commendation; Christ is our Letter of Commendation, which is sufficient for us. None ought to call themselves after my Name: all of us that know Christ, put on him, and are members of his Body: wee call our selves Christians and children of God, and brethren and sisters one of another.

5. Therefore

5. Therefore now when wee consider the Dominion [or Course] of our Life, we finde a powerfull strife therein, which the Devill hath with the soule: and also which the Spirit of this world hath with the soule. For there is a knowledge in the spirit of this world, indeed there is *no divine understanding* in it, but there is an apprehension planted in the Matrix, viz. in the Centre of Nature.

6. For this world, before the Creation, stood from Eternity in the Eternall Wisdome, as an invisible Figure: and is now created as a proper Principle of its own, to the end that it might bring all its wonders and works into Essence, that they may appeare in *their figure* after the Time [of this world].

7. And so there is a naturall strife with man therein, for no creature *but Man*, can bring the Wonders of the world to light; and therefore also the Spirit of this world hath so very much longed after Man, and hath drawne him to it, that it might shew forth its Wonders in him, that Man should produce all Arts and Languages in ² it. Moreover the Spirit and Heart out of Earths and Mettalls, viz. that Precious Stone, the *Philosophers Stone*, which indeed since *Salomons Time*, hath been found by few; but now at the End shall be found more cleerly, as wee know and understand.

* The Spirit of this world.

8. For he that rightly understandeth our Writings concerning the Centre of Nature, and its progresse to the Number-Three upon the Crosse, and to the Glance of the Majesty, may well finde it in Mettalls, it is not difficult, if he learne but the *right entrance*, he hath the end at hand: of which wee shall not heere make mention: for it belongeth to the *Magi*, which are borne *Magically*: wee speake onely of the Ground of Nature, and of the Spirit of this world.

Note.

9. And wee declare unto you, that the Spirit of this world is created with such an inclination, and that it hath a naturall will to reveale it selfe and all its *Mysteries*, as wee see before our eyes by what it hath built or brought forth; how it hath erected a Dominion and Kingdome upon Earth.

10. Doe but looke upon the *doings* of Man, from the highest to the lowest: the Spirit of this world hath thus built the *whole* ⁷ Order of them, and God hath permitted it. For God is not a destroyer, but a preserver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not stood in the Eternity.

⁷ Course.

11. But you must understand it aright, Hell and the Anger are the *Abyesse*, which mingleth its wonders also therein, as we see where there is good ² ground, and that the Sower also soweth good seede, yet thistles and thornes grow up amongst it: according as *Christ* hath given us a *similitude of the Sower*: and as it is in the minde of Man, so it is also in the Spirit of this world.

² Or, soyle.

12. You.

^a Or, formed its Image.

12. You are to know, that all weeds, as Thistles and Thornes, also Serpents, Toads, evill Beasts and Wormes, have their originall from the *Wrathfull Matrix*; For in the time of the Creation, all both good and evill came forth, every thing according to its kinde and property: there is good and evill in every thing, and the Kingdome of Anger hath also wholly ^a *imprinted* it selfe therein, and therefore the fruit is Good and Evill, and Adam should not have eaten thereof.

13. I give you to understand by the fruits of the Earth, how good and Evill are in one another: and have each of them their usefullnesse, the *evill as well as the good*: All serve to manifest Gods deeds of Wonder: and each is serviceable to the Spirit of this world, what the one hurteth, the other healeth, and that also is a wonder.

14. Furthermore wee see the *Mysterium Magnum*, the Great Mystery, in the Trees; though indeed they be different and mixt, yet wee discern the *Paradisicall* forme [or condition in them]; for they beare their fruit upon Twiggs, and the fruit is a thing different from the Tree: the Tree is bitter, and the fruit is sweet: And wee give you to understand, that the Trees and fruit wee have now a dayes were *Paradisicall*, if the Curse did not stick in them: the Paradise is flien from them, and now all fruit is *but such* as the Apple was from which Eve did eat Death. And you are to know, that the Kingdome of Anger did also *presse* into the Garden of Eden, which brought forth a Tree, that did beare such fruit, as all the Trees are now a dayes which wee feed upon.

^b Milde or sweete.

15. Onely wee are to consider, that the fruits for Man doe not grow of themselves, he must *plant* and *dresse* them, as you see in all Trees, both in the wood and stalks of them: and Man desireth not willingly [to eate of] the [*first*] *Essences* of the Earth; except it be a very ^b pleasant *herb*, but he desireth the *second Birth* out of the Earth, viz. the *kernell* [seede or fruit], which is indeed the second Birth out of the Earth, whereby wee understand our high discent, but before the Fall Paradise *sprung up* through all Trees, and through all the fruits which God created for Man.

^c Rottennesse or putrefaction.

^d Or, which is.

16. But when the Earth was cursed, the *Curse* entred into all fruits, and then all was Evill and Good, Death and ^c *Corruption* was in them all, which before was but in that *one Tree* onely, which was named [the Tree of] Good and Evill, and therefore it is that wee *Eate Death* in all the fruits, and the Spirit [^d of] Evill and Good ruleth in us. The Spirit of this world ruleth in us, and so doth the Devill with the Spirit of Anger, and each of them shew forth their wonders in and by Man.

[of

[*Of the Great Strife about the Image of Man*].

17. There is a great Strife about Mans Image, each Kingdome would have it: *Hell* in the Anger saith; it is mine by the right of Nature, it is generated out of my Roote. Also the *Spirit of the world* saith; I have it in my body, and I give it life and nourishment, I bring it up, and give it all my powers and wonders, it is mine. And the *Kingdome of God* saith also; I have set my heart upon it, and have regenerated it: it is proceeded out of my Kingdome: I have sought and found it againe: it is mine, it must reveale my Wonders.

18. Thus there is a vehement Strife in and about Man: looke upon his Conversation and *Doings*; his desire standeth especially in *Three Things*, and they are Three Kingdomes which Rule him: and into which of them he falleth, there he lyeth.

19. *First*, he desireth power, honour, and glory, that all might feare and honour him: this is even the Poyson of the Devill, who hath also such an intention, which he satisfieth by doing as much as he can.

20. *Secondly*, he desireth riches, goods, and money, much eating and drinking, and careth not by what meanes he cometh by it; it is the Spirit of this world, which desireth onely shelter and fulnesse, as a Beast doth.

21. And *thirdly*, he desireth the Kingdome of Heaven also, he desireth and panteth after that: but in much weaknesse, and is alwayes in doubt [thinking] he is a Sinner; [and that] God desireth not to have him: yet he sigheth and panteth after it, and would faine be saved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and alwayes supposeth, it will be well to morrow, to morrow thou wilt have power to goe from this [course of] life and enter into another: thus it is alwayes with him.

22. This wee doe not speake concerning the *Swine-like Men*, who lye wallowing in the Myre, who never seeke for any amendment: but we speake concerning the poore sinners that are *between* Heaven and Hell, who have incitements to both of them, and yet are held back.

23. Yet observe what Man doth: he *followeth* all these three [desires], he continually seeketh power and honour till his end, he continually hunts after covetousnesse, *money*, and *goods*, to eate and drink; and though he have superfluity, yet in his covetousnesse, he hath not enough; he doth as if he were to live heere for ever; and then *thirdly*, he also *panteth* [after the Kingdome of Heaven] for the poore soule is very much perplexed, and is ever *afraid* of the Devill,

Devill, and the Anger of God, and would faine be released ; but the *first two* Kingdomes doe presse it downe , and barre it up in their Prison, in so much that many a poore soule casteth it selfe away into the Abyſſe, and despaireth of the Kingdome of God.

[*Of the Devill, who changeth himselfe into an Angel of Light*].

24. They say, The Devill cometh to Man, in the forme of an Angel, and it is true : Observe what he doth , that he is accounted an Angel, and is accounted good ; when the poore soule is thus *disquieted*, and many times presenteth to the Body, Death and the Anger of God : he hindereth not that ; he often lets the poore soule runne with the Body to the Houses of Stone, [to the Churches] or whither it will : *he puts it on* most willingly of all to goe to the *Stone Churches*, and there saith to the soule ; Now thou art Godly and Devout, thou goest diligently to Church.

25. But what doth he then ? when any teach of the Temple of Christ, and of the *New Birth*, then he soweth other Thoughts into the Spirit of this world, in Man ; Sometimes *Covetousnesse* ; sometimes he sets the Eyes upon *Pride*, State, and Beauty ; sometimes he catcheth the Spirit with the *Lust & Imagination* towards Men or Women, according to their sex, and tickleth the Heart with wanton Lust ; sometimes they are lulled fast *asleepe*.

26. But when the Preacher is a *Sophister*, and a malicious slanderer, or rayler : or perhaps many times in performance of his *Office*, and from a good meaning, rebuketh men according to their deserts. *There* the Devill sets open every Doore and Gate, and tickleth the Hearts [of the Hearers] therewith ; and the Heart wisheth still more and more of that , that is *very fine* [to keepe them from falling asleepe].

27. And when such people goe from Church , they can *repeate* every word *very readily*, and that best of all which tends to the disgrace of others : with that they feast themselves the whole weeke long ; it is *more acceptable* to them then the Word of God.

28. Behold, this is a Devill in an Angelicall forme : when they suppose that if they doe but run to Church together, such a one is a *very good* Christian. But if they have learnt no more but to scorne, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been fast asleepe, and then the Devill should not have defiled their soules in the *Church* of stone, *with wantonnesse and scorne* : O how happy a sleepe it is in the Church, when the Preacher inviteth

teth the Devill into the Heart for a Guest ; it is better to sleepe, then to Imagine wantonnesse, or to fill the heart with revilings and scorne.

29. O you Sophisters ! that fill your Sermons with reviling of your forefathers that are dead long agoe ; you that out of *Envy*, often revile honest hearts according to your own pleasure ; how will you be able to stand with your *Lambs*, whereas you should have led them into fresh greene pastures, *into the wayes of Christ*, viz. into love, chastity, and humility, but you have filled them with revilings, it were better you were in a stable or hogssty with your revilings, then in a *Pulpit* ; and there you would seduce no body.

30. I speake not this out of a desire [to reproach any body] but I doe onely what I ought to doe, I despise none, I onely discover the smoaky Pit of the Devill, that it may be seene what is in Man, as well in *one* as in *another* : *unlesse* he be regenerated anew, and then he resisteth the Spirit of the Devill, and thrusteth it away from him.

31. The other Devill is more crafty and cunning then this, but is also a Glistering Angel with a cloven feete ; when he seeth that the poore soule is afraid, and desireth to repent and amend : then he saith, *Pray and be devout ; Repent for once and away* ; but when the soule goeth about to pray, he slippeth into its heart, and taketh away the understanding of the heart, and putteth the heart into meere *deubting* ; as if God did not heare it : he represents Sinne before the Heart, and saith, To morrow it will be better, leave off you will not now be heard.

* Text, *Cowes* feete.

32. Thus the Heart standeth and repeateth over the words of a Prayer, as if it were learning somewhat without Booke ; and the Devill taketh away the vertue & efficacy of them out of the Heart, so that the soule cannot reach the Centre of Nature : as Christ saith, *The Devill taketh the Word out of your hearts, that you may not beleieve and be saved.*

33. Then againe the soule standeth and saith it hath *Prayed*, but it hath *not* prayed, it hath onely rehearsed words, not in the Spirit of the soule in the Centre where the fire is to be struck, [or 'kindled'], but in the Mouth, in the Spirit of this world, and they vanish in the Aire, or else as words wherewith Gods Name is taken in vaine : But heere this should be observed ; *Thou shalt not use the Name of God in vaine* and unprofitably in thy mouth, for God will not leave him unpunished that useth his Name in vaine.

† Or, the earnest purpose awakened.

34. There belongeth great Earnestnesse to Prayer : for Praying is calling upon God : to entreate him, to speake with him, and to goe out of the house of sinne, and enter into the house of God : and if the Devill offer to hinder it, then Storme his Hell : Set thy selfe against

S

him,

him, as he setteth himselfe against thee, and then thou shalt finde what it is which is heere told thee : if he oppose strongly, then oppose thou *the more* strongly, thou hast, in Christ, farre greater Power then he.

z Barnihert-
zig.

35. And if you doubt of the Grace of God, you sinne greatly, for he is alwayes *z Mercifull*, and there is no other will in him at all but to be Mercifull : He cannot doe otherwise, *His Armes are spread abroad Day and Night towards a poore Sinner*. And when any cometh [with the lost Sonne to the Father], and so stormeth Hell ; Then there is amongst the Angels of God, greater Joy for such a one, then for Ninety Nine righteous that need not that : as Christ himselfe Teacheth us.

h Or taketh him
off from an ear-
nest purpose or
resolution of a-
mendment.

36. With such a Devill as *h* covereth the Heart of Man, there is no better course to be taken, with him, then not to dispute with him at all about the multitude of sinnes ; but to wrap up all sinnes on a heape (*though they were as many as the sand on the Sea-shore*) and throw them on to the Devils shou'lders ; & to say in his heart : Behold thou Devill, thou art the Cause of all this Evill, I leave my sinnes to thee, but I take the Mercy of God, and the Death of Christ to my selfe, therein will I roule my selfe, devoure mee if thou canst.

37. Doe but fix thy trust and confidence upon the Promise of Christ : and let your Storming be alwayes grounded in the Death of Christ, in his sufferings and wounds, and in the Love of Christ : dispute no further about your sinnes, for the Devill involves himselfe therein, and upbraideth thee for thy sinnes, that thou mightst despaire.

i Thoughts and
understanding.

38. Make tryall in this manner, and you will quickly see and feelee another Man, with another *i* sense and will [in you] : wee speake as wee know, and have found by Experience : wee speak not by way of Opinion, or as a Historicall Relation : but that which wee have a ground for, for a Souldier knoweth how it is in the warres : but he that hath not tryed and been present, alwayes thinketh otherwise then it is. This wee mention out of Love for your learning and Instruction ; as *z* a Spirit which speaketh how it hath gone with it, for an Example to others ; to try if any would follow us, and then they should finde how true it is.

h One in Spirit.

The Gates of the Deepe Ground Concerning Man.

i Sunck by A-
dam.

39. Since the beginning of the world there hath been a Controversie about this : because these Gates were *i* shut with Adam, and wee have been held captive in Darknesse : but seeing God hath favoured us, and opened them to us, and also hath given us an earnest will

will to write it downe: wee shall therefore doe it, and give thanks for it, to God the Father in Christ Jesus in Eternity, who hath redeemed us out of the Darknesse of Death.

40. Therefore when we would know *what Man is*, and why there is so great difference and *variety* amongst Men, so that one doth not as another doth, and that one differeth in Forme and Feature from another; wee must set before us the most inward Ground of his [*Incarnation* or] becoming Man, and consider it, and then wee shall finde all.

41. For when a Man that is Regenerated in God, so that he seeth the Light, beginneth to search out *his originall*, then the Spirit of the soule searcheth in all the Three Principles, what ^m he is in each of them; for wee know it, and cannot say otherwise, then that wee, in the Image of the Spirit, and also of the Body, in all the Three Principles, have but one onely rule [or *Dominion*] in us; but that Dominion is in three Sources [or qualities]: the Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, so that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] doe but cleave to it, not having sufficient power.

^m It.

42. But when wee will speake of the Image, wee must see what it is in the Ground thereof. For wee are sowne as a seede in a field, into the ⁿ *Matrix*; Now consider what precedeth that: nothing but a longing will and desire of Man and Woman to Copulate, and yet the *fruit* is not alwayes desired, of which wee have an Example in Whores and Whoremongers, also indeed in the State of Marriage.

ⁿ Or, *womb*.

43. Now the Question is, What is that which provoketh [to copulation] in the male and female of all kinds, as also in Man? Behold, in the Eternity all hath been in one Beeing, *viz.* the *Tincture*, which is the Centre and cause of Life, as hath been mentioned at large before, & also the *Substantiality*, which is generated out of the Tincture, which hath also all the formes of the Centre, yet without Fire, for ^o it is a fincking downe, and cannot kindle the Life in it, it is corporeall and affordeth Body; but not Life; for the fire affordeth life.

^o The *Substantiality*.

44. And wee give you to understand, in the Copulation, that the Man hath the Tincture, and the Woman the Substantiality, *viz.* the *Matrix*, which is generated out of the Tincture: Now observe, in the Eternity they were in one another, and this world stood therein as a *Figure*; for the Wisdome had overshadowed the Tincture, and received it into it selfe as the Body doth the Spirit; and this could not be brought to a substance visible to the Angels, *unlesse* God did move the Eternity, for the Angels are in a substance.

45. Now when God, viz. the Number-Three, moved himselfe, there was moved therewith also the Centre of Nature in the Eternity, whereby all became Essentiall, Substantiall: the Tincture became substantiall and prevailed; and the Substantiality became materiall, and yet was not divided, for that cannot be, it is one onely substance.

p Or, thing.

46. And now when God placed the Fiat in the Materiall Substantiality, or as I may better say, did awaken [the Fiat therein] so that the Word in the Substantiality said; Let there come forth all sorts of Beasts, according to their kinde; then there went forth out of the Materiall Substantiality two 9 kindes, and that Corporeally, for through the Word of the Lord, the Tincture tooke on it Substantiality: and the Spirit of the Substantiality tooke also to it a Body, and so there were two sexes or kindes. The Body of the Tincture had in it the Centre of the Life: and the Body of the Substantiality had not the Centre to the Striking up of the Fire: indeed it had the life, but an unpotent life.

9 Male and Female.

1 Verbum Domini.

6 Corpus.

2 Or, faint, weake.

u Red hot.

47. This wee demonstrate thus that you may rightly understand it: look upon a flaming Iron, which sendeth two spirits forth from it selfe, one hot one, which hath the Centre, and can kindle and awaken another fire: and one Airey one, from which water proceedeth, which hath also all Powers of the Fire; yet the Tincture therein is not fire, but it is an Eternall Barre, that no fire can be therein, and yet is the Spirit of the Fire, which hath its source out of the Fire, and its life like to the Fire, for in the Eternity there is no Death. Therefore in the female kinde, no life can proceed out of their Tinctures, but the Matrix must get the Tincture from the seede of the Male.

48. Thus wee declare unto you also the Ground of the difference between the Male and the Female kinde: for when God created the Materiall Substance, there went forth the kindes of all Essences in the Centre of Nature, according to all the Properties: for as you see the Starres, that one hath a property different from the other, which all, are created out of the Centre of Nature, according to the Materiall Substantiality, and so all Essences stood in the Materiall Substantiality, and the Fiat attracted all towards the Created Earth.

49. And there hath every forme of the Tincture, and of the Spirit of the severall kindes, figured every one its own body, according to its Properties, as to be Beasts, Fowles, Wormes, Fishes, Trees and Hearbs, also to be Metalls and Earth, all according as the life was in them. And this you may well perceive by the difference of each Dayes work [of the Creation].

50. For on the first Day, God Created the Materiall Water, (which hath an unpotent life, and is a Barre upon the fire of the Anger, and

and upon the Devils smoaky Pit, where he thought in the burning fire to domineere over God,) Also [he then created] *the Earth and Stones*, and so the ^{*}Grosse part was severed, which consisted in ^{*}Drosse. mortall and fierce Essences, whereby *Lucifer* supposed to be King and Creator therein.

51. When this was done, God said; *Let there be light* (let the Light of the Tincture open it selfe) *and there was Light* : then God *seperated the Light from the Darknesse*. Understand this rightly. Hee [God] shut up the fierce fire which *Lucifer* had kindled (which tourceth out of the Darknesse) and let the Tincture in the *Quintessence* burne, as in the fat of the Water-Spirit, as in a Beast [the fire of its life burneth].

52. Thus the life did burne in the Tincture, and turned the fat, viz. the Oyle, into a Quintessence, viz. *Bloud*, and so that life did burne in the *Bloud*; for therein standeth the Noble *Tincture*: and God hath reserved in his own power *the Centre* of the Fire: for he hath shut it up in the Darknesse, as it hath stood from Eternity in the Darknesse: and so every Life standeth *in his hand*: for if he let the fire come into the Tincture, then the Spirit is in the *hellish Fire*.

53. Now when the light did shine out of the Tincture, he *divided* the Tincture into two parts, even as it divideth it selfe, viz. into the Fire-Life, and into the Light-Life: as was mentioned in the last foregoing leafe, and created the two lives, the fire-life to be a Heaven and a firmament between the Holy Meeknesse, viz. the Heart of God: and the unpotent Aire-Spirit: and yet the Aire goeth forth from its Mother the Tincture of the Fire-spirit, and God dwelleth *between them both*.

54. The Fire-spirit of the Tincture, hath the Eternity ^y in its Roote, and the Aire-Spirit hath the materiall life, which sourced forth with the awakened Substantiality, and ruleth the outward Beastiall Life: for it is the Beastiall life of every Creature, also [it is the life] of Trees, Hearbs and Grasse, it hath also a Tincture, *but not strong enough*.

55. Thus you see, how the Life standeth in the Water, and hath two Dominions, viz. Fire, and Aire, and you see whence the *Bloud* hath its originall, which maketh a Creature [that hath bloud] *more Noble*, then one that hath not bloud in it, for that Creature hath a false Tincture, and is proceeded from the Will of the Devill as you see in Vipours and venomous Wormes, they have *not* the Noble Tincture [or the Noble Life].

56. But when the Devill intended to be Lord in the Tincture, and would Create, he awakened *such a life* in his will, which yet is *not all his [life]* he is indeed of the same Essences, and the Devills

^z Loathsome,
deformed.

vill's Bodies are figured also in Hell into such Serpents, venomous Wormes, and ^z ugly Beasts: for they cannot in their own forme be otherwise; although indeed they have not a Body from the Divided Tincture from its Substantiality, but [they have a body] out of the Centre of Nature: out of the fierce *Matrix*, out of the Eternall Substantiality, out of the Darknesse, which is a *Spiritual* Body.

^a The naturall
Man.

^b Put forth its
own vertue.

^c Or, conceived.

^d Or, life.

57. Now when God had Created the Earth, *the water was over the whole Earth, which God seperated, that the Earth became dry, and called the Water Sea, Méer*, which in the Language of Nature, signifieth a covering, and holding fast the fiercenesse of the Devill, a true reproach to the Devill, that his power was drowned, to expound this, very acute Writings are requisite, and ^a Man could hardly be able to apprehend it.

58. Thus the Earth sprung ^b in its *own* Essences and Tincture, which were also ^c comprehended in the First Creation.

59. It shall also be rightly expounded to you, which *Moses* saith: *God seperated the Water above the Firmament from the Water beneath the Firmament*; that is, into the Water and Bloud of the [living] Creatures, for the water above the Firmament, is Bloud, and therein standeth the ^d Tincture, which seperateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as wee see that each of them hath its own habitation and Dominion: of which may be spoken more at large in another place.

60. Only wee understand therein two Kingdomes, *viz.* the soule dwelleth in the Bloud in the Tincture, and in the water dwelleth the Aire-Spirit, which is *corruptible*: for it had a beginning, but the soule had none; for the Tincture is from Eternity, and therefore *the figures of all kindes* must remaine in Eternity, account it not for an opinion, it is really so.

^e Or, senses.

61. Now when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a shining Light, and was a Firmament, called Heaven: for this world had *no other Light*. And then God suffered the Centre of Nature to open it selfe in the Created Substantiality: (For this whole Principle became but one body) and there brake forth its Heart [*viz.* the Heart of this Principle] with its own proper will and ^e faculties out of the Essences; that is the *Sun*, and the *Starres* are its Essences, and the *fix* Planets are the Spirits at the Centre of the Heart; and the Sun is their Heart: all just as the Deity hath been from Eternity.

^f Senses.

^g Or, Spirit of
the Aire.

62. Thus there came a true life and understanding, with reason and ^f perception, yet a Beastiall one, into the outward Tincture and the ^g Aire-Spirit, and so the Great Wonders stood there manifest, for God had manifested himselfe in a figurative forme; And you see that
it

it is true, doe but consider what wee have written before concerning the Centre of Nature, and so on, to the Light of the Majesty, and concerning the Number Three, and you will finde heere in this world a figurative similitude [of Him].

Consider of the Planets.

63. *Saturne*, the first and highest, is astringent, cold, dusky, and maketh the desiring and attracting : for it is the sharpnesse. If you will have a right understanding of this, you must ^b transpose the Planets.

^b As in the Figure following.

64. First take the uppermost [Planet] and unto it the nethermost, for in the wheele every where is uppermost and nethermost, understand in the *Wheele of Life*, and it wheeleth the upper part nethermost when it turneth Round : which is onely to be understood concerning fond conceited Men, and Beasts, with whom the wheele of Nature falleth a turning ; for the Crosse stayeth it. Therefore observe well : *Saturne* attracteth the *Moone*, which is beneath, and causeth in the Matrix of the Creature, the ⁱCorporising, viz. that there be flesh ; for *Saturne* and the *Moone* make Sulphur [or Corporeity] .



Or, Corporeity.

65. Now *Saturne* desireth onely to shut up, it seiseth upon and holdeth fast ; as [in turning] Liquor into a *Sulphur*. But *Saturne* hath not *sul* ; for *sul* is from the Liberty, but *Saturne* hath a willing, and the will hath *sul*, for it originally proceedeth out of the Majesty.

66. Consider now, beneath *Saturne* standeth *Jupiter*, which is proceeded out of the vertue of *Sol* [or the Sun] as the Heart of *Saturne* (else there would be no desiring, no *Saturne*) for Nature desireth onely the Heart, and *Sol*, [or the Sun,] yet *Jupiter* is not *Sol* ; But is the *Braine*.

67. And observe it, the wheele of Nature windeth it selfe from without inwards into it selfe ; for the Deity dwelleth innermost in it selfe, and hath such a Figure [as followeth] . Not that it can be delineated ; it is onely a naturall similitude ; Even as God ^k pourtrayeth himselfe in the Figure of this world. For God is every where Totall, and perfect, and dwelleth thus in himselfe.

^k Representeth or revealeth.

68. Observe ; The outward *Wheele* is the *Zodiack*, with the Constellations, and then the Seaven Planets follow, to *Sol*, after *Sol* standeth Fire, after Fire Tincture, after Tincture Majesty, after Majesty the Number Three with the Crosse.

Although

of the outward Birth. In the *Eighth Circumference* [next] after the *Zodiack* is *the Globe of the Earth*; after that right against it about on the wheele is ¹ *Saturne*, and going about the wheele there is the * *Moone*, and againe about on the wheele is ^m *Jupiter*, and againe about on the wheele is ⁿ *Mercury*, and about againe is ^o *Mars*, and then ^p *Venus*, and ^q *Sol* in the *midst*, and after *Sol*, the *Fire* which *Sol* affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the *Heavenly Tincture* the *Number Three*, *viz.* the *Eternall Heart*, and that is the *Eternall Centre of Nature*, and in the *Eternall Centre* is the whole Power of the Majesty of God through- out, held or shut up by nothing, and is of no substance or nature [imaginable] even as the shining of the Sunne.

71. You may well perceive what wee set before you, thus; The *Zodiack* with the *Constellations* belong to the *Minde*, as well in the *Deepe* of the World, as also in the *Creature*, the *Twelve Signes* are the twelve parts which the *Crosse* in the *Centre* maketh; from which the *Upper Dominion* is divided into twelve Parts, as also the *Minde* is; For the *six Formes* in the *Centre* besides *Sol*, doe each of them divide themselves into two Parts ([*Sol* divideth not it selfe but onely into the *Number Three*, or into the splendour fire and *Tincture*]) one according to the *Tincture* that hath Life [in it], the other according to the *Tincture* of the *Aire*, which hath spirit [in it] and yet maketh no Life.

72. Thus the *Signes* are *Twelve*, which divide themselves into two Governments, *viz.* into a *Heavenly* according to the *Tincture*, and into an *Earthly* according to the *Spirit* of this world, *viz.* the *Aire*, and the two Kingdomes are also twofold, *viz.* in the *Tincture* of the *Fire* there is an *Angelicall Kingdome*, and ¹ *backwards* a *Hellish*; and the *Kingdome* in the *Spirit* of the *Aire* is also twofold: for the inward [*Kingdome*] is the *Spirit* of God, and the outward is the *Spirit* of the *Creatures*; as *David* saith; *The L O R D rideth upon the wings of the Winde*; that is the *Spirit* of God which cometh to succour and relieve his worke.

73. So also the *Tincture Kingdome* in God maketh *six formes*, and that of the *Spirit*, out of the *Tincture*, which is the *Heart* and life, and is the *Spirit* of God, maketh also *six* in *Number*, and they are together *Twelve* in *Number*; These the *Woman in the Revelation*, which the *Dragon* would devour, weareth upon her head, being *twelve Stars*: for one number *Six* shee received from the *Spirit* of this world, wherein the *Holy Ghost* keepeth the *Eternall Life*, and the other number *six* shee hath from the *Eternall Tincture* out of the *Eternall Centre* out of the *Word*: for shee weareth the *Angelicall Zodiack* and also the *Humane*.

74. And each *Centre* hath *six* in *Number*, which make together

T

the

¹ ♄
Saturnus.
* ♀
Luna.
^m ♃
Jupiter.
ⁿ ☿
Mercurius.
^o ♂
Mars.
^p ♀
Venus.
^q ☉
Sol.

¹ Or, retrograde.

¹ Reteineth, possesseth, or inhabiteth.

the number *Twelve* : the *seaventh* number of the Centre is Substantiality, and the [Dominion or] Kingdome ; for God became Man, and brought the *two* Kingdomes into *one* ; for Men and Angells are in one Kingdome in God.

¹ Of the Woman.

^u Denoteth or signifieth.

75. And so the Image ¹ in the *Revelation* hath *twelve* Starres upon the Crowne : for the Image ^u representeth God ; it is the similitude of God, in which he revealeth himselfe, and wherein he dwelleth. The Crowne signifieth the Power of the Majesty of God, as a King weareth a Crowne, which signifieth Dominion and Majesty.

76. But that the Image weareth a Crowne with twelve Starres upon the Crowne, it signifieth, that the Deity is above the Humanity, and that *Mary* is not God himselfe ; But the Crowne signifieth God, and the Starres [signifie] the Spirits of God : *six* in the Deity, and *six* in the Humanity : for God and Man are become one Person : Therefore *Mary* also weareth *all* [the twelve Starres] for wee are Gods Children.

^{*} Or, Beasts.

76. Seeing then, that the number *Twelve* containeth *two* Kingdomes in the Doubled Number [of *six*] viz. an Angelicall and a Humane, each in the Number of *six*, which together make *Twelve*, so also the two Kingdomes have *other two* numbers of *six* in them ; (viz. the Fire, the Kingdome of the Abyffe ; and the Aire, the Kingdome of ^{*} living Creatures and all Earthly things ;) and these have each of them in the Centre, the number *six*, according to the *six* Planets. Earthy, and according to the *six* Planets, fiery, which now together make the number of *Four* and *Twenty*, which are the *four* and *twenty* Letters in Languages, whence they are sprung, and wee perceive that the Tongue speaketh that which is Good, and that which is Evill, that which is heavenly, and that which is Devillish, according to the *two* ^y sources of the Letters : as their proper names intimate, according to the Language of Nature.

^y Or, properties.

^z Or, Trinity.

77. Now when *this* number according to the ^z Number *Three*, is numbered to *thrice* *four* and *twenty*, (as indeed the number *Three* doth manifest it selfe in *Three* Kingdomes and Persons, and according to the Number *Three* all is *Threefold*, but according to the Creatures all is *Twofold*) then the summe is *seaventy-two* in Number, which signifie and are the *seaventy-two* Languages, which signifie *Babell*, a Confusion and Wonder.

78. If wee should goe on here, wee should shew you the Whore and the Beast, which the *Revelation* speaketh of, and moreover *all* the Wonders which have been since the world began : the Greatest Secret Lyeth herein, and is called *Mysterium Magnum*, The Great Mysterie, and *all* the Controversies in matters of Religion and Faith arise from hence, and all willing Evill and Good.

79. The *Seaven* Spirits, wherein the Sonne of Man consisteth, in the

the *Revelation*, are the seven Spirits of Nature: one of them is the Kingdome, and the six are the Centre of Nature, [viz. the] Heavens, if this be set downe according to the ^a *Humane Number*, it maketh the number *Twelve*, and according to the two Kingdomes, viz. the Kingdome of God, and the Kingdome of this world, out of ^b which the Faithfull are Generated, then there are *Foure and Twenty Spirits*, which are the *Elders before the Throne of God*, who worship God, and the *slaine Lamb*; consider it well.

80. Wee further intimate concerning this world's Centre of Nature, thus: The Birth of Life windeth it selfe like a wheele *inwards* into it selfe, and when it cometh to the innermost point, then it attaineth the Liberty, yet not [the Liberty] of God, but onely the Tincture, out of which the Life burneth.

81. For that which will ^c catch hold of God must passe through the Fire: for no substantiality reacheth God, unlesse it subsist in the Fire, understand, in a *peculiar* Fire: if that should kindle, the world would melt away: Wee meane not the Fire of the Out-Birth, which is no Fire, but onely a sharp fiercenesse, which consumeth the outward Substantiality which springeth from the water, viz. *Wood and Flesh*, but doth not stirre the Inward Fire in Stone.

82. Therefore observe it; the Liberty ^d without the Nature of this world, is onely the Eternity *without substance*. Now as the Eternall Centre generateth it selfe out of the Desiring of the Eternall willing, as is mentioned before; so hath also the other Centre of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternall,) generated it selfe [in like manner].

83. For from the first Creation of the first Day, the Outward Centre of Nature had wound it selfe Thrice about (understand before the Sun and Starres were corporeally created), and had attained *Six Formes*, *Three* superiour and *Three* inferiour: and there are alwayes *Twelve* of them that belong to one Forme of the Centre: where there is alwayes a *Signe*, understand, the ^e *Signes in the Eighth Spheare* (in the Crowne).

84. ^f *Saturne* with his harsh strong attracting and cold, is one Forme and Spirit in the Centre, which shutteth up the Abyffe, and maketh darknesse in the Deepe, and attracteth the Substantiality of the Outward power of this Principle, and the Centre windeth about like a wheele; and that which is concrete standeth over against *Saturne*, as in a wheele, and is called *Monde*, [the ^g *Moon*] in respect of its property, which would be too large to set downe in writing.

85. Then the wheele windeth further Inwards into it selfe, and maketh ^h *Jupiter*: for *Saturne* with its attracting desireth the Liberty of the Divine Substance, but he maketh *Hirn* [the Braine;]

^a Number of a Man.

^b Two Kingdomes.

^c Snatch.

^d Extra.

^e The Twelve Signes in the Zodiack.

♈

Aries.

♉

Taurus.

♊

Gemini.

♋

Cancer.

♌

Leo.

♍

Virgo.

♎

Libra.

♏

Scorpio.

♐

Sagittarius.

♑

Capricornus.

♒

Aquarius.

♓

Pisces.

^f 1. ♄.

Saturnus.

^g 7. ☾.

Luna.

^h 2. ♃.

Jupiter.

for it catcheth with its desire the power of the Liberty, and not the Liberty of the Divine Majesty it selfe, which is without substance.

86. But because there is understanding in the Power, and yet the Power cannot in its own might awaken the understanding; therefore Jupiter desireth a Life in the Power, and that is about on the wheele ⁱMercurie: for the wheele is alwaies winding about, and Mercurie is a stirrer, a maker of a sound & a noyce, and yet hath not the life, for ^kthat existeth in the Fire; and therefore it desireth the fierce stormy Turbulency, which striketh up the Fire; and that about on the wheele is ^lMars, which is a rager, stormer, and striker up of the Fire.

87. But now the Foure Formes cannot subsist in the Fire: for they have Substantiality, and the Fire desireth Substantiality, (for the Fire it selfe subsisteth not, if it have not fuell to feed upon) which Substantiality desireth Meeknesse, and that about on the wheele is ^mVenus: for it is the Meeknesse of the outward Nature, and maketh Love; for it is that which the other five Formes desire: for every Forme windeth it selfe inwards and desireth the Liberty of God, which is meeke stillnesse, and as *nothing*, and yet is *All*: and if they have the Meeknesse, which also maketh water [to be], then the water is Thick, and is like a duskinnesse which desireth Light, and becometh pregnant with it, so that the Meeknesse, *viz.* Venus hath a lustre of its own above all the Starres in the Firmament; for the desiring catcheth the Light.

88. Now the Light is without substance, and only still and meek, which desireth life and spirit, and yet can produce no life nor spirit out of the Water and Meeknesse: therefore Venus desireth with its Meeknesse and Light, the Heart; that is, the power and vertue of all Formes, and so it catcheth the Heart, which about on the wheele, in the Point, is the ⁿSunne, which is the Heart of all the six Formes, and they are the formes of their Heart, which together is a life. Now if that were unstedfast and should ^o passe away, so often as the wheele windeth once about, and though it would be long, it would endure but a *Seculum*, Age, or Terme of *Nine and twenty* yeares.

89. Now the seaven Formes desire Fire, [being the Eighth Number] [and the Eighth Number desireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the Fire: and that fire is fierce and consuming, and consumeth all the seaven Formes of the Centre with their Substantiality.

[The

ⁱ 6. ♀.
Mercurius.
^k The Life.

^l 3. ♂.
Mars.

^m 5. ♀.
Venus.

ⁿ 4. ☉.
Sol.
^o Or, move
about.

[*The Heart standeth between two Worlds.*]

90. Thus the Heart is in Anguish, *vexed* within and without, for it hath nothing more in the substantiall life outwardly, though it seeketh yet it findeth nothing, and yet seeketh with anxious longing, and penetrateth through all formes, and seeketh mitigation of the Fire, and yet cannot so finde it neither.

91. Thus all the six formes of the Heart receive the vertue of the Sun: for it penetrateth mightily into all the six Formes, and seeketh rest and ease, and if it finde not that, then it presseth in it selfe forth from it selfe through the Fire, and desireth *the Eternall Liberty*, and attaineth the Liberty through desiring, and yet cannot be Free, for the sharpnesse of the Fire is in its desiring. But the Liberty attracteth it selfe in the desiring in the Fire: for the desiring presseth into it [*viz.* the Liberty].

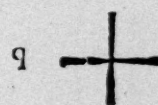
92. Thus the Liberty sharpneth it selfe in the Fire, and appeareth through the Fire as a flash [of Lightning] that is the Glance and shining of the Sun, and that sharpned Liberty desireth its Eternall Delight, *viz.* its meeke still vertue, and presseth inwardly into it selfe into the vertue: and that Eternall vertue in the Liberty is the ^p Eternall Word, and that Word is Generated out of the Eternall Heart, and in the Heart is the ^q Crosse of the Number Three, and is the End of ^r Nature; and in the End is the vertue and Glance of the Libertie, which is generated out of the Eternall Centre, out of the Heart upon the Crosse, and is called the divine Majesty of the Eternall ^s Substance.

93. Now consider, as the outward Desiring of the outward Nature goeth inwards into it selfe towards the Eternall Heart, which is God: (for the outward Nature longeth againe after *the substance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, *viz.* the fierce Wrath :) so also the inward Heart longeth after the outward Nature, and would faine manifest it selfe outwardly in figurative ^t similitudes, and thus the inward desireth the outward for a figure, and the inward catched the outward in its Desiring

94. For *the similitude* of the Eternall Centre was indeed already before the Creation of the Sunne and Starres in the outward Substantiality: but it was *not figured and kindled* [as a Limmer before he draweth a Picture hath an Image in his Minde, but not framed exactly].

95. Thus Gods Heart of *the Number Three*, put its will into the astringent *Fiat*, into the Matrix of Nature, into the Heart of the Our-birth, into the Firmamentall Heart, *viz.* into the Place of the Sun,

^p The other world.



^r Heavenly and Earthly.
^s Or, Essence.

^t Resemblance.

^u Aliter, *seaven* Forme.

Sun, and Created with the Spirit of his Mouth [the spirit of the soule] through the *Fiat* round about on the wheele, the ^u seaven Formes of the Centre of Nature, for as the wheele turneth and windeth so went the *Fiat* also Magically, in the middest in the wil-ling of the wheeling.

- h 1.
- u. 2.
- ♂ 3.
- ⊙ 4.
- ♀ 5.
- ♂ 6.
- D. 7.

96. And seeing the Out-birth of the *Earth* was a sinking downe of Death, therefore the Life turned away from that Death *upwards*. And you see that the *Three Planets*, viz. the Formes of the Centre of Nature (which make the Spirit of the Centre and the House of the Spirit,) stand upwards above the Sun, as the life in its beginning taketh its Originall: and the *Three* which belong to the body and to Mobility, beneath the Sun one under another, even as the Cor-porising taketh its Originall, and the Heart, viz. the *Sunne*, in the *middest*; and the forme standeth right upwards towards the firma-ment, as a Man.

^x Or, *senses*.

97. Which you are to understand thus: observe, above the Heart, the *Sun*, standeth *Mars*, which is the striker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Essences, that the thick Substantiality may not remaine covered and stifled, it breaketh that, so that the Spirit can awaken the ^x faculties, for it maketh the Tincture in the Sun.

[*Mars* is Poyson and Anger, and denoteth the fiercenesse of the Fire, as is mentioned before concerning the Centre: it is the bitter raging Forme in the Wheele, and causeth the Essences in the flash of the Fire: It is a cause of the Life. The *Sun* and *Mars* have together the Tincture-Life: and *Venus* with *Mercurie* and the *Sun* have the Spirit-life, viz. the Aire; that is the Feminine Life, understand the Matrix, viz. a female Life of all kindes].

98. And above *Mars* standeth *Jupiter*, which is the power and vertue of the Heart, (to which, *Mars* giveth its fire-life which it receiveth out of the Heart of the Sun) that maketh the *Braine*, where- in *Mars* can dwell.

^y Or, *skull*.

99. And above that, standeth *Saturne*, which attracteth the ver-tue, and maketh for the spirit a house, viz. the ^y *Brainpan*, and maketh the Substantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart], is the Head, a house for the Spirit, which taketh its originall in the Heart in the Fire, and dwell-eth in the Head in the five senses in the Aire-Life.

^z Aliter, *Life*.

100. And under the Sun downwards, is *Venus*; which taketh its originall, from the pressing forth out of the Fire, out of the Tin-cture, and therefore hath its peculiar lustre, it maketh Water and Love, and is a sinking downe, for it is a cause of the Sun's Substan-tiality, and a beginner of the Inferiour ^z Body, also it hath the Tincture, and is a cause and beginner of the Seede to another Cen-tre,

tre, to Propagation ; for it strengtheneth it selfe with the superiour power and vertue, and receiveth therewith the forme of the Spirit, both from the Heart, and from the Braine : for all Formes desire to have it, and doe mingle with it : for it is Love and ^a Meeknesse. Thus it hath the power and vertue of all Formes, and is a pleasant ^b Lutinist : for it singeth a song, that they all love to heare and ^c relish ; which ought to be well considered.

^a Kindnesse.

^b Or, *Musician*.

^c Or, *feelee*.

101. And below Venus is *Mercury*, to whom Venus give its vertue, together with its sincking, and therefore Mercury is so pleasant and loveth to *talke* of all the ^d Ingenuities of Nature, it is a nimble sudden awakener of the Seede which Venus giveth to it : for it will [needs] awaken *the Body* [or bring the body into being], and because it hath much skill, therefore it will ^e wander into every thing, and giveth speech to the Body, and awakeneth the Body, and giveth it senses, especially in the Braine, and in the Matrix of the Seede.

^d Or, *Witts*, *feats*, and *devices*.

^e Or, *converse* and *meddle* in every thing.

120. Under Mercury standeth *the Moone*, and there the sincking standeth still, and is a substance mixed of all : it affordeth the Carcasse, and all that belongeth thereto : it taketh all to it, and maketh the whole Image as a Beast ; it is the *Corporeity* : Venus congealeth in it ; it retaineth all ; for it letteth nothing sinck downe, and it standeth alwayes in feare of falling, in respect of the *Earth*, which standeth under it ; for it feeleth the Anger in the Earth ; and therefore is affraid, and doth not sinck downe, but runneth and maketh hast about, as if it were fugitive : it is a false thing, for it desireth both that which is superiour and that which is inferiour, and *flattereth* with the Centre of the Earth, and with the Centre of the Sun.

103. And as this *Dominion* or *Goverment* in it selfe is, so is the Dominion in every Creature, also their life standeth thus : and you see how *the Wheele* turneth round, as [in] the Centre, and the body with the Essences standeth still.

104. The *six Planets* run round about the Sun, as about their Heart, and afford vertue to it, and draw vertue from ^f the Sun : so also the life windeth it selfe thus about the Heart, and penetrateth into the Heart ; for the Spirit-Life penetrateth to the soule, which burneth as a light, out of the Heart, out of the Tincture of the Heart, and windeth it selfe inwards thereinto, and they alwayes drive forth one another : and so this forme is as a *turning Wheele* : for the Life of the Spirit is thus in its Originall.

^f Aliter in the Sun.

105. They who say, that the Sun ^g goeth forth, speak as the blinde doe of colours, and have never knowne the Centre [of Nature] yet they are not to be blamed for that : for it was reserved [or sealed] till *the Seale of the Sun* opened it selfe, at *the seventh sounding of the Trumpet*. Observe this, it is no fiction or boasting : it doth

^g Or, *runne* h a course round about in an Orbe.

Note.

con-

concerne you all, or else you will die in blindnesse, for which God is not to be blamed.

^h You shall see with solar eyes in the time of the seventh Seale. 106. The World after the Fall hath but *one Eye*, for it hath lived under the *six Seales*. understand, under the *six Planets*, with its knowledge: but you ^h shall see the *seventh Seale with the Eye of Sol*, wee heere speake what wee know.

107. Understand us aright, thus, wee will give light to those that hardly apprehend it: Behold and observe: The *whole Government* of this world in every Life cometh from the *Constellations* good and evill; and they are also the cause, that the foure Elements, Fire, Aire, Water, and Earth, were stirred up: else all in this world would be still.

108. And so now you see the upper Government, especially in the *seaven Planets*: for they are the Government or Dominion of the Spirit, and that is *two-fold*: They have the Tincture-Government, viz. the Fire-Life, and also the Aire-Government, viz. the Water-Life: the Three Planets above the Sun, doe together with the Sun manage the fire-life and Government: and the Three beneath the Sun, are the going forth of the fires-Tincture, and are a sincking downe, and doe together with the Sun manage the Aire-Government, and have the female kinde, for they have the Substantiality of the Matrix, and the Tincture of the Upper Matrix; the Tincture retaineth the soule, and the Nether Matrix of Venus [retaineth] the Spirit

109. Thus the Upper desireth the Lower, and the Lower desireth the Upper, and is indeed but *one* body: for Sol is the Heart, and hath the Lustre of the Majesty of this [outward Third] Principle.

ⁱ Of Sexes. 110. Thus you understand the *Two kindes*, the Male and the Female; The [Male or] *Man* is the *Head*, and hath in him the Upper Government with the fire of the Tincture, and he hath in his Tincture the *soule*, which is desirous of Venus, which is the Corporeall Matrix: for the soule will have spirit and also body, and that hath the Matrix of the [Female or] Woman.

^k The Moone. 111. And the Lower Government is the [Female or] *Woman*, and her Government consisteth in the Moone: for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery but a watery [Tincture]: and therefore ^k it affordeth the Aire-Spirit, and her Tincture doth not stand in the *Wisdom*, and therefore the *Man must Rule her*: for the Tincture of the Fire is the sharpe Tryall of every ^m Substance.

ⁿ Or, Thing. ⁿ Womens. ^o Moone. 112. Mercury is the stirrer up of ⁿ their Tincture: and therefore they are so talkative, and the Moone hath ^o their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore maketh

maketh such hast, and taketh vertue and power in the wheele, from all the Planets and Starres, *where ever it can* : It desireth Sol vehemently : and therefore draweth also his Lustre to it selfe ; and as the Moone longeth after the Sun ; for it selfe is of an earthly quality, and desireth the Heavenly Heart : so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soule* : for the soule is the Eternall Good.

113. Thus Nature longeth after the Eternall, *and would faine be delivered from the vanity*. And thus the vehement desire in the Feminine and Masculine ^p Gender of all creatures doth arise, so that one longeth after the other for Copulation. For the body understandeth it not, nor the Spirit of the Aire, onely the *Two Tinctures*, the Masculine and the Feminine doe understand it, for a Beast knoweth not what it doth, only the Tinctures know it, which drive it thus.

^p Or, Sex.

114. For the *Fiat* sticketh in ^q *them*, they must manifest the great Wonders of God : For *the Spirit of God moveth upon the Water* of the Matrix in Venus, and in the Matrix of Jupiter, (*viz.* in the Matrix of the Braine) and leadeth the *Fiat*.

^q The two Tinctures.

115. For the Heart hath the Matrix of Venus, and the Braine hath the Matrix of Jupiter ; thus *the Spirit of God rideth upon the wings of the Winde* in his own Principle : and yet goeth forth from the Father and the Sun, in the [continuall] Creation ; and openeth the Wonders, which were seene from Eternity in the Wisdome : and therefore he is the Workmaster of Every Beeing ; and is sent of God to that purpose.

The Tenth Chapter.

Further of the Creation of Every Beeing : And how Man may seeke and finde himselfe : Also how he may finde all Mysteries, even to the Ninth Number and no Higher.

1.



Our seeking in the Starres and Elements, supposing to *finde* the Mysteries of Nature, is but labour in vaine, you finde no more but *one Eye*, and see with but one Eye, and when you suppose you have found *Sol*, you have scarce found *Luna*, but onely a Glance of Sol, and are far from the Heart, and doe but run with the Moone about the Centre.

V

2. There

2. There is but *one way*, which you must goe, if you will finde the Great Mystery, *Mysterium Magnum*, for if you should seeke in *Luna* all your life long, it would be wholly in vaine: your *desire* would remaine to be but *Luna*: if you should take great and hard labour and paines in *Mercury*, and suppose the Stone lyeth therein, your *Alchimey* would prove but dung and drosse.

^a Or, upon the
Body.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is Gold, but it is the Woman [or female] and hath onely a watery Tincture, her life is Aire, and so you vainly labour^a in the *Body*: but if you take the *Spirit* of the Tincture, then indeed you goe in a way, in which *many have found Sol*; but they have followed on the way to the *Heart* of *Sol*; where the *Spirit* of the heavenly Tincture hath laid hold on *them*, and brought them into the Liberty, into the Majesty, where they have then *knowne* the Noble Stone, *Lapis Philosophorum*, the Philosophers Stone, and have stood amazed at *Mans* blindnesse, and seene their labouring in vaine.

✠ X. 10.

*	10.
	10.
+	100.
	10.
<hr/>	
	1000.

4. Would you faine finde the Noble Stone, behold wee will shew it you plaine enough, if you be a *Magus*, and worthy, else you shall remaine blinde still: therefore fall to work thus: for it hath no more but *Three Numbers*: first tell from *One* till you come to the *Crosse*, which is *Ten*, and is a *Crosse Number* (from one to Ten is one Number) but you have power only over the *Number Nine*, you must stay at the *Tenth*, for it is the End of Nature, which the Creature ought not to search into: if the Creature stay under the *Crosse*, it remaineth in the conceived will of God: and then it hath * *Ten times Ten*, that is, an *hundred*, and † *Ten times an Hundred* is a *Thousand*: and there lieth the *Stone* without any great paines taking, for it is pure, and is not defiled with any Earthly Nature: Make it thus, as I have written above [in the ninth Chapter] concerning the *Centre*: Transpose the Planets that are about the wheele; and take alwayes one Masculine, and then one Feminine, one for the Spirit of the soule, and the other for the Aire-Spirit, you need not take care for the body: for each Planet maketh a body to it selfe well enough according as its desire is: Begin with *Saturne* (for he is the first to the Fire-Life to the Noble Tincture): and then goe about the wheele to *Luna*: for you must alwayes take one Planet for the Life of the Tincture, and then one for the Spirit of the Aire, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a *Lanthorne* like a kindled Fire, but it *yeeldeth nothing*, it is onely a meere Pride, willing to be, without a Body.

‡ 7th Number.

5. Goe thus about in the wheele to *Sol*, which is the ^b *seaventh* Number in the *first Number* [or account]: and when you get into that, you suppose you have the Stone: but it doth not prove fixed,

Mars

Mars destroyeth it : goe on further through the *Suns* fire , which is the *8th Number*, & when you come through it, lay hold through the Tincture on the Eternity [which] is the *9th Number*, and bring that upon the Crosse, upon the *10th Number*, which is the End of Nature ; heere handle the stone , and take as much of it as you will, no fire will destroy it : it is free from the Wrath and Outbirth : its Splendour and Light standeth in the power of the Majesty : its Body is out of the Eternall Substantiality, its number upon the Crosse is an Hundred, and in the Majesty a Thousand.

c 8th Number.
d 9th Number.
e 10th Number.

6. Wee give this to the Seeker : for none finde the Stone in *Luna*, unlesse he come upon the Crosse into the *Tenth Number* : and then if he long further to seeke this world , and would faine have the splendour of this world, and desireth the Stone of this world, viz. in Mettalls ; let him goe thus from the inward into the outward ; let him goe into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*, but if its covetousnesse be great , then give it a seaventh part of *Sol*, and then it is compleate.

f Hunger and thirst.
g Made bright and beautifull.

7. For all the Planets and Starres run after the Heart, every one of them taketh strength and vertue from the Heart, and maketh to it selfe its own Body ; for *Luna* is out of all the six Planets, and hath even *Sol*, but not the Heart ; for it hath *Sol* onely in Desire : as you see that it shineth with *Sol*, and not with a splendour of its own : and therefore the Spirit of the Heart must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure childe, and each buildeth its house therein : But looke to it, have a care of *Venus*, that it may not by tattling bring its feminine Tincture therein : for it appeareth bright and faire : but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol* : keepe black *Saturne* in *Mars*'es heate, and so at length bounteous *Jupiter* will appeare, who is courteous and kinde, and hath the superiour House, the House of the Spirit of the Tincture, when it is come out from black *Saturne*, then that is the Metalline Stone.

h With the light of the Sun.
i Eretheth its Habitation.

8. Trouble not your selfe so very much and long with Fire, it affordeth no more then it is able : or else you Number back againe into losse, indeed not into perdition, but yet in *Solem Hungaria*, into the *Sol* of *Hungaria* : *Venus* exulteth the more , but your covetous hope and expectation is disappointed and taken away : Although indeed you ought justly to rest satisfied in the *Tenth Number* : for the riches of this world is but dung [and drosse] and if you attaine to the *Tenth Number* with your former preparation, you need not take so great care about the Number Thousand : it standeth upon the Crowne of the Virgin, in which are set Twelve Starres : six [of them] Divine, and six Humane : the Crowne hath the Number Thousand, and the Virgin the [Number] Hundred.

k The Number 1000. is the Number of the Crowne : the Number 100. is the Number of a Man.

9. Christ saith ; *Seeke first the Kingdome of God, and all other things will be added to you* All lyeth in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there ; yet it is hidden to us Men, unlesse a Man have attained the Stone upon the Crosse, and then he findeth where Reason saith there is nothing ; for that which hath not been from Eternity is not at all, and thereof wee know nothing, we know onely of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdome, from Eternity to Eternity.

10. Therefore, although wee speake of *two* Kingdomes, viz. of
 x the Kingdome of God, and of the Kingdome of this World, in that
 x manner as if we saw them with bodily eyes, let it not seeme a won-
 x der, if God reveale himselfe in Man, then is he in *two* Kingdomes,
 x and seeth with *twofold* Eyes, and yet this way is not so hard and dif-
 x ficult, as Reasons seeking in outward things : *it lyeth all in the wil-*
 x *ling* ; the outward willing must enter into the inward, it must deny it
 x selfe, as if it were dead to the outward, and had no life in the out-
 x ward, and yet liveth : as God liveth and is in the outward, and the
 x outward is dead to him, so that it cannot apprehend him : so also
 x *thou O Man*, thou art with thy soule in the inward : but thy soules
 x will hath turned it selfe about with *Adam* into the outward : there-
 x fore if thou wilt behold God and the Eternity, *turne* thy selfe about
 x with thy will into the inward ; and then thou art as God himselfe ;
 x for thou wert thus created in the beginning, and thus thou livest
 x according to the *inward* will unto God, and in God, and according
 x to the *outward* [will thou livest] in this world ; and hast *both* King-
 x domes thy own, and art indeed *rightly* an Image and similitude of
 x God ; thou searchest out *all things*, and findest that which lay hid-
 x den in secret ; for thou findest that in the Eternity, and beholdest
 x it standing backward in the Out-birth in the Figure.

11. The Ground of the Creation of this world, is much easier to be knowne in the *Inward Man*, in the Will of God ; then visible things to the *outward* [*Man*] : the outward knoweth lesse, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his eares, smelleth with his nose, and tasteth with his mouth, then the inward doth the *Ground* and the Existency of the outward : The Inward seeth indeed the Creature in the Ground of it ; but is as it were dead to the outward, and yet liveth therein ; and in that he liveth to the outward, he liveth to God, in regard of his Works of Wonder, in that he manifesteth, and bringeth into *Being*, that which standeth hidden in the Figure.

12. And yet wee say still, that the Eternall standeth in the wil-
 ling, and the will maketh desiring, and in the desiring standeth the
 Figure

Figure of the willing. Thus it was before the Time of this world: But when God moved himselfe in his willing, he so created the desiring, that it stood in a *Beeing*, and other then this very thing wee know nothing.

13. Therefore now the desiring, is another thing then the willing, for the willing is *without* *Beeing* [or Substance], and the desiring *maketh* *Beeing*: and so out of the Eternall Nothing is come whatsoever is, and before there was nothing, but onely a willing, which was a Virgin without Image, and yet was a *figure of an Image* in the willing: and this figure hath discovered the Spirit, and created it into a *Beeing* [or Substance], as wee perceive in the Forme of this World: the Figure hath caused the Spirit, that it hath ¹Expressed the Wonders in Figure, and that is the *Matrix* of the *Generatrix*, and that is the Spirit of this world: for the Spirit could ¹expresse nothing but a similitude of *it selfe*; for there was nothing else.

¹ Spoken forth
or Created.

14. Therefore wee demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an house, he must first Frame a *Modell* of it in his willing, how he will build it, and then he buildeth it according to the Modell of his willing.

15. Thus also hath the Spirit of God framed in his will a Modell after his likenesse, and so created that *Modell*: for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Our-birth in the Wrath, *viz.* Water and Earth; he comprehended the Figure in the Will; and that was the Heaven, which he created on the *Second Day*, and tryed the Work on the *Third Day*, and suffered to proceed out of the Earth, formes and Images out of the Essences, *viz.* Trees, Hearbs, and Grasse, which were Images of the Essences of the desiring: but the Image of the Spirit remained still hidden, and yet was in *Beeing* even unto the *Fourth Day*. (Heere understand) a Day without the Sunne, is one turning about of the wheele of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit, and the *two* Kingdomes [*viz.* the inward and the outward] make with their Number Sixes ^m *four* and *twenty*; which divide themselves into *four* parts, *viz.* six before noone, and six after noone, six before midnight, and six after midnight, till the beginning or morning againe.

16. And according to this, the Spirit in the desiring did set a *signe*, and a *Reckoning*, whence Times and Yeares proceed, which were not

^m The twenty-
four houres.
in 4 Quarte s,
Morning,
Noone,
Evening,
Midnight.

^a Or, Sphere.

^a Or, framed
them into the
Signes.

^r Ordinance or
Course.

⁹ Uppermost
Starres.

not before ; for Every Number [of the] *Twelve*, which is heavenly Divine, and Earthly, humane or Beastiall, hath a *signe* in the Firmament, which the Spirit created into a visible *Beeing*, together with the *Crowne* of the Centre, which is the ^a Circumference of the *Constellations*. And wee give you notice, that the Creating of the Spirit, is a going forth out of it selfe into the outward. For in *Loco Solis*, in the place of the Sun, is the Point, where the Spirit created the similitude : for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body, & that is *Luna*, and in such a comprehension was the manner and forme of the Deepe apprehended : and the Spirit went forth, and drave the *Essences* of the Centre even to the Crowne : and there ^o comprehended them with the Signes, and all Formes of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Starres*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit which is called *Sol* : for there the Eternall Spirit hath comprehended or conceived the similitude of the Spirit [of this world] : and it goeth thus forth out of the Naturall Body of this World, as a Spirit : even as the Eternall Spirit [goeth forth] out of the Eternall Centre of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Dayes*, understand, before the Sunne [was], so they also remained standing in the *Fiat* in that ^p Order, and are not materiall or palpable, though as to the Eternity it is a materiall beeing, but *not as to Us*, but they are Powers ; an Out-Birth out of the Eternall hidden and secret Centre, and a similitude of the Eternall, and have power and strength to shapen and figure Bodies and Images, according to all the properties of Every Starre.

17. Understand us thus ; Out of the Place of the Sun, *Ex loco solis*, goe forth the Manifestation of *all the Starres & Elements*, and all the Starres are the Suns Children, even unto *Saturne*, which is the house of the Sixfold Spirit : for the Planets are the Spirit, and the Crowne which is the ⁹ Uppermost [is] the Body ; and is in that manner as wee have mentioned before concerning the Centre of Nature, and concerning the Thrones of the Angells. Very great things are heerein conteined, which wee justly conceale, because of the wickednesse of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousnesse and falshood.

18. Therefore wee tell you, that those to whom the *Number Ten* is opened, have it also given them into their Will to speake *no more* then what is requisite and necessary for the World, and that at all times as need requires, and is knowne in God.

19. Thus wee give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Starres also, and

and what they are, being together nothing else but a *life* according to the similitude of God, wherein the Eternity hath manifested it selfe in a *Beeing*.

20. On the *Fift Day* God moved this *Beeing* and *Life*, and set the *Fiat* therein, and created out of the *Matrix* all kindes of similitudes according to every forme in the Spirit: and in this *Creation* now hath the *Third Kingdome*, viz. the Kingdome of Anger, pressed hard in with it; and there went forth all manner of Beasts, Fowles, Fishes, Wormes, and whatsoever moveth and liveth; all went forth out of the outward *Matrix*, and stood upon the Earth: and in the *Deepe* went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phoenix*,) and in the Aire also all sorts of Spirits, according to the *Substantiality* of the Aire, and in the Water, and in the Earth, all sorts of Spirits, every one according to the property of its *Mother*; and the whole *Deepe* between the Constellations, so far as the Word gave it selfe in unto the *Creation*, is nothing but a *Life* and stirring of Spirits.

* Or, *Genetrix*.

21. Now Reason asketh: being the *Devill* dwelleth in this world, and hath his Princely Dominion there, where abouts doth he dwell then? Behold O Man, consider this well. There are in the whole

Deepe no more then *seven* *Revolutions*, which roule and turne about like a wheele, or as the *Life* windeth it selfe about the soule; and the *Heart*, as the Centre standeth still, in the midst, that is, the *Sun*; and the *Revolutions* about the Sun, are the *six Planets*, as Spirits of the Centre, and the *seaventh* Revolution is the *Earth*, which turneth it selfe, once about in foure and twenty houres, and runneth along in the course of the Planets, once a *Yeare*, and besides carrieth the *Moone* with it, about the Sun, as the others doe also; but some in shorter and some in much longer Time: as first *Saturne* in Twenty nine yeares in respect of his large Course; But the *Moone* which runneth back doth it every Moneth Twelve times in a yeare, and passeth somewhat on yet further [in a Thirteenth Revolution].

* Or, *Orbs*.

* Note the Sphere of the Orbs with the Sun standing still, and the Earth having its daily and yearely Course.

^u *H* in 29. yeeres.

* *D* in *L*. Moneth.

^y Some dayes over.

22. Now this together maketh the wheele of the Birth; wherein standeth the *Verbum Fiat*, which hath driven the *Devill* out from this Circle, and so he dwelleth without this Circle, and there is a great Darknesse about the Crowne of Starres in the Firmament, so that many Starres in the Firmament are not seene because of the Darknesse, and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so madde, and suffered the *Devill* to drive it, who derideth all manner of Revelations, that thereby he may blindfold Men; It shall in the Last Time stand manifest to the Children, which see with both Eyes, [viz. with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary].

23 Thus

* Dare not, or
liketh not.

23. Thus the Devill dwelleth neere us, and yet hath a Princely Dominion much deeper, neerer towards the Constellations in the midst [amongst them], where it is darkest: for he * may not come neere the *shining* Lustre of the Sarres: and so is as a Prisoner, and dare not Touch the *seaven* Governments of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crowne.

* The Spirit.

24. This cannot be described by a Circle, for the Sun standeth innermost in the most inward Circle, and the other [Planets] alwayes further outwards, even to the Crowne which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason] but the Spirit *understandeth* it in it selfe; for as * it is, so is this Circle also: neither can it be set downe in writing, for the Life windeth it selfe *inwards* to the Sun: and so also the Spirit of Life in Man windeth it selfe *inwards* into the soule, as you may consider, concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for it is but *One* and not *Three* in Number: But the spirit of the soule, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is the *Vision in Ezekiel*, of the Spirit * with inward and outward Eyes, where the Spirit goeth right forward wheresoever it goeth.

* Having eyes
within and
without.

25. Although the wise *Magi* and *Mathematicians* have made a Sphere and described the Wheele, yet that is not enough: it is indeed a *help* to the unskillfull to consider of the *Mysterium Magnum*, the Great Mytery: but the wheele hath a much more subtile understanding, and cannot be made in any Circle after this manner: for it goeth into it selfe towards the Heart of the Sun, and out from it selfe towards the *figure* of the Substantiality; it driveth upwards and downwards, for the Spirit of the Tincture, *viz.* the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that, the fire-life doth not subsist: thus the fire-spirit turneth it selfe about, as it were *sideways*, and alwayes reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flyeth from the Fire; but since it is generated out of the fire-life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit, wheeleth to the right-side, and reacheth after the spirit of the Substantiality, then the spirit of the Substantiality wheeleth also on the left-side upwards, and that maketh a wheeling round, and one maketh hast after the other; for the substantiality flyeth from the Fire, and yet it cometh out of the Fire, as you see that out of the Fire goeth Aire, and ^b out of the Aire Water, which is the substantiality.

^b Or, the Aire
cometh to be
Water.

26. Thus

26. Thus the Fire which is an Anguish, desireth meeknesse, and the Liberty, which is without source, [or paine], and reacheth after the Water-source: and the meeknesse, viz. the Water-source, desireth a Body, that it may be free from the fire and covered, and the Fire runneth alwayes after the Water, and the Water flyeth from the Fire, for if the fire should goe away upwards, and the water goe away downwards, there would then be a great severation between them, and each [both the fire and the water] would die and come to nothing. But being the fire inclineth towards the Water, and refresheth it selfe therein, it so preserveth it selfe, and can send forth the Spirit of the Aire againe from it selfe, so that the life subsisteth.

27. Thus wee shew you The Great Myfterie, *Mysterium Magnum*, that you might learne to understand, how far you should goe, and where your Number and End is; for the Fire, (after the seven spirits of Nature,) is the ^a Eighth Number, and is a cause of the seven Spirits. Now no creature subsisteth in the Fire, for the Fire consumeth the substantiality, wherein the Naturall life standeth; But yet the Fire maketh Tincture, and that Twofold: one reaching inward into it selfe after the Eternall Liberty, after the still Meekness [that is] without beeing; and the other reaching forth out from it selfe, after the outward substantiality, viz. after the Oyle, which cometh out from the Water, which is from *Venus*, and wherein its outward splendour and shining doth spring up: and in the inward Tincture in the desiring of the Eternall Liberty, the Majesty of the Liberty springeth up.

28. Understand us rightly thus; The Fire hath the ^a Eighth Number, and the inward Tincture hath the Ninth Number: and so far [onely] wee ought to goe: for the ^b Tenth Number is the Eternall Fire of God, and holdeth in the midst of its Birth, the Crosse, which severeth the Centre of the Eternall Nature into two Kingdomes: of which wee have made mention formerly: and what creatures soever will goe back through it, that creature cometh through the Kingdome of God back againe into the outermost out from God, and out from this world back into the Centre of the Fire, as into an Eternall Darknesse, where the Fire is black, and a perpetuall Hunger: The kindling of the Light of the Fire standeth onely under the Crosse; in the Meeknesse, in the Ninth Number, which is a ^c single Number; the Tenth Number is a Twofold Number, and belongeth to Angels and Men, but they ought not to reach further into the Centre of the Crosse, but must stand there before the Crosse of the Number Three, and cast their Mindes downe into the Tincture of Humility backwards into the Ninth Number, and looke forward into the Tenth Number, but with a ^d Timorous Minde, not desiring to create

^c Or, according to.

^d The 8th Number or Forme.

^e The 8th Number or Forme.

^f The 9th Number or Forme.

^g The 10th Number or Forme in the Eternall Fire.

^h In numeration: the Places signifie, 1. units, 2. tens, 3. hundreds, 4. thousands.

ⁱ Fearing God.

* Zebaoth.

and have [any thing] in the Tenth Number, *viz.* to goe back into the Centre of the Fire of God : but highly *rejoyce* before the Tenth Number Eternally, and with their songs of Praise, and *Hallelujahs*, sing ; *Holy ! Holy ! Holy ! is our God the Lord ^a of Hosts* ; and that song is a food to the Divine Fire, from whence goeth forth in the Divine Essences, the Wonder, Paradise, the Element and Heavenly Substantiality, and it standeth before the Number Three as a Virgin of the Eternall knowledge of God ; and that is *the Wisdome of God* : for in the Wisdome appeareth the substantiality of all Divine Essences, which to write of heere wee have no more Pen nor Tongue.

1 100th Number.m 1000th Number.

29 Onely wee shew you, how far you should search into *such a Revelation* : for in the *Ninth Number* you see all things : for it is the Tincture of the Heavenly Life, you see [in the Ninth Number] the 1 *Hundreth Number* of the Virgin of Wisdome, and also the m *Thousandth Number* of the Crowne of the Majesty.

30. But you must not search further, into the *Tenth Number*, there to search and dive into the *Abyss*, else you goe out from God as Lucifer did, who would faine be a *Creator* in the Tenth Number, and did seeke [to have] the fire of the Eternall *Originall*, and therein he must remaine as in the Death, in the Darknesse, Eternally.

^a Or, Matter.
° Note.

31. Therefore let the Reader be warned, not to dive further into these very deepe Writings, nor *plunge* his will deeper, then [so far] as he apprehendeth : he should alwayes rest satisfied with his *apprehension* : for in the apprehension he standeth yet in the ^a *Substantiality*, and there he ^o *erreth not*, how deepe so ever the Spirit leadeth him : for to one, more will be given then to another : And this only is the Mark [to be aimed at] that every one continue steadfast in *Humility* towards God, and submit himselfe to God, that he may make the Will & the Deed as he pleaseth. When you doe that, you are in your selfe as dead : for you desire nothing but Gods will, and the will of God is *your Life*, which goeth inward even to the Thousandth Number, and searcheth into the Deepe of the Deity with all Wonders : He leadeth your will, submitted to him, into the Virgin of his Wisdome, so that you may *behold all Wonders* : But you must not leave him and imagine into the Wonders, so soone as you doe so, you goe quite out from Gods will, which is the Eternall Liberty, and are captivated in your *Imagination* : Mark this ; for Every Imagination maketh Substantiality, and therein you stand, and must goe out from that againe, or else you *shall not see God*. x x x

32. Therefore Christ teacheth us *Humility*, *Love*, *Purenesse of Heart*, and to be *Mercifull* ; and calleth upon us to seeke after the will of God, and to submit our selves to it : For in Gods will wee are able to doe *A L L*, our own Nature must not doe it ; but God himselfe

is

is Zealous in Us, and he is our doing if wee work any *P* Wonder : *P* Or, *Miracle*
 For no humane soule should say or think, I will doe Wonders : *no that cannot be* : for the wonders above the outward Nature, goe forth onely from the Centre of the Eternall Nature out of the *Tenth Number*, which the creature *cannot* [doe :] but if it be yeelded up into the will of God, then God *in the creature* doth the Wonder : for it is his delight to manifest himselfe *in the weake* : for the strong is stiffe in his own will, and will not submit it unto God : he relyeth upon his own Wit and Reason : Thus his will is out from God, and *is able to doe nothing* : And then if he speak from himselfe concerning Gods Beeing and Will, he is an ignorant lyar, he speaketh not from Gods Spirit and Will, but from himselfe, from *his own Opinion*, in which there is meere doubt, and from thence ariseth the Contention about [Matters of] Faith [and Religion,] about Divine knowledge, so that Men seek God *in their own* willing and knowing ; Men will needs finde God in their *own willing* ; and he is not therein : for he dwelleth meereley and barely in *that willing*, which yeeldeth it selfe with all its reason and knowing, wholly to him, and to *that* he giveth knowledge and power to *understand* his Beeing.

33. Therefore lift up your Heads and observe this, the will of God is *not* in any strife and contention, but Mans will and the Devills, it is the will of the Wrath of God ; let not the flattering Hypocrites seduce you, who enter in, boasting of the *Historie*, and say ; *Wee have the Will of God by us, wee are his Ministers*, looke upon us, wee are Gods *Officers*, and though wee be wicked, yet wee rightly Beare the *Office* and [dispence the] Will [of God]. O Cursed Generation of *Caine* and *Judas*, you are neither borne nor knowne in God ; why then Boast you of the will of God ? How can you say that you ⁹ Beare the Great Myserie of God, whereas you are *without* God, in a strange will, and in your selfe you carry not the *Mysterium Magnum* : But a *poore Sinner*, who converteth, but is captivated by the Devill, and is in strife against the Devill ; He that panteth, figheth, and cryeth *after* God, he runneth in sorrow and abstinence, to the *Office* of the ^r Great Myserie, which Christ *hath* given to his *Disciples* and *Children*, who are in the will of God, and they have the *True* ^f Key to Heaven and Hell.

34. But you *Sophister* beare not the Office, while you are without the will of God ; But the *poore Repentant Man* bringeth the *Mysterium Magnum*, the Great Myserie, *with him* to you, and rendereth himselfe up to the *Apostolicall Power* ; which you have not, but the Church or Congregation of Christ, which is in the will of God [hath it] : and so One Faith receiveth the other, and the Church or Congregation of Christ, *Absolveth* the repentant sinner : and not you *Sophister*, who have neither vertue nor power, nor knowledge

⁹ Or, Beare the office of dispensing the Great Divine Mysteries.

^r The Mysterium Magnum.
^f Jus Divinum.

Bindeth and
looseth.

of the Kingdome of God ; but are your selfe the Devills captive, and you sit in the Anger of God : and are onely the Proud Whore of Babell, and swimme aloft upon the office of the Great Myserie, and are uncapable of it ; unlesse you be in the will of God, and then you are Christs Apostle, and weare the Garment of Aaron, and God openeth and shutteth by your Mouth, but your naturall will doth it not, that should alwayes be dead, or else you are nor capable of the Office ; also in your own will, you sit not in the Office of Christ, upon Peters Chaire, but upon the Stoole of Pestilence, and are the Antichrist, as wee have knowne you, in the Number Seaveny Two, which you beare : for you are in Contention about the Cup of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, hath it : The Arke of the Covenant is with them at Shilo, and not in your [contentious] Schismaticall Sectarian Jerusalem, which you have made full of abominable Blasphemies.

35. But what shall the Spirit Judge more concerning you, seeing you are an adulterous Woman, and have lost your Faith and Fidelity : He hath given you time to Repent, and you doe not Repent, but lye in Whoredome, day and night, and therefore he will spew you out in the Wine-Presse, and Babell shall burne up it selfe. Thus Christ saith : O Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldst not : Behold your dwelling houses shall be left unto you Desolate. And so he saith also to you now, you desolate Jerusalem in Babell : the Time cometh that the children of Christ will goe out from you, and it is already, and you shall perish in your whoredome. Behold your Merchants will stand a farre off and say : Behold ! Babell in which wee became rich and fat, is become Desolate.

The Eleventh Chapter.

Of the true Knowledge concerning Man.

I.



WE have shewne you, what the Essence of all Essences is, and what its life and spirit is, and what the Matrix of the Genetrix is, viz. that it standeth in the Eternall willing, and in that Eternall willing, is the Centre of Nature, and therein is the Number Three, which is the Heart, which manifesteth the Eternity, in Creatures, Figures, and Similitudes ; especially

especially in Three Kingdomes; viz. the Heavenly Angelicall, and then the Hellish fiery Diabolicall; and thirdly the Substantiall Kingdome of the Out-birth, viz. this world.

2. Now you know very well that the Deare Man Moses saith in his first Booke [called Genesis] That on the First Day, God Created all the living Creatures at once: which you are to understand thus, that in one Revolution of the Earth, God created, (out of the Earthly Great Myserie, out of the Matrix of the Spirit of the Earthly property, as an Out-birth out of the Eternall Propertie) all living Creatures, that they should be Images and similitudes of the Eternall^a Being [Essence or Substance].

^a Essence of all Essences.

3. Now they are indeed created out of the Earthly *Mysterium Magnum*, but yet the Spirit there is not so wholly Earthly; for it is yet ^x Luna, as wee see that the Earth standeth next the Moone, and [in the Circle about] from the Moone, and as every Circle is, so also is the Spirit in its own inclination, and the property of the Wheele in that ^y Circumference.

^x Or, Lunarie.

^y Orbe.

4. Thus the Circle between the Moone and the Earth, is both Earthly and Lunarie: for the Moone hath the properties of all the Starres, and is as a sack or container of all the properties of the Starres; which it continually powreth forth in its Circle: for the Earth longeth vehemently after the Moone, and therefore attracteth the shining and Glance of the Moone, as also the shining and Splendour of the Sun: for all things long after the Heart, and desire the Liberty, that so they may be freed from the vanity.

5. Thus the Earth in its longing desire, hath attracted the Spirit of the sevenfold Wheele, and holdeth that in it, as its peculiar Matrix of Nature, and would alwayes faine awaken in it selfe the wheele of Life; and therefore it ^z wheeleth it selfe about, for it hath both fires, the hot and the cold; and the nethermost alwayes striveth upward towards the Sun, for it receiveth verue and spirit from the Sun: and therefore it is so ^a Rouled about; for the Fire wheeleth it about: it would faine be kindled, that it might have a life of its own, but though it must remaine in Death, yet it hath a longing after the upper Life, and attracteth the upper Life to it: and continually openeth wide its Centre^b after the Sunnes Tincture and Fire.

^z Rouleth or turneth.

^a Wheeled or turned.

^b Or, for.

6. Thus from the longing after the Sunne, springeth forth the budding and growing, out of the Earthly Matrix: for the Essences of the Earth clime forth (with the captivated life of the upper Centre) alwayes upward out of the Earth, and spread forth themselves into a Great Tree and Stalke: and you see very well, that upon the Tree and Stalk there groweth a *Mixt* fruit, halfe Earthly and halfe according to the Upper Centre: and the fruit never cometh into a

joy

joy [or to perfection] unlesse it be satiated with the upper [part] and then it is *Ripe*, for it hath attained Venus'es Body. But as Venus'es Body is unfixt, and would soone fade, if the Sun did not stay it with the vertue of Saturne. So also [is it with the ripe fruit], it is not durable, but soone turnes to rotnenneffe : it cannot be preserved [long] : *because the Paradise is out of it.*

7. And thus wee give you to understand, that all creatures have been created out of the nethermost and uppermost Life : the Matrix of the Earth afforded Body, and the Constellations [afforded] Spirit, and their life reacheth not up into the Sun : for the Earth hath *attracted* the Suns vertue into its Matrix, and so all the Creatures that dwell upon the Earth, *have attained* the vertue of the Sun and of the Starres : but the Body of the *Fowles* is out of the Deepe above the Earth : and therefore also they delight most to *flie* in their own Matrix ; and you see also how all *Beasts* put *their* face and head forwards and downwards , and looke after their Matrix, and desire onely the food thereof : for every life desireth its own Mother : as you may soone perceive in the Fowles, which are neere of quality to the Earth, that they *Eate* flesh and are Birds of prey : for they proceeded from *two Mothers* in the Creation, viz. out of the Upper [Mother] and out of the Earth.

8. The *Earth* is a peculiar Centre , and therefore was created severally on the First Day, and is an out-birth out of the Eternall Substantiality, a corrupted Matrix : [corrupted by the Fall of Lucifer] : in the Eternity was therein knowne the Virgin of Gods Wisdom, ^d wherein all the *Wonders* of God are ^e seene : and in the Creation, & afterwards even till Adams Fall Paradise sprung up through the Earth, and so the Upper Centre of Nature, viz. the Suns Heart, drew forth Paradisicall fruit out of the Earth, which indeed was not eaten after an *Angelicall* manner by any Creature, but onely *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life caught hold of him suddenly , and there he stood, till his sleepe, in ^f triall, whether his will would continue in God, and [whether] he [would] *Eate* after an Angelicall manner ; But the Beginning sheweth how he stood , which wee must chew upon, and therefore must *eate Earth*, and at last must become food for the Earth.

9. Thus, if you consider it, you may see the Creation of God, and how God created the other Creatures *before* Man, and you see how the life of all Creatures standeth onely in the *Matrix*, out of which they were created.

10. Now you know what *Moses* saith : That God consulted in himselfe to create a similitude of his Essence, an Image of himselfe ; that should rule over all the Creatures of this world, over Beasts, Fishes, and Fowles, and

^c Apart by it selfe.

^d In the Wisdom.

^e Discovered or beheld.

^f In the Proba.

and over all that liveth and moveth, and saith; God said, *Let us make Man according to our Image: and Created Man to be his Image, yea to the Image of God Created he him: But out of what? Reason asketh: and Moses saith: God made Man's Body of a peice of Clay.*

11. Beloved Reason; behold! open both your eyes and looke not with one eye onely, into the hidden Mysterie of the *Humanitie*, as hath been used for a long while hitherto. Doe you heare what *Moses saith? God placed Man in the Garden of Eden, which he had made, that he should till and keepe it, and the Paradise was therein: doe you now understand the hidden Mysterie of Man? Hee was in Paradise, in the Creation, and was created in [and for] Paradise: for Paradise grew up through the Earth; and of that Paradisicall Earth, where- in the Heavenly ⁸ property was, the Body of Adam was created: for so it must be, seeing he was to be a Lord over the Earth, and All that was Earthly: and was to open the wonders of the Earth: else God had instantly given him an *Angelicall Body*: But then the palpable substance with its wonders, would not have been manifested: therefore he thus gave him a Palpable Body, but not so dark a rugged and Beastiall one as ours are, but a *Paradisicall* one.*

⁸ Source or quality.

12. You must understand it thus; The Eternall Virgin of Wisdome, stood in Paradise as a Figure, in which all the Wonders of God were knowne, and was in its figure an Image in it selfe, but without substance like to Man: and in that Virgin, God created the Matrix of the Earth, so that it was a visible palpable Image in substance; wherein Heaven, Earth, Starres, and Elements stood in substance, and all whatsoever liveth and moveth was in this one Image. The Matrix of the Earth could not over-powre it [viz. the Image Man] much lesse could the outward Elements do it; because it was higher in degree then them all: it had received the never fading Substantiality with the Virgin: the Virgin was not brought into the Image; but the Matrix of the Earth was brought into the Virginlike-Image: for the Virgin is Eternally uncreated and ungenerated: it is the Wisdome of God and a [reflection Antitype and] Image of the Deity in *Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the Eternall Wonders of the Eternall Centre of Nature, and is knowne in the Majesty in the Wonders of God: for it is that which bringeth forth to Light the Hidden things of the deepe of the Deity: Thus belovedⁿ Man you see what you are.

The Virgin of Wisdome.

13. Now saith *Moses: And God breathed into him the Living Breath into his Nostrills, and then Man became a living soule.* This is the Ground: O yee Universities and high Schooles dance about this as much as you can, shew your selves heere Doctors, Masters, or Bacchilours [in Arts]: if yee be, what you please to conceit your selfe to be; why then are you blinde in this? why will you be called Doctors,

ⁿ Note heere, all People and all Mankind.

when

when in the Ground you are yet scarce School-boyes ? What doe yee understand by that [inspiration or] *breathing-in* ? doth not Moses tell you ; that God *breathed into Man the Breath of Life* ? What doe you understand heere ? doe you understand it to be onely Aire ? That is not *solely* the breath of God : for he breathed the Aire into his Nostrills : but the *Breath of God cannot* be breathed in from without : for God himselfe is the *fullnesse* of all things, and is present there already beforehand where any outward thing cometh [to passe].

Or, Living
breath.

* Assuredly.

14. Now therefore that you may rightly and fundamentally and also * certainly come to understand it, looke upon what wee have before mentioned ; viz. How God longed after the visible substance of his similitude and Image ; And the Image of the Virgin, wherein his wonders stood, hath thus caused it, so that the one Imagination embraced and conceived the other ; though indeed God is *without substance* and *longing* ; [for his *longing* is onely Majesty and Liberty] ; But the Centre of Nature upon the Crosse of the wonders, *longed* after the Image which was beheld in the Virgin, where the Spirit of God goeth forth *into the Wisdome*, so that the Wisdome causeth *Substantiality*.

Or, *Lust*ing.

Lusted.
* Or, in.

15. Behold ! Gods *breathing-in* was thus : The Spirit of God moveth on the Waters, and rideth on the wings of the Winde, as the Scripture speaketh : that [Spirit] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into Adams Nostrills : Now the Spirit breathed in the Aire from without, and it selfe forth from within into the Centre of the Heart ; for it dwelleth not outwardly, but in the Centre of Nature, and goeth forth from within out of the Deity into the outward, and *openeth* [or discloseth] an Image according to it selfe, understand, according to the Centre of Nature.

Or, manifesteth in a Bee-ing.

16. Wee have told you before : How the Wheele of the outward Nature windeth it selfe *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its *station* ; and the inward Longing of the Eternall Centre, *presseth* with the Spirit of God forth into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternall Tincture is knowne *within* in the Ninth Number.

Condition.

17. You must also understand the *Breathing-in* thus ; the outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him from without, as an outward Life ; and the Inward Dominion out of the Inward Fire in the Eighth Number was from within breathed into the Heart : for that was out of the Eternall Fire, which reacheth into the Ninth Number towards the Crosse, after its own Tincture which goeth towards the Number

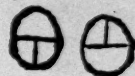
Number Three, *viz.* into the Eternall Liberty ; and there Man became a Living soule, with spirit and soule : for the soule hath its originall *a degree deeper* then the Sunne, out of the Eternall Fire which burneth in the Eternall willing; which willing is, to generate the Heart of God, and to exalt the Majesty in the Wonders.

18. Understand us right thus ; Gods Holy Spirit, hath *awakened the living soule*, out of the Centre of the Eternall Nature, upon the Crosse, as a peculiar Centre of its own : not out of the Number Three, but out of the Eternall Nature, out of the fire of the Centre of Nature, in the Fift Forme of the Centre, where the *two* Kingdomes, *viz.* Gods Love and Anger, *part* : there hath the Spirit of God awakened the soule, and brought it in, forth from within, outwards into the Tincture of the outward Spirit, into the bloud of the Heart, *through himselfe*; and *this is the soule* : Master Doctor understand it aright, and doe not vaunt so proudly, stateily, and insultingly : for the soule is the childe of God : its will should alwayes be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God : and eateth of the Word of God, of the vertue and life of God : *it should not* turne back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, in *Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou maist understand, *what thou art*, and what thou wert before the Fall : for thou couldst rule over the Sunne and the Starres : all was in thy power ; the Fire, the Aire, and the Water, together with the Earth, could not compell thee : no outward fire could burne thee, no water could drowne thee, no Aire could suffocate or stifle thee, every living thing feared before thee, thou hadst thy own food of the Paradisicall fruit, to give to the outward life, and the *Verbum Domini*, to the inward life of the soule : thou hadst lived Eternally without woe, or feeling of any sicknesse or disease, in meere joy and delight, and besides without care and toyle : thy minde was as the minde of a childe, that playeth with his fathers wonders [or workmanship], *no knowledge* of any euill will was in thee : no covetousnesse, no pride, no envy, no anger, but all a sport of Love.

20. Now behold : that you may once apprehend this : God took to himselfe a particular *Dayeswork* about Man ; if he would have had him to have been Earthly, Beastiall, and Mortall ; he would have created him on the Fift Day, with the other Beasts : And that yet you may well apprehend this ; He created *but one Man*, with the * *whole Crosse in the Brainpan*, which signifieth the Number-Three : he was *both Man and Woman*, yet you are not to understand any woman, but a virgin wholly pure and chaste ; he had in him the Spirit of the Tincture of the Fire, and also the Spirit of the Tincture

* Adam had the whole Crosse in the Brainpan of his skull. But now the Man and the Woman have each of them onely one halfe of the Crosse : thus ;



of the Water, viz. of Venus: he loved himselfe, and through himselfe [he loved] God: he could generate *Virgin-like* (out of his will, out of his Essences without paine, without tearing or dividing [his body]) such a Man as himselfe was; for he had *all Three Centres* in him: and as the Centre of the Eternall Nature was not torne nor divided, when the Spirit of God conceived his soule upon the Crosse, and brought it into the Wisdome; also as the Spirit of this world was not torne nor divided, when the Spirit of God breathed into him the spirit of this world, as an outward life: so he also was not torne or divided: for he had *a Body*, that could goe through Trees and Stones: if he had instantly gone on in the will of God, then had he brought *H I M* [viz. God.] with him into the Great Wonders.

P Mawerstein. 21. The Noble *Philosophers Stone*, was as easie to be found by him as any other stone, and then he *might have adorned* the outward life with gold, silver, and precious Stones, Jewells and Pearles, all to his own joy, and to [the manifestation of] Gods deeds of wonder: he had not needed *Beastiall Cloathing*; for he went naked, yet clothed with the Heavenly Tincture: he had no such Members, as he might be ashamed of, as his Fall demonstrateth. This was his *Fall*: his soule Imagined after the outward Fire of the Out-Birth, after the spirit of this world, and turned himselfe away from God, and desired to live in his own property [or selfe]; and to be Lord; his will turned it selfe out from Gods will, and was disobedient to God, and desired the *Earthly fruit*, out of the Earthly Essences, and caused God to suffer the Tree of Temptation to grow, that he might trie what his Image would doe, and *did forbid him that Tree*.

22. But his Lust was instantly gone after the Earthly Essences, Good and Evill, which the Devill did eagerly help forward, (as he doth still) till *Adam* was overcome, and went forth from the will of God, and suffered himselfe to be *wholly* captivated by the spirit of this world: and then all was done with him: the Heavenly Image became Earthly: the soule became captivated in the fire of Gods Anger: it had the heavenly Tincture no more, and could not eate of the *Verbum Domini* any more; it had turned it selfe away into the spirit of this world, and was gone out from Gods will into the Lust of this world: and so also at the *instant* of the Fall, the spirit of this world made the body wholly Earthly: the Paradise, with all Heavenly knowledge retired into it selfe [and so departed from *Adam*], and the Deare Virgin of Wisdome remained standing in Griefe, till the Word of the Lord came againe, and looked upon her againe with the promise of the Seede of the Woman, and then shee passed into the light of Life, & now warneth Men of their ungodly wayes;

s Wit, wisdome,
and under-
standing.

s The Noble
Sophia.

concerning which wee have mentioned at large in our former Writings, and also concerning ¹his Wife; therefore wee heere forbear to write any further of it, and onely further shew you our Propagation as to body and soule.

¹Adams Wife,
the Woman.

23. Wee have, formerly mentioned: how the provocation between both kindes, Masculine and Feminine, to copulate, existeth; viz. out of two Governments [or Dominions] of one [onely] substance: for when Adam could not subsist, then God let a sleepe fall upon him, and tooke the one Dominion, viz. the Tincture of the Spirit from him, & left him [the other, viz.] the Tincture of the soule, and framed a Woman out of him: But that shee might have a soule also, God took a Ribbe from his Body, with his flesh and blood, and comprized the soule therein, but without power of further Propagation, [of it selfe], for her soule remained in Venus, being desirous of the Mans soule, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Flesh; desire the Three uppermost for their Life, as is before mentioned: so also is the Dominion in the Man and the Woman: for the Man hath the Tincture of the Fire wherein the soule consisteth, in his seede; and the Woman hath in her the Tincture of the spirit of this world, viz. of Venus, naturally so called, in her seede and Matrix. If it were not for the scoffers I could exactly demonstrate it in the Members of their Copulation: you would indeed wonder rightly why each are as they are: ^x it shall be set downe in a Paper by it selfe, for there is nothing without cause. Nature hath its own mouth, if it desire to have any thing, it maketh it selfe a mouth fit for it, and giveth a forme to that thing which it desireth, that it may fit the mouth, according as Nature liketh best. Observe this.

^c In the Ninth
Chapter of the
Threefold life.
^u Being or
Essence.

^x Note.

24. Now when the Seede is sowne, then not onely the sower soweth, but the Ground also, affordeth its *Essences* [or vertue] to it: the Man soweth soule, and the Woman soweth spirit, and both of them afford Body, and not the one without the other: the Tincture of the Fire hath indeed a Body, but it became very small in this corruption: and therefore the Nature of the Water (in Venus) must give a soft spirit to it: for the Man and the Woman are one Body. And Saint Paul saith; *If the Man have an unbelieving Woman [to his wife] and the Woman have an unbelieving Man [to her husband] let not the one forsake the other: for the Man knoweth not whether he shall save the Woman, or the Woman the Man.* Even as Adam saved his [wife] Eve who first eate the bit [of the forbidden fruit] for shee was a part of the Life out of his flesh and blood: and the same spirit and the same soule which Adam had, and which Eve got from Adam, is now also in us in both kindes [or sexes].

25. Therefore ground your Judgement thus ; When *the Man* soweth his seede, he soweth flesh and bloud, and the Noble Tincture of the soule ; and *the Woman* receiveth that into her Matrix, and instantly affordeth to the Mans seede her Tincture of Venus, wherein standeth the Elementary Spirit, and that assumeth Saturne, and bringeth it round on the wheele about to Sol, and there the Naturall Life with the life of the soule is disclosed ; for Saturne giveth it to the Moone, which breedeth it, and in a Circuit of all the Starres, maketh Essences therein : and then the Essences exist ; and winde themselves about to Mars, which striketh up the Fire, and there count the *Signes* in the Heavens, how many houres each of them hath, and double that with two Kingdomes, and then you have the Ground of the Incarnation [or becoming Man,] and what is done every houre with the Sulphur [viz. with the substance which cometh to be Man] for Man hath yeelded himselfe over to the spirit of this world, and is fallen home to it : and so now *that Spirit* maketh an Earthly Elementary childe according to the Starres and their Dominion.

26. If God had not become Man [or been Incarnate], wee had remained *Beasts*, according to the Body, and according to the soule, *Devills* : and if wee goe not forth out of the house of our finnes, wee are such. x x x

27. And therefore God hath made his Covenant with us in Christ, that wee should be *new borne* againe in Christ : for he hath given up his life into Death for us, and hath brought our soule againe quite through the Eternall Fire, and turned it about, that so wee may see into the *Tenth Number* againe.

28. Christ saith [through the Apostle Paul] *All shall be tried by the Fire : let every one have a care that his works burne not, for so he shall suffer losse.* And know this, that at the End (when this world shall passe againe into the *Ether*) God will awaken the fire in the Centre, which is the Eternall [Fire], and will purge this floare : understand, it is the soules Fire : and so then if the soule have been turned into the will of God, then the *Holy Ghost* with the Divine Tincture shall burne forth from the soule, and the Tincture of the soule shall be taken into the *Majesty* of God ; which the soule attracteth againe into it selfe, and that will be its refreshing and quenching, and so it will be able to *subsist* in the fire : But that soule which is turned back into this world, and that the substance of this world cometh to be in the fire, then the soule will be without God, for in the Abyffe of this world is the *hellish fire*, and into that it must goe, and there eate what it had Cooked heere : *for every ones works follow them.*

29. And then they will say to the *Wise Virgins*, *O give us some of your*

your Oyle : but the wise Virgins will say ; O no, least wee should want as well as you, and perish with you, Goe to the Merchants of this world, to the Sophisters, and buy Oyle for your selves : But before they shall be-think themselves how the oyle is to be bought, and where it is to be had, the Gates of Heaven and Hell shall be shut : and upon that followeth the Eternity, and this Beeing [of this Created World] passeth away. Consider this, for there is no dallying with the Spirit of this Revelation: it concerneth body and soule: he that will see let him see, but he that will not, yet he is warned.

*The Gates of the Great Misery and Lamentation,
[shewing] How the Image in the Mothers
Womb while it is yet a Sulphur [viz. an inani-
mate Lump or Masse] is^y destroyed: so that ma-
ny an Image, according to the spirit is a Beast,
also a Toade, and a Serpent, which afterwards
appeareth plaine enough by its^z condition, will
and Conversation, and if it should not be helped
again by God in Christ, so that it be new borne
again, it must remaine so Eternally in its fi-
gure.*

^y Infected or
poysoned.

^z Substance.

30. Deare children in Christ ; our purpose in revealing this, is not thereby to reproach Mankinde : it is the very Truth, wee have highly known it : Moreover, Christ the Mouth of Truth it selfe saith so, who calleth Herod a Fox, and the Pharisees a Generation of Vipers and Serpents : and the Scripture heere and there calleth the Tyrants, Lyons, Beares, Wolves, and cruell Beasts ; and the Revelation of John, also Daniel, & the other Prophets, have deciphered the Potent Rulers of this World, by evill, fierce, and cruell Beasts ; truly they have not meant thereby the Image of God ; for that were not right, that God should compare his Image, which is Angelicall to such abominable Beasts : and yet he is the Truth it selfe, and out of his Mouth proceedeth no deceit or fallshood, nor no untruth : and seeing he hath called the Rulers of this World so, therefore it is [spoken] concerning their Governments ; for they raise Warres, Murther, & all Mischiefe in their Dominions: and are those devouring Wolves, Lyons, Beares, Foxes, Vipers, and Serpents; for they appeare so in the preface of God: though outwardly they have the Image of Man, yet the spirit of their soule is such a Beast : and upon that fol-
loweth

^a Election.

^b Or, saved.

loweth Gods ^a Predestination: although God willeth that all Men should be ^b helped, yet he knoweth very well who are *desirous and capable of any Helpe*.

31. Wee doe not here shut up the Grace of God, from those that turne and become *New-borne* out of this Beastiall Condition: for Christ is therefore become Man, of purpose to help us, that we may come againe to the similitude of God: and *HEE* hath therefore brought our humane soule into the fire of the Anger of God, as into the Abyffe of the Centre, into Hell, and into Death, where our soules lay shut up, and out of Death and Hell againe, into the Tenth Number, into the *Eternall Tincture* of God, upon the Crosse, from whence the soule Existed from Eternity, which appeared before the time of this World, in his Wisdome.

* Living Creature.

^c Awaken or enliven.

^d Or, by necessity.

32. And you are to know, that *every soule* while it is yet in the Seede, is no * creature, but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it standeth yet in the *power of the Parents*, either to ^c quicken or destroy the Creature, which [to destroy] runs opposite against the order of the Creation, and is an abomination in the sight of God: and heereby is shewed you, that *such as the Tree is, such is the Fruit that groweth out from it*: yet the compulsion is not ^d wholly perfect, for the two Kingdomes, *viz.* Love and Anger, stand presently in the wrestling one against another: For God hath brought his love in Christ againe into the Humanity: and so it standeth in strife against the Anger.

^e Or, false.

33. But you must know, that a false *wicked seede* may well be forsaken: and if that come to be so, then the nature of the fire often figureth the Spirit of the soule in a *horrible forme*, which is not knowne in the outward Image, but onely in the ^e Evill Conversation and will; as is seene that every ones conversation is from his Abyffe, and the Spirit of his soule is so in figure: for the inward goeth outward, whatsoever the will in the Abyffe is, *that the body doth*, and though he dare not do it openly because of disgracefull punishment, yet he doth it secretly, and hath continually a will to it, neither doth he account it any vice: for he knoweth not himselfe, but he himselfe doth that which he *judgeth* [to be *evill* in another].

^f Or, aspects.

^g Or, to operate according to its property.

34. And then secondly, wee give you to understand, that the outward Dominion (*viz.* the Spirit of this world) is also *in the seede*, while it is yet a Sulphur [that is, matter without forme or life], and in that [Spirit] hath the Constellation its Dominion, and it draweth also with it inwards the Constellation of the Starres, as they have ^f influence and infect or poyson a thing, & also make it Lovely, according as the Imagination is at all times: for every Starre is a seeking; a desiring (*viz.* of the ^g Wonders) according to its property:

perty : each of them desireth a *Life*, and the Elementary Sulphur, which is also desirous, longeth after the *desiring* of the Starres, and attracteth, or letteth that into it, and becometh pregnant therewith.

35. Now in the Starres there are *all the properties* of this world, whatsoever all the creatures are, that the Starres are, every one of them helpeth towards life, and to the Revelation of the wonders of God : for therefore they are brought into *Being*, because God would open all formes of Nature : and many of them make the property of a Dog in the outward Spirit of this world ; many, of a Wolf, a Beare, a Lyon, a Fox, a Hare, a Bull, a Peacock, a Cock, also of a Toade, a Serpent, and so forth, after the *Condition* of all sorts of Creatures ; and so if such a Starre be *fixed*, so that it have received the vertue of the Sunne through the introducing of the Spirit ; then it is *powerfull*, and its Imagination presseth along in the feede, whereby a creature getteth such a property in the Elementary life and spirit, as well in Men as in Beasts.

36. And such an *Evill* property many times covereth the soule, and enticeth it from the will of God, so that it goeth out from Gods will : for it often cometh to passe, that the Image of God is in the soule (which desireth [or longeth after] God) and is captivated with such an *outward spirit*, which plagueth and tormenteth it : this you see and may know, by such as many times fall into foule and *hainous* finnes and wickednesse (for the outward spirit casteth them headlong thereinto) & then *suddenly* they fall into such great sorrow and repentance upon it ; that they sigh and turne and goe on towards abstinence [or amendment] ; and that is a strong *Combate* of the soule against the Spirit of this world : for it often doth a thing, that it never had in its minde or thought, much lesse in the purpose to doe it, and yet is so suddenly *entangled* ; [and overcome] .

37. For when a Man is *secre*, and doth *not alwayes* stand in feare, and trembling before the anger of God, then the Devill *slippeth* into the Spirit, and looketh narrowly when there is in a Man any evill Constellation of his property and Starres, and so casteth a Man headlong into an *unexpected* fall, into Wrath, Murther, Whoredome, Theft, Poysoning and Death: this is **his Art*, which he is most diligent in.

* The Devils.

38. For *the outward life* is fallen quite under the power of the Starres, and if thou wilt withstand them, thou must enter into Gods will, and then they are but as a shadow, and cannot bring that to effect which they have in their power : *neither doe they desire it*, but the Devill only desireth it : For the whole Nature boweth it selfe before the will of God : for the Image of God in Man is so powerfull

powerfull and mighty, that when it wholly casteth it selfe into the will of God, it overpowreth Nature, so that the Starres are *obedient* to it, and doe rejoyce themselves in the Image: for their will is, that they may be freed from the vanity, and thus are kindled in Meeknesse in the Image, at which the Heaven rejoyceth, and so the Anger of God in the Government of this world is *quenched* for when that is burning, Mans wickednesse is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a false wicked *malicious Man*, kindleth the Elements, for he casteth his evill power and falshood into them, which the Wrath of the Abyffe devoureth, and *thereby* groweth stirring and working: which otherwise the Love, in the meeke life, would keep back: but if the Wrath of God be *strong*, then it over-powreth this world: and then saith the Prophet from the Spirit of God; *I will let my Wrath come upon you which will devoure and destroy you.*

40. For God is nothing but *Goodnesse*, and willeth not the Evill: he warneth Man beforehand, that he should still the wrath by turning and going out from the Anger; but when this is not done, then he suffereth that to come, which Man hath *awakened*, viz. Warres, Famine, pestilence: Now God doth not this, but Man himselfe, which maketh Warres, and the Heaven withdraweth its fruitfullnesse, and the Spirit of this world kindleth it selfe in the hellish Poyson and Wrath, and so *diseases* and the *Pestilence* come forth, which God is *not* guilty of: but Man hath awakened them, and they devoure him: for thereby the Anger is sharpened, and getteth a Longing to devoure: for Men awaken it in their wickednesse and *Malice*, and kindle it, whereas otherwise it would be at Rest.

41. You must understand it, thus; *Adam* hath left it us for an Inheritance: if he had continued in the will of God; the Anger, had *not touched* him, to Eternity; and then the Devill had been shut up in the Wrath: and therefore he hath wrestled with Man, and throwne him into sinne, so that he hath awakened the Anger in the spirit of this world, in which the Devill is *the Great Prince*, and increaseth his Kingdome with the Soules of Men: and thus *the Devill is a Prince of this world*: or else he could not touch a flie, or move a leafe, if Man had not kindled the property [and working] of the Anger: even as he is *altogether voyde* of strength, in a time when Men are vertuous and honest: and therefore he driveth men so eagerly to *unchastity*, for he knoweth well what he getteth by that, and what abilitie it hath in the Incarnation [or Mens coming to be] and what fine spirit is begotten out of a false will [and *unchastity*], to which [Spirit] he hath a Great accessse and Power.

42. And then thirdly, wee give you to understand, from a true ground, what the Great *secret* Mystery of the Anger, and of the Devill

vill, is ; for wee demonstrate it to you thus ; There are *two* sorts of Dominions in Man, even while he lyeth in the seede, inclosed in the Mothers womb : as in *two* Tinctures ; one out of the Eternall Matrix, as the Tincture of the soule, and the other out of the Centre of this world, as from the spirit and life of this world, so that often a *whole* false soule is figured (according to the Devills will) and so is captivated by the Anger: and then also the Spirit of this world, (if it be in a good Constellation at the time of the *Spirits awaking*) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheape enough, and yet its soule is a Devill : He giveth sweet words with his mouth, and the spirit of his heart is Poyson, and he *thinketh onely how to doe evill* or mischief, and that with a pretence of faire carriage to hide it : and such a one dwelleth in *two* Kingdomes, *viz.* in this world, and with the Devill : He doth not believe in any God at all : for he accounts himselfe a God : and although he liveth in the History as an *Hypocrite*, as if he were the childe of God, that he doth for a shew ; and so the Devill tickleth his heart, so that he supposeth, the Kingdome of God consisteth in an *Historicall knowledge*, if he can tell that there is one God in Three Persons, and that God became Man, and hath turned his Grace and favour towards us, then he is a Christian, and the childe of God [enough] .

43. Some ascribe to the Sophister, ^h power and authority to forgive sinnes : but he that is a Sophister, and attributeth such a power and authority to *himselfe*, without the will of God, without entring with his will into God ; Hee is the Devills and *Antichrists Priest* ; as well as the Hypocrite, which hangeth on the History, and accounteth the knowledge [of that] for *Faith* : No Sir : Righteousnesse and truth must follow Faith, and although the Devill in the outward Spirit (being Evill in respect of its Constellation) assaulteth Man, and often *overthroweth* him, yet the Heart suddenly desireth righteousness and truth againe, and is at variance with the Devill concerning the sinne committed.

^h Jus Divinum

44. But a false *wicked soule* careth not for righteousness : if it can but cover its sinne, then it is well enough ; it seeketh meerly to *deceive*, under an outward appearance, which it carrieth about in the hypocriticall spirit of this world : its *holinesse* is a meere outward shew, and it knoweth not the will of God at all : but it supposeth the will of God consisteth in *Ceremonies* : but the Ceremonies are ⁱ of this world, and are but signes, that the simple Laity [or common people] might consider what God hath to doe with Man.

ⁱ Or, in.

45. The *Covenants* of the most precious Testament, which the Hypocrite useth for a shew, are no benefit to him : he doth but provoke God to Anger, in that he will goe about to make God a dissembler, to cover his own wickednesse.

Z

46. O thou

46. O thou *Antichristian* World ! What mischief hast thou done with thy *Ceremonies*, in that thou hast set them in the place of God : if thou hadst declared to sinners Gods Anger and Punishment, and the Devills false Lust, and how a sinner must goe forth from his sins into the will of God, and with true sorrow and *Repentance*, in a right trust and confidence, be borne againe in God ; and that God onely seeketh and would have the Abylisse of the Heart, viz. the soule ; and that all false and wicked lusts and desires must be removed out of the heart : * O how well hadst thou taught.

* What good
Doctrines had
that been.

* Councils of
Nice, Trent,
&c.

47. But the * *Councils* have been brought in, onely that thou mightst be Lord over *Silver and Gold*, and over the *Soules*, *Mindes* and *Consciences of Men* ; and so thou art indeed the *Antichrist* in thy hypocrisie and appearing holinesse : thou hast Instituted *Ceremonies*, and Glisterest in Imitation of *Aaron*, but why doe you not live in the obedience of *Aaron* towards God ? Every one looketh upon the fine hypocriticall performance of the work, and his heart is carried away towards the hypocrisie, and supposeth, when it keepeth or celebrateth the *Ceremonies*, that it is an attonement of the Anger of God : But it is *Idolatriy*, and that which entangleth the heart, and leadeth it captive in the hypocrisie : It were better to use no *Ceremonies*, but barely to performe the expresse command of God, which he hath left us in his *Covenant* and *Testament* : The *Congregation of Christ* can well sound forth, and sing of Gods deeds of Wonder, but best of all in the ¹ *Mother Tongue*, which every one understandeth, and can lift up his heart and soule therein, and so the whole Church or *Congregation of Christ* as one Body exulteth in God, and singeth of the Wonders of God, which doth stirre up attention and consideration, which in a strange or forraigne Language is but *hypocrisie* and ostentation, whereby Pride will vaunt it selfe, for it alwayes appeareth very willingly in a seeming *Divine* posture in hypocrisie : for the Devill is such an *Idoll*, for he mocketh God his Creator therewith, and so painteth forth the *Antichrist* before the face of God, that God shoul see, what a Potent Lord and Prince he is, who can shine, as the Majesty of God shineth ; and so he maketh such a Glistering in mockery to God, and bringeth the soules of Men into the Glistering [hypocriticall shew of Holinesse].

¹ Or, Native
Language.

48. O thou Proud and Covetous *Antichrist* ; what hast thou done, that thou hast thus brought thy selfe and many thousand soules away from God to thy own Glistering Pomp ? how wilt thou be able to subsist, when the Bright Countenance of God appeareth ? where will thy poore soule turne away in thy Glistering Hypocrisie, when the Day of *Judgement* shall come ? Seeing all must passe through the Fire, where will your own appearing holinesse remaine ? will it not remaine

remaine in the Fire? For no soule can reach God, unlesse it be turned into the will of God, and be Regenerated in God, else there is no subsisting in the Fire.

49. For the soule *must be tryed through the Fire*, and must not be turned in any whither, but into great humility, into the Love and ⁿMercy of God in the Humility of Jesus Christ, it must bring Christs Body, and stand in the wisdom of God, that must be its Body, else it will not be acknowledged for Gods *childe*: for it must be as pure as it was when it was Created upon the Crosse: it must be Regenerated upon the Crosse of Christ, and enter with Christ in the flesh and blood of Christ, through the death of Christ, through the Anger of God, into the *Ninth Number*, as into the Tincture of the Eternall Divine Fire, and there it standeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth it selfe before the Number Three, and the Majesty of the Number Three embraceth it as a deare childe: So the Humility is the food and strength of the Majesty, out of which the *Brightnesse* goeth forth from Eternity to Eternity.

^m Barmhertzigkeit.

51. Where wilt thou Hypocrite remaine, with thy Glistering Lustre, which is generated out of Coverousnesse and Pride? O yee Children of God, *Goe out from this Whore*, shee standeth on the Devills Stage, and is carried in a shew of Triumph, to Gods disgrace and contempt.

The Great Open Gate of the Antichrist.

52. Harken and see thou poore soule, wee will shew thee the *very Antichrist*, who domineereth over the whole world: whom God hath made knowne to us that thou mightest see him: for thou hast hitherto *accounted him a God*: but now his shame must come to light: for he is so secret that none know him, unlesse they be borne of God, so that they apprehend Gods Essence and Will, otherwise he remaineth hidden in every Man: for there is none but hath him, and carrieth him in his Heart: yea if one be a childe of God, and yet hath not the deepe knowledge of God, he ⁿ *hangeth* still to him: for the Devill hath insinuated himselfe in the forme of an Angel into him: therefore mark what heere followeth, for it is the *Number of the Seaventh Seale*, and ^o *declareth the Eternall Day*.

ⁿ Dependeth still on him.

^o Or, maketh knowne.

53. Observe it yee children of God: For I my selfe formerly before the time of my high knowledge, did thus reverence and honour him, and supposed it was [according to] Gods will: for I was taught no otherwise, and the whole world is in the same conceit; though that doth not hurt the Ignorant, but that he may be saved in his simplicity well enough, yet God will *reveale him in this last*

time. For heere the Devill will loose his Sting, in the Children of God, into whose hearts this knowledge shall spring up: for it is the Right Steele wherewith Gods Love-fire is Struck, and whereby the soule receiveth *Christs Body*, and is borne in God: for the soule needeth no other Birth, but a returning and entring into God.

54. Behold! thou poore wounded soule, thou standest and Prayest thus; *O God, forgive mee my sinnes, let thy Anger cease, and receive mee into thy Grace*: and it is very well done: but thou understandest not how God receiveth a poore sinner: thou supposest it is, as when thou comest before the Prince or Judge of the Land, and hast forfeited thy life, and prayest him, and he ^p forgiveth thee thy misdeed of grace, and so thou art quit and freed: But thy sinnes fly in thy face, and thy heart accuseth thee, that thou art yet guilty of the Punishment: And just thus you come also before God: and so many hypocrites are thereby generated: you suppose, God in his Essence and Spirit taketh your sinnes away from you: doe you not know what the Scripture saith: that *All our works shall follow us*? And if it shall happen, as aforesaid, then God must move himselfe upon every ones will and purpose to call upon him, and cast away his sinnes from him, and yet from Eternity God hath moved himselfe no more but twice; once with the Creation of the World and all Creatures; and a second time in Christs ¹ becoming Man, and there the Heart of God moved it selfe. [Note, the Third Time God will move himselfe in the power of the Holy Ghost through the Mouth of Christ at the Last Judgement Day, when all shall returne againe into the Ether; The first Moving is according to the Father; the second according to the Sonne; and the third according to the Holy Ghost, otherwise he moveth himselfe no more in Eternity].

55. Behold! when God forgiveth thee thy sinnes, when thou callest upon him, he taketh nothing away from thee, neither doth he flie downe from Heaven into thee: for he is from Eternity in thy soule; but in his own Principle; thy soule as to him is onely gone out from his Principle, understand, out from the Holy Will in the Majesty, into the Anger. Now in the Anger thou wert in the Eternall Death, and the Man Christ, who is God and Man, hath made a passage through the Death and Anger, to the Majesty of God; you need onely to turne, and goe through that passage, through the death of Christ, through the Anger, into the Majesty, and so you will be embraced as the most beloved Angel, that never committed any sinne: also no sinne will be knowne in thee, but Gods deeds of Wonder only, which must be opened in the Anger: for the Love hath nothing to doe with that fire [viz. the Love cannot open the Wonders of the Anger], neither doth it mix it selfe with the Fire, but flyeth from it.

56. Now

? Pardoneth.

1 Or, Incarnation.

2 viz. The Fire of Wrath.

56. Now therefore when you *Pray* thus: *O God ! forgive mee :* you alwayes doubt because of your finnes, whether God will heare you, and come into your heart. Behold ! doe not doubt ; for by your doubting you despise and contemne the Majesty : it is also a sinne ; but cast all your finnes in generall upon a heape, and come confidently, with your desiring soule, in humility, to God, and enter into him: doe but *turne your soule* out from the will of this world, into the will of God : cast your selfe, with your whole Reason, and all your Thoughts, into the will of God ; and although your heart and the Devill say utterly No; yet make your outward Reason dead, and enter in with force, and continue stedfast : looke not back, as *Lots Wife* did, who was turned againe into Sulphur, and into a *Pillar of Salt* ; but stand fast ; let the Devill, and the Spirit of this World, and also thy heart, with flesh and bloud, struggle [what they will], yet give no place to reason ; when it saith, *thou art without God*; then say no, *I am in God*, I am in Heaven in Him, I will not in Eternity depart from him: The Devill may keepe my finnes, and the World this Body ; yet I live in the will of God ; his life shall be also my life, and his will shall be my will : I will be dead as to my Reason, that *H E E* may live in Mee ; all my doing shall be his doing : give thy selfe up to him in all thy *purposes* ; whatsoever thou takest in hand, commit it to his pleasure and government, that all may be done in his will : Behold ! if thou doest thus, all evill Lusts will depart from thee : for thou standest fast in the presence of God, and the Virgin of his Wisdome leadeth thee, and ^u *openeth to thee the way* to Eternall life, shee warneth thee of the evill or false wayes, shee alwayes driverth thee on to abstinence or amendment and submission or resignation.

^f Or, earnestly.

^t Or, according to his will.

^u Or, discovereth.

57. But that you have so great obstacles and hindrances of doubting in this way: is [caused by] the strife of the soule against the Devill, who layeth himselfe in the way as a filthy swine, therefore cast thy finnes upon his neck, and doe not doubt ; and if thou canst not leave that [doubting] ; then reach with thy soule into God : for *God is in thee* : Christ hath opened the Gates into his Father, doe but enter in, let nothing keepe thee back : and though Heaven and Earth, and all Creatures should say, thou canst not ; beleeve them not, goe forward, and *thou wilt suddenly get in*, and as soone as thou comest in, thou gettest a new Body on to the soule, that is the body of Christ, which is God and Man, and thou wilt afterwards have ease and refreshment in thy heart, thou wilt get one that will draw thee, and set the fallshood of the World before thy eyes, and warne thee of it.

58. Therefore observe ; there are many that thinke with themselves, saying, I will pray to God to take away my finnes from mee, that

that I may be released of my old finnes : and when it cometh to passe, that they attaine the Love of God, they thinke the old finnes are passed away and forgiven ; [saying] I may now sinne anew, I will afterwards Repent once againe, and cast the abomination away from mee : Indeed that were a good way, if the purpose were at hand : But heare, when thou goest out from the Love of God, then thou hast *all thy finnes*, which thou hast committed all thy life long, upon thy neck againe : for thou turnest back againe into the house of sinne, and forsakest God ; thou goest out from God into the Kingdome of the Devill, and thy Works follow thee, whither soever thou goest : the Purpose cannot helpe you, unlesse you *goe on* in your Purpose.

59. Or doe wee alone say this ? doth not Christ say ? *When the uncleane Spirit goeth out from a Man, he walketh through dry Places, seeking rest and finding none ; and then he returneth againe into his house, and when he cometh there, he findeth it swept and trimmed ; and then he goeth and taketh with him seaven other Spirits, which are worse then himselfe, and entreth in, and dwelleth there, and so the last [condition] of that Man is worse then the first : Doe you understand this [similitude] ? You have driven out Sathan, and have cleansed your heart, and have well swept your house of sinne and trimmed it : and now when you are secure and carelesse, then cometh the Devill with all the *seaven formes of Nature*, and slippeth in, and thrusteth the old worldly Lusts into thy Heart againe, out of which all wickednesse and blasphemies are generated : for he dwelleth in those seaven Spirits, and tickleth thy heart therewith, and deceiveth thee *seaven times more*, and so thou yeeldest to him, and fallest from one sinne into another : and then he bindeth the poore soule fast to the sinne, and letteth it not runne after abstinence or amendment, but bringeth it into *fleshy Lusts* : and when the soule beginneth to stirre [or struggle] ; he saith, *to morrow, to morrow*, so long till he get the Venison.*

60. Therefore it is said ; *Wee must stand still*, and watch : for the Devill goeth about, as a roaring Lyon, seeking whom he may devour : he cometh at all houres before the doore of thy Heart, to see whether he can get in or no : for it is his beloved Lodging ; he hath no rest in Hell : but in the soule of Man he hath joy and pleasure : he can therein open his malicious Wonders, wherewith he may sport himselfe after this time also, wherein he taketh his pleasure ; for Hell and the Anger of God desireth that.

61. Again, you see how the Great Whore of Babel hath set her selfe up in this her play of *forgiving [finnes]* : shee boasterh of the *Keyes of Absolution* : that shee can forgive finnes ; and boasterh of the *Apostolicall Keyes*, and maketh sale of finnes for money ; and usurpeth that from Christs words ; *Whose finnes yee remitte, &c.*

62. Now

62. Now I would faine know ; How the finnes of the Repentant sinner, who casteth himselfe into Gods will, and who goeth forth from this worlds Reason into Gods Mercy , can have his finnes retained : and much more would I faine know ; how one sinfull Man, can fetch another out of Hell into the Kingdome of Heaven, *when he cannot get in himselfe*, and goeth about onely to make the Devill proud with his covetousnesse ; in that he selleth the Forgivenessse of finnes for money ? Whereas all finnes are drowned onely in Christs New Body, in Christs flesh and blood : and *Isaiah* saith in the Person of Christ : *I Treade the Wine-presse alone : and I alone blot out your finnes, and none besides mee* : But if it were true which *Antichrist* boasteth of ; then one Devill must drive away another : and then, what were become of the New Regeneration in Christs flesh and blood, whereby our soules are brought into God.

63. If it could possibly have been that God might have taken away *Adams* sinne in such a manner, God had not [needed to] become Man, and so have brought us into God againe ; He might rather have forgiven *Adam* his sinne, as a Prince pardoneth a Murderer, and granteth him his life ; No Sir, *you your selfe* must goe out from sinne, and enter into the will of God : for God doth not stand by as a King, and forgive finnes with words : it must be power ; you must goe out from the Fire into the Light : for God is no Image for us to stand before, and give good words to : *but he is a Spirit, and penetrateth through the Heart and Reines*, that is, *Soule and Spirit* : He is the Fire of Love, and his Centre of Nature , is the Fire of Anger : and if you were in Hell among all the Devils , yet then you are in God : for the Anger is also *his*, *it is his Abyffe* ; and therefore when you goe out from that, you goe into the Love of God, into the Liberty that is without source [or paine] .

64. There is no other forgivenessse [to be] understood, but that thou goe out from [the will of] this world, and of thy flesh, also from the Devils will, into Gods will : and then Gods will receiveth thee, and so thou art freed from all finnes : for they remaine in the Fire, and thy will in the Tincture of God , which the Majesty enlighteneth ; All is neere thee ; thy finnes are neere thee ; *but they touch thee not* : for as wee have mentioned to thee before , the Still Eternity is a Liberty : but yet doe not thinke that it will take away thy finnes from thee into it selfe, as also thy abominations and wickednesse ; but they belong to the Anger of God , where they must swimme, and be bestowed on the Devill : but they stand beneath thee in the Centre, and thou art as a faire sprout [and fruit] wh ch springeth up forth through the Anger, to the Love [fire] and to Gods deeds of Wonder : and yet the Anger is not in God, but in the *Abyffe* ; and when the Devill lifted himselfe above God, then he
went

went into the Abyſſe, and became Gods Fooſtoole.

65. The Text in *Matthew*, Chap. 16. verſ. 18, 19. hath another understanding in it : *The Temple of Chriſt*, (viz. Chriſts children,) is *Chriſts Bride*, he hath adorned her with his faireſt Ornament : and as he hath loved us, and brought us through himſelfe into God his Father . ſo wee ſhould love one another : and when a ſorrowfull Repentant Man cometh, which will yeeld himſelfe into the Congregation of Chriſt, and deſireth Chriſt, him the Congregation ſhould receive; for Chriſt hath received him : and ſo wee are *all one body* in Chriſt : and as one Member preſerveth and loveth the other ; ſo wee ſhould receive the poore converted ſinner into our Congregation, and in the Place of God, *make knowne* to him the forgivenesse of his finne, and lay our hands upon him, and make him partaker of our Body and Congregation ; and ſo our ſpirit and vertue or power, will reſt upon him, as is to be ſeene by the Apoſtles of Chriſt.

66. And when we receive him into the Congregation of Chriſt, then he is [become] our Brother ; when wee ſay, thy finnes are forgiven thee, then they are drowned in the Bloud and Death of Chriſt ; and he is a Member of us : wee take not away his finnes from him, but *Chriſt in us* drowneth them in his bloud through our and his * Faith ; When wee lay our hands upon him, and pray over him, then wee, with our will which is [given up] into God, penetrate into his Will ; and bring him into our will, as into one [and the ſame] Body in Chriſt, to the Father : his will becometh our will ; for he giveth up himſelfe through Chriſt into the Bride, as into our Will, *which is alſo Gods will* ; and wee receive him with good cauſe, into our Love, into our Will, and ſinck our ſelves downe in him through Chriſt into God : *thus wee forgive him his finnes* ; for wee are the Congregation and Bride of Chriſt, whom he loveth, and what we doe, that doth Chriſt in us, and God in Chriſt : it is all one, Chriſt is ours, and God is Chriſts ; and the converted ſinner is ours, and Chriſts, and alſo Gods ; wee live in one body, and have one Spirit, and are one fleſh : and as wee enter into the Will of God, ſo wee alſo take *our Brother along with us* : wee caſt the finnes away behinde us into the Fire of Anger : but wee live and flouriſh in God : *wee have the Key of Heaven and of Hell* : when wee make knowne to a ſinner his finnes, and he will not be converted, then *wee binde him up in the Abyſſe* ; for wee paſſe through and ſhut it up, and then he muſt ſwelter in his finnes : and then the Devill buſſetteth him, when wee draw him no longer with our word, *which hath power*, then the Devill draweth him : but if he turne at length, *then wee have power*, to take him away from the Devill againe, and (through our Spirit) in Chriſt, to bring him into God.

67. Behold ! ſuch a power *Chriſts Bride onely* hath, and none elſe ;
and

* *Eaſt de-
ſire.*

and if it were so, if a Man were in a Wildernesse: where he never could meet or see any Man: and did turne himselfe away from sinne into Christ, and did desire and long after our society, when he can not possibly come to us; and though wee did never know of him, yet nevertheless, since he casteth himselfe into our society [by his desire], wee take him along with us through Christ, to the Father, and thrust his finnes quite away behinde him, and spring up with him out of one and the same⁷ ground: for Christs body is the Ground of our soules, wherein he groweth and beareth faire fruit in *Ternarium Sanctum*.

⁷ Field or soyle.

The Highly Precious Gate.

68. Now saith Reason; How can *Christs Body* be our Body? Is he a Creature? How can wee dwell in the Body of Christ?

69. Behold O Man, *Adam* was our Father, and also our Mother: Now wee have all of us *Adams* flesh, soule, and spirit; for wee are all begotten out of one and the same flesh, soule, and spirit: and are all of us Members of him, (as the branches are Members of the Tree) and he brought us into Death.

70. Hee had the faire Virgin of the Wisdome of God in him; which is *every where*, and is the fullnesse of all things, as God himselfe is, which he lost: he should have left it us as an Inheritance, yet he went out from it: but the second *Adam*, *Christ*, came forth from God, and was the Heart of God, and had the faire Virgin in him; he tooke our flesh and soule into his Virgin, and that became flesh, soule, and spirit: flesh of our flesh, and soule of our soule, and yet remained God; our flesh stood in Christ in *Ternario Sancto*, he received from us² in the Virgin of God, the Eternall and also the Earthly Flesh: though indeed it was onely the *Earthly source* [and property] for nothing that is corruptible entereth into God.

² Or, into.

71. When the Word^a came into the Flesh, it then became Heavently, as in *Adam* it was become Earthly: for the flesh of Christ was in the Eternall Will brought into the Word, so that the flesh and the Word was one undivided Person: Now^b the businesse is done in the Eternall Will, out of which *Adam* was gone away, and God brought us, in the soule of Christ, into that will againe.

^a Became or was made.

^b Or, the matter is about the Eternall Will.

72. Now *Christs* soule is our soule: for it is *Adams* soule, and *Christs* flesh is our flesh: for he tooke it on him from our Humanity, and the faire Virgin of God, in Christ, is our Virgin: for Christ hath put the same into our soules: and so now if wee give up our selves wholly into Christ, then *Christ liveth* in us, and wee in him: though the outward mortall Body hang to us, yet Christ liveth in us, and will at the End of the world present us, wholly pure without blemish, in his flesh.

73. Thus wee are *one body* in him: for *he* is our body in God, and *Adam* is our body in this world: there is no such grosse untoward body in God, but a body in power, with heavenly flesh and bloud, where our will is, there is our heart also; God is in us; and when wee enter into his Will, then wee put his wisdom on to us, and in the Wisdom, *Christ is a Man*; thus wee enter into his humanity, and are a *New Man* in the life of Christ, in the soule of Christ, in Christs flesh, in the Tincture of Christ, in the Majesty of Christ, and Christ is in his Father, and his Father is the Eternity, and the End of Nature.

74. And whither wilt thou goe further, thou poore Man? let not the Devill and Antichrist befoole thee: *No Man* hath any power in God, unlesse he be in the Will of God, in Gods Love in Christ, and then he hath the soule and flesh of Christ: but if he have that, then he is not a covetous wretch, nor a flattering hypocrite, and one that selleth the Kingdome of Heaven for money, as *Simon Magus* offered to give Money to Saint Peter, that he would give him the power, that on whomsoever he laid hands, they should receive the Holy Ghost: then saith Peter: Be thou accursed with thy Money: Dost thou suppose that the Gifts of God will be sold for Money?

75. And where then have you your Power and Authority yee Sophisters, to sell the Kingdome of Heaven, and usurp it into your power? yee are not Christs disciples, but the disciples of Antichrist, the whore of *Babell*, *No Priest* is capable of the office, unlesse he be in the will of God, his Absolution is no Absolution; but the Congregation of Christ, to whom he giveth up himselfe, Absolveth him: the *Sophister* is as usefull to the Church, as a fitt Wheele is to a Wagon.

76. Thou Sophister, how wilt thou impart the *Mysterium Magnum*, which thou hast not; The Congregation or Church hath it, and the Repentant sinner that cometh to thee hath it, and thou art a Sophister, and art fitter to be in a stall of Oxen, then in the Church: How can the Devill Absolve a sorrowfull Sinner? And thou onely servest thy *Idoll* the Belly.

77. O thou blinde world, how art thou blinded? thou supposest thou oughtest not to dare to meddle with the *Mysterium Magnum*, and that thou art not capable of it; and that the *Priest* onely is capable of it: but if thou art in Christ, thou hast *All free* [unto thee], thou hast his Covenant [together] with the *Baptisme* and *Sacrament*, and the Body and bloud of Christ therein: but the Covenant belongeth to the Beleevers, and not to the Sophisters, Christs disciples and againe their disciples and successours have baptized: and the Beleeving Church or Congregation have broken bread in Houses, and where they could, and have fed upon the body and bloud

of

^c Belly-God.

^d The Great
Mystery, the
office of the
Ministry.

^e Those that
call themselves
Divines and
Ministers.

of Christ : the *Temple of God* was every where ; wheresoever Christians were met together.

78. Wee doe not mention this, for the Pulling downe of Churches, in which Christs office is Exercised ; but wee shew you the *Hypocrites*, who binde you wholly to them ; that you may goe out from them, and goe to the Congregation of Christ, into the Temple of Christ, and that you may not rest satisfied meerly with the *Church of Stone walls*, for they are onely a heape of stones, which is a dead thing : but Christs Temple is Living.

79. Yee are all consented about the Church, and goe diligently thither, but none will enter into the Temple of Christ ; But pray goe into the Temple of Christ, and then of dead you will become *Living* : there is no other Remedy, neither in Heaven, nor in this world, it must be so, or else you remaine in Darknesse.

80. Not that wee judge so rigorously, *for the will of God standeth open for All Men* : by what name soever they are called : A *Heathen* may be saved, if he turne to the Living God, and with true reliance, yeeld himselfe up to the will of God, for then he cometh into the will of God, though he knoweth not what the Kingdome of Christ is, and in the will of God, there is the Heart of God, and Christ hath the Heart of God in him ; for *such a one doth truly Beleeve* : yea one that is Dumb and Deafe is saved, that never heard of God at all : if he incline his Imagination unto obedience, into the will and righteousness of God.

81. *Who will judge such a one ?* Wilt thou Sophister doe it ? thou who makest [*Articles of*] *Faith* out of opinions ? what need opinions ? Opinions are not the Spirit of Christ, which is a quickening Spirit ; but Christs Spirit testifieth to our Spirits that wee are the children of God : *it is in us*, what need wee then seeke so long after Opinions : wee say, that in *all* [sorts of] opinions *there is Heresie, as also Antichrist*. But if you have the words of Christ, cleave to them sincerely, not *onely* to the Letter, but to the Living Word, which is God and Man, *that* is the Scripture which you should reade and preach *out of Christs Spirit*, and not out of conjecture ; but if you cannot apprehend that, why then doe you teach so much, and contrive Opinions ; doe you suppose God to be a lyar, as you are ? that he should hold your invented Opinions to be *his Word*, whereas you are but *dead* to God ; he that hath an Opinion whether a thing be or no, he is in doubt : Now *doubting* is not *Beleeving* ; but is a dangerous way to goe.

82. But now the troubled soule, which is thus tossed too and fro, from one conceit and opinion to another ; when it perceiveth every one to cry out : *Heere is Christ, heere is Christ ; follow mee* ; the other party are Heretiques, and speake from a false Spirit : the soule

then asketh, to what party shall I turne and apply my selfe? whether shall I goe that I may heare the right Gospel preached? Where shall I finde Christ? they all curse and judge one another: and yet I heare them all speake from the Bible, and confirme their doctrine from thence, and teach the way of God: What shall I doe? for I finde them to be so spitefull and bitter one against another, and they ride up and downe in the Hearts of Princes: and stirre up warres and persecutions for the cause of Faith and Religion, and deliver one another up to the Devill, and say one of another, that the Devill speakes out of this and that Man; Hee is a Heretick, flie away from him.

¹ Or, Excommunicate one another.

The Gate of Immanuel.

83. Behold deare soule, How faithfully Christ warneth us concerning these times, concerning which we have been hitherto blinde: For these false selfe-erected Priests will cry out and say: *Christ is in the Wildernesse*: another of them will say, *he is not in the Wildernesse, he is in the Chamber*; or *he is in the field*; and another againe will say *No*; *he is here or there*: or *he is in the Supper, or in the Baptisme*: and another will say, *he is not in them, they are onely signes, and symboles*: But Christ saith, *Believe them not, and goe not forth*; *for as the Lightheing shineth from the East to the West, so also shall the coming of the Sonne of Man be*; *for where the Carcasse is, thither the Eagles gather together*.

84. Christ saith; *I am the way, the truth, and the Life*; *none cometh to the Father, but by mee*: *I am the doore to the sheepfold, and am a Good Shepheard*; *but all that came before mee in their owne Name of themselves, are Theeves and Murderers, and seeke onely to robbe and steale*; *for they seeke their own honour*; *but I seeke not my own honour, but my Father honoureth mee, and they dishonour mee*: *I am the Light of the world, whosoever followeth mee, shall have the Light of the Eternall Life*; *my Father will give the Holy Ghost to them that pray unto him for it*; *when he shall come, he shall leade you into all truth, for he shall receive of mine and make it knowne unto you*: *take no care for your life, for my Father careth for you*: *for where your heart is, there is your treasure also*. [Therefore let your heart and minde be in the will of God, and then your treasure is there also].

85. Which is as much as to say, Run not after the selfe-erected Teachers, who teach from the Historie without the Spirit of God: If they can speake a little in a strange Language, then they will be Teachers, and teach out of Art and vaine-glory, to exercise their Eloquence, wherein one flattering Hypocrite helpeth forward the other, especially where much money and honour may be gotten in the

the Office: Christ said; *I seeke not my own honour: my kingdome is not of this world:* but they Teach that Christs kingdome is in the Historie [viz. in Art, in Eloquence, in the Universities, in Synods and Councils]. But Christ said to his Disciples: *The Holy Ghost will receive of mine, and make it knowne unto you, and bring into your minde all whatsoever I have spoken.*

86. Thus deare children of Christ, let none run after contentions, controversies and disputations, they all say the truth one of another; for they are all growne out of one and the same Tree, and they are at variance about the Booty and Prey of Antichrist, whose End is at hand: Turne away your heart and minde from all contention, and goe in very simply and humbly, at the doore of Christ, into Christs sheepfold, seeke that, in your Heart; you need not much disputation: pray to God the Father, in the Name of Jesus Christ, upon his promise, that he would open your heart through his holy Spirit, turne with all diligence into him, let all goe whatsoever maketh a fine glistering holy shew in the heapes of Stone, and enter into the Temple of Christ, and there the Holy Ghost will meete you; yeeld your selfe quite up unto him, and he will open your Heart, and bring into your minde, all the merits and benefits of Christ; he will open your understanding, and bring into your minde whatsoever Christ hath spoken; for he shall receive from Christ, and make it knowne unto you.

8 Spoyle and Plunder.

87. Neither trouble your selfe with taking care, where the best Place is, for him to open it in, [whether in a Cloyster, a Colledge, a Wildernesse, in this or that Office, Ministry, or Opinion] for as the Sonne riseth in the East and shineth to the West, so Christ shineth in every corner & chink of his Incarnation or being Man, even to Eternity. Seek not after one place more then after another, he is every where; for where the Carcasse is, thither the Eagles gather together: Christ is every where, and his children can come to him every where, and when wee enter into Christ, then wee are with our Carcasse, and satiate our selves with his flesh, and drink of his blood: for he said; *My flesh is the true food, and my blood is the true drinke, they that eate of my flesh and drink of my blood, continue in mee and I in them.* Also [he saith] *Father I will that those whom thou hast given mee, may be where I am; they were thine, and thou hast given them unto mee, and I give them the Everall Life: and I will raise them up at the Last Day: If you continue in mee, then my words continue in you.*

88. Now therefore when you see that the world contendeth about the Kingdome of Christ: then know that they have lost the keys, the *Mysterium Magnum*, and are not in Christ, for there is no contention in Christ, but love, and humility, and a desire to walke before his neighbour in righteousness, whetsoever wee are, there

wee

wee are in Christ : whensoever wee meete together, wee should all bring his will with us into the Congregation ; viz. the desire of Christ : and when wee desire him wee receive him, and become one body in him : he feedeth us with his body and bloud ; when wee use his Testaments, with the *Last Supper* , then he feedeth us with his flesh, and giveth us his bloud to drink, he *Baptizeth* us with the Baptisme, to be one body in him: why then are wee so long a searching ? for as the Sunne shine filleth the whole world , so doth the body and bloud of Christ also : his substance is the Eternity, where there is no space nor place : he is shut up in nothing : for he is in the Father, and the Father is in him , and the Holy Ghost goeth forth from the Father and the Sonne : Now every Beeing [or all whatsoever is brought into a beeing] is created out of the Father, and the Father is in All [things] , and upholdeth and preserveth All [things] , He giveth to all things Life and Beeing : and the Sonne is in the Father, and giveth to all things vertue and Light ; he is our Light ; without him wee know not God ; how can wee then speake rightly of him ? if wee will speake rightly of him , wee must speake from his Spirit, for that *testifieth of God* : but if wee speake from Art and Historie, wee speake from our selves, and not from God, and so wee are Theeves and Murtherers, and not Shepherds of Christ : A Theefe cometh but to robbe and steale, and so the Disputers come but in their owne Name onely, in that they desire to have great respect, and many rich friends, and such cry out, *heere is Christ* : and there are Hereticks.

89. Deare children of Christ ; stop your Eares from these blaspheming Wolves : for they scandalize not onely one another , but the Congregation of Christ, which is *every where* in all Countries where there are Repenting Men, who turne from their finnes to God : They are in Christ , though they be Turkes : there is no respect of Persons or of Names and Opinions with God: he seeketh the *Abyssse of the Heart*.

ⁿ Or, Bottomes
of the Heart.

90. Antichrist is the cause of the Turkes falling into Peculiar Opinions of their owne ; for there was no End in Controversies and Disputations ; which was a stumbling block of offence to the *Asians, Assyrians, Egyptians, Moores, Grecians* and *Africans* : the *Indians* lead a more ¹ Divine Life in their plaine simplicity, then *Antichrist* ; though indeed not all of them : yet neverthelesse there are many Customes among them, that are more Pious then the Pride of the Whore.

ⁱ Godly and
Pious.

91. The Whore hindereth the Kingdome of Christ , so that all people are scandalized and stumble at it, and say ; How can those be Gods people, who are only Tyrants, Proud, Covetous, Obstinate, Stubborne, Bloud-thirsty People, which practise onely how to get away

away that which is anothers, and seeke after power and honour : The very Heathen are not so malicious : wee will not make our selves partakers with them : God dwelleth *every where*, he is as well with us as with them : wee will leade an honest, vertuous, and pious life ; and call upon the onely true God, who hath created all things, and goe out from their *Contentious Disputations* : wee will continue in one sort of Opinion, and then our Countrey will continue in *Peace*, when wee all beleeeve in one God, then there is no strife, but then wee have all one and the same will, and may live *in Love one among another*.

92. See heere beloved Christian ! this is that which hath so advanced the Turk, and brought him to that Great Strength : so that their Might is climed up, *into the Number Thousand* ; they Rule, in one Opinion, and Love ^k towards the whole world : for they are a Tree of Nature, which *standeth* also in the presence of God ; but it groweth no higher then to the Number Thousand, for then its wilde Heart getteth a countenance, having Eyes : [or he will then come to see] .

^k Or, over.

93. Thou Antichrist *shalt not devoure him* with thy Dragons Mouth : as may be seene in the *Revelation* : He possesseth his Kingdome to the End : but when *thou* shalt be gone downe into the Pit ; and that *Christ himselfe* shall feed his Lambs, then he will come to be [of the fold] of the Lambs ; when thy murdering sword is *broken* : thou shalt *not* be broken with Speares, or weapons of warre, thou hypocrite ; but thy lyes shall stifle thee.

1 Pikes.

94. Hee that goeth about to *slay* Antichrist, is Antichrists *Beast*, upon which he rideth : he will be but the more potent in Contention ; for the Hearts of people turne away from the truth, and goe out from God into Contention : and there every one looketh after the Wonders of the Contention, and run after the Eloquent *Sermons*, and so come out from Christ into *Opinions*, and seeke wayes in the Darknesse, wherein there is no Light : thus the *Devill* Ruleth in the Antichrist, and leadeth the children astray into by-ways of *Humane Inventions*, so that they see *no more* in the Light of Christ.

95. Thus it happened also to the Mighty Countreys, over which the *Alcoran* ruleth, where they departed from Christ, and fell into Opinions, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and so lived in that *Wilde Tree*.

96. But the Antichristian Kingdome liveth *in many Trees* ; they run from one to another, and know not which is the best ; for they are gone forth from the Paradise of Christ, they boast of the *Doctrine of Christ*, and deny the *power* thereof, and thereby they testi-

fie

He that Christ is not in them : nay, they desire not to have him in them : they thrust him, with his body and blood, with his Humanity, out of the Congregation, they will have a signe from him, whereby they may in their Pride possesse his place, and so keepe up their rich fat Bellies : Christ in this outward Life upon the Earth, was poore, and had not whereon to lay his head : But they in Christs place will be rich and fat : they say ; He is in Heaven, wee will therefore erect a stately glorious pompons Kingdome to his honour, that wee may enjoy good Times, and honour in his Office. Wee are the highest in this world : for wee are Gods ^m Stewards, wee manage the Office of Christ, and have the *Mysterium Magnum* : How dare any speake against us, wee will quickly make them hold their peace.

^m Embassadors, or Vicegerents.

97. O beloved children of Christ, open your Eyes, and see ; doe not run so after the Devill ; doe you not see ? pray learne to see ! doe you not see how all is done for Money ? if one give them store of Money, they praise him, for a gracious Christian, who is beneficiall and bountifull to the Church : If one die, though all his Life long he was an unjust false Usurer, whore-monger, Thiefe, and Murtherer, and they know it very well, if he or his bestow much upon the Church [Colledges or Learned Men] : O how is hee applauded for a blessed and gloriour Man ! What great ⁿ Sermons doe they make for him, that other unrighteous men, may heare and consider, and follow their example to doe the like : But stay, doth the Kingdome of Christ consist in such [giving of] Money, and in the Mouth of the Priest : No, it shall not prosper ; heere the Wine-presse yeeldeth much blood, as that Revelation of John speaketh.

ⁿ And Monuments, Epitaphs, and Poemes.

98. And thus the Innocent are seduced [or the poore souls heereby fall into despaire] for he that giveth not them much, or hath it not to give, is no honest Man with them : Hee is not beneficiall towards the Ministry : if but the least moate be found amisse in his life, oh how they divulge it, and make a great matter of it, how is he troden underfoote ; how ever at length they devoutly send a good wish after him, and say, God forgive him : Open your Eyes yee children of Christ, this is the Antichrist, goe not a whoring after him : Many such have been sinners, and have turned from their finnes, and have entred into Christ, and their soule is in Christ an Angell of God ; and therefore how dare you proud Antichrist, according to your owne pleasure despise one that is the Angel of God : O thou blinde Man, doest thou not see this ? Art thou the Shepheard and Minister of Christ, and Steward of God ? hast thou the *Mysterium Magnum* about thee ? Is thy office the office of Christ, as thou boastest ? why then art thou a Lyar ? in applauding the wicked for Money ; hath Christ and his Apostles done so.

99. Hearken

99. Hearken thou opposer of Christ: looke into the Acts of the Apostles; Where one sold his Possessions, and laid a part of the Price of the Money at the Apostles feete: And Peter asked him, saying, Have you sold the field for so much, and he sayd, yea; and had a false, doubtfull [and deceitfull] Minde: then said Peter; thou hast lyed unto the Holy Ghost; behold the feet of them that stand at the doore, shall carry you away out of the Congregation of Truth: what thinke you now of your selfe? beeing this hath happened to the Hearers of Peter: what would have been done to Peter himselfe; if he should have thus lyed for greedinesse of Money, and so blasphemed the Holy Ghost? But thou art he that doth so: thou applaudest the unrighteous, that thou maist but get money; but thou regardest not his soule, neither dost thou regard how thou broachest forth thy lyes in the Congregation, how many times doe some stand and bewaile the wickednesse and deceit of those thou praisest, wherewith he unjustly oppressed and wronged the needy, and also bewaile thy flattering hypocrisie and lyes.

100. Hearken! Is not the Name of Christ blasphemed thereby, and the Congregation of Christ scandalized? when they say; The Priest telleth lyes in the Pulpit for Money: if it were a sinne he would not doe it: and so in like manner, when any lye and deceive people to get money, goods, and honour, if they can but cover it with a fine pretence; what matter is it: for [they think] if it were so great a sinne, the Priest would not doe it: they thinke they will once repent of it: and the Priest hath Grace enough in store for them.

101. Behold thou false and wicked Antichrist, thus thou lyeest to the Holy Ghost (in Christs office) who tryeth the Heart; and thou lyeest to the Congregation of Christ; and dost scandalize it therewith; It were a great deale better, they had never heard thy lyes, and then their hearts would not have been so filled with lyes.

102. How canst thou say, that thou executeest the office of Christ, seeing thou art a liar and mocker of Christ, thou art not borne of Christ, but of lyes: and when thou speakest lyes, thou speakest from thy Beast, on which thou ridest, in the Revelation, thou speakest of thy owne, from the Spirit which is in thee, and yet wilt [take upon thee] to feede the sheepe of Christ: thou shouldst feede them in a greene meadow, in the fat pasture of Jesus Christ, and tell them the Truth; but thou feedest them upon the Devills Rocks, and the Mountaines of the Abylse in his lustfull Grasse.

103. If you be the Minister of Christ, then serve him in Spirit and Truth: reprove sinnes without any respect of Persons, spare not; lift up your voyce like a Trumpet; reprove all wickednesse of all persons, both superiour and inferiour: teach the way of Christ rightly: praise [or sooth] none, for his money and honour sake: for Christ praised none of the Potentates for gaine sake: neither

did he reprove any of them out of Envy of their Greatnesse and honour ; for he commendeth Order, and saith ; Give to Caesar the things which are Caesars, and to God the things that are Gods : but he reproveth the hypocrites the Pharisees, in that they made long prayers, and stood in the ° streetes making devout shew, and would be seene of People, and sought onely after Praise ; and such a one is the Antichrist also : and therefore the Spirit in the Revelation of Christ saith ; Goe out from her my People, that you be not made partakers of her sinnes ; for he that alloweth of sinne, is one spirit with the sinne : he that for favour P confirmeth the lye of a Lyar, he is guilty of that lye, and of the wickednesse thereof.

° Or, Gates.

P Or, consenteth to.

104. God the Father hath Regenerated us in Christ out of the Truth, therefore wee should not be the servants of Lyes : for when wee enter into Lyes, wee goe out from Christ, and are with the Devill, who is the Father of Lyes : and so is the Antichrist also, and all that depend on him, and serve him : it were better to be far absent, and to have Christ 9 formed in the Heart, then to heare Lyes in the Antichristian Office [of the Ministry].

9 The life of Christ imprinted in us.

105. I know thou Evill Beast, wilt cry out upon mee for an envious Person, as if I did grutch what good people give thee : no, that is not my ground [or meaning] ; for Christ saith ; Whosoever ministrereth the Gospel, should live of the Gospel : you must not muffle the mouth of the Oxe that treadeth out the Corne, it must feede : they cleave not all to the Antichrist ; wee have onely set forth the wicked Antichrist, who rideth in the Hearts of Men : wee despise none for their good Conscience : Onely the Antichrist shall stand Naked for a Witnesse to All People : Hee rideth over the face of the Earth in all Countries and Nations. [Note, wheresoever Pride, Covetousnesse, Envy and Wrath, are predominant in fallshood, deceit, selfe-seeking, and an hypocriticall shew of holinesse, there is the Grearest Antichrist of all].

106. People now suppose they have rooted him out, and are now in strife and contention about him ; every one will slay him : O thou blinde simplicity, thou slayest him not ; doe but goe out from him, and enter into the Temple of Christ ; and let Antichrists houses stand [empty], and then he will fall of himselfe, and at length be ashamed of his owne abominations and whoredome : onely doe not 1 worship him : doe not bowe thy knee before him : but 1 worship God.

1 Or, Pray to.

107. Doe but open your Eyes, the whole world is full of God, the whole matter [of Conversion] is about the outward Life, in the Inward God dwelleth in himselfe ; and the outward Life is also Gods ; but the Abyffe is in it, viz. the Centre of Nature, in which the severe, sterne life, is, which is the cause of this Warning.

108. There

108. There are Three Principles, (Three Kingdomes,) two are Eternall and one hath a beginning and is transitory : Each of them is desirous of Man : for Man is an Image of *All Three* : and the Beeing of all Beeings, is a longing, seeking, and desiring ; which existeth out of the Eternall Will, and the will is *the Eternity*.

109. In God there is no Dominion, but in the Three Principles, in their Creatures : There is in God no more but one onely *Spirit*, which cometh to succour his whole Beeing in the Water and in the Fire, out of which every thing existeth ; Hee is no destroyer ; but preserver of a Thing : and if any thing perisheth, the fault lyeth in the *'Dominion of Nature* ; but that which is out of the Eternall, cannot perish ; but onely changeth into another property ; for which [cause] wee give you *warning* : and all the Teaching and seeking in this world is onely that you may be warned of the severe source or property of the Fire ; there is indeed *a Life* in it , and no Creature can subsist, without it have that life : but wee that are Men, are not Created for that life , and therefore God would have every Creature in that property wherein he created it : that his Eternall Will may *stand stedfast*, and not be broken.

' Government.

110. Every thing hath *Free Will* , and therein its inclination to its property ; the whole Beeing of this world, and of the Angelicall world, also of the Hellish world, is meerly *a wonder* in the presence of God : Hee hath set light and darknesse before every one, thou maist embrace which thou wilt : thou wilt not thereby move God in his Beeing ; his Spirit goeth forth from Him, and *meeteth* all those that seeke him, it is Gods seeking, in which God desireth the Humanity, for *' it is his Image*, which he hath created according to his *whole Beeing*, wherein he will see and know himselfe : yea he dwelleth in Man, why then are wee so long a seeking ; let us but seeke to *know our selves* : and when wee finde our selves , wee finde *all* ; wee need runne no whither to seeke God, for wee can thereby doe him no service ; if wee our selves did but seeke and love one another, then wee love God, what wee our selves doe to one another, that wee doe to God ; whosoever seeketh and findeth his brother and sister, hath sought and found God : In him wee are *all one Body of many Members*, every one having its owne *Office*, Government and work ; and that is the wonder of God.

' The Humanity.

111. Before the time of this world wee were knowne in his Wisdome, and he created us into a Beeing, that there might be a sport in him. *Chi dren* are our Schoolmasters (in all our witt and cunning wee are but fooles to them) , when they are borne, their first lesson is to learne to *play with themselves*, and when they grow bigger they *play one with another* : thus hath God from Eternity (in his wisdome, in our hidden childhood) *played with us* : but when he created us in

knowledge and skill, wee should then have *played one with another*, but the Devill grunched us that, and made us *fall out* at our sport ; and therefore it is that wee are still at variance in contention, but wee have nothing to contend about but our sport, when that is at an end, wee lie downe to rest, and goe to our own Place : and then come *others* to play, and strive and contend also till the Evening, till they goe to sleepe into their owne Countrey out of which they are come : for wee were in the Land of Peace, but the Devill perswaded us to goe in to his *unpeaceable* Countrey.


112. Deare children, what doe wee meane ; that wee are so obedient to the Devill, why doe wee so contend about a Tabernacle *which wee have not made*, nay this Countrey is not ours, nor this Government ours : it is our Mothers, and the Devill hath defiled it, let us pull it off, and goe to our Mother that shee may put us on a faire pure Garment againe, and then wee neede not contend about the defiled Garment : heere wee contend about a Garment, because one brother hath a fairer Garment then another ; and yet the *Mother* putteth every ones *owne* Garment upon them : and why therefore doe wee contend with our Mother, who hath brought us forth ? are wee not all her children ? Let us be obedient children, and then shee will purchase a *new Garment* for every one of us, and then wee shall rejoyce, wee shall all forget the defiled one.

113. Wee goe into the Garden of Roses, and there are Lillies and flowers enough, wee will make a *Garland* for our sister, and then shee will rejoyce with us : wee have a Round to dance, and wee will all hold hands together : let us be very joyfull : there is no more might to hurt us, our Mother taketh care for us : wee will goe under the figtree, how *abundant* is its fruit : How faire are the Pine Trees in *Lebanon* : Let us be glad and rejoyce that our Mother may have joy of us.

114. Wee will sing a song of the Driver [or Oppressour] who hath set us at variance ; How is he *captivated* ? Where is his *power* ? Hee is not heere to be found ; neither hath hee gotten the defiled Garment, which wee contended about, the Mother hath it in her *keeping* ; How poore he is ? Hee domineered over us, but now he is bound : O Great Power, how art thou thus brought to scorne ; thou that didst flie aloft *above the Cedars*, art now laid under foote, and art so voyd of Power : *Rejoyce yee Heavens, and yee children of God* ; for hee that was our Driver [Oppressour and persecutour] who plagued us day and night, is *captivated* ; *Rejoyce yee Angells of God*, for Men are delivered, and malice and wickednesse is taken captive.

The Twelfth Chapter.

*Of the [true] Christian Life and Conversation.
what Man is to doe in this Valley of Miserie, that
he may worke the workes of God, and so at-
taine the Eternall Highest Good.*

1.  Here is nothing more necessary and profitable to Man in the valley of Misery upon Earth, then for him to learne to know what he is, from whence he is, and whither he tendeth; what ^a course he taketh, and whither he goeth when he dyeth: there is *nothing more profitable* then to know these things: for the outward conversation remaineth in this world, but what the heart conceiveth, that a Man taketh with him: The will of the spirit of the soule is *Eternall*, that which is comprehended in the will of the spirit of the soule, that, the soule carrieth with it when the soule and body part. Therefore it is *necessary* for us, to labour for somewhat that is Good; wherein the soule may accomplish *its Eternall sport*, and have its joy therein: for the works of our soule follow after us: and the works of our hands, and of the outward spirit remaine in this world: for the soule is in the *Eternity*, whatsoever it maketh and imagineth heere, that standeth *alwaies before it*: unlesse it breake that againe; and then it is as a broken worke, which it hath no more to doe withall: for it is gone out from that; for the *Eternall* cutteth an Eternall Modell, and the corruptible and ^{*} inceptive cutteth a corruptible Modell: for after this time *every thing will stand in its own Modell*; for that which the Eternall Will conceiveth, that getteth an incorruptible forme, if it selfe doe not breake it.

2. Therefore it is good for Man, to *choose* in this life that which is best, in which he may have joy Eternally: for when thou choolest Beauty, Bravery, and Honour or Riches, then thou art thereby made ^b *unbeneficiall* to thy brother and sifter, who are in Misery in this world: for the Bravery of this world despiseth the meane and simple; and *Riches* wringeth away the sweate from the poore, [or grindeth the Faces of the Poore], and great Power and Authority presseth and oppresseth the low and miserable: Great honour, despiseth the simple, and will not condescend to the needy: seeing therefore in the other life, the soules of many that have been simple, miserable,

^a Or, *businessse* he undertaketh. What he getteth or acquirith.

^{*} Or, *Inceptive*.

^b *Uselesse*.

miserable, and in this world contemned, poore, oppressed, and dejected, will appeare ; and seeing it is certaine, that in their forme will not be comprehended much highnesse, bravery, desire of might and honour : for their soules have in this valley of misery, onely shut up themselves into the meek Love of God, and yeelded themselves into *simplicity* and *lowlinesse*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

3. And seeing it is so, that the soules in the other life shall have Joy one with another, and enjoy the *gifts* and *vertues* one of another ; and seeing then the soules will have their substance which they have heere taken in and conceived, appeare in their Eternall Will, as a *Figure* : therefore wee ought very highly and heartily to consider it, that wee doe not in this world conceive and let into our hearts, *Pride* and *stoutnesse*, also *covetousnesse* and *oppression* of the miserable : for with these wee cannot enter into the Congregation of Christ, they receive us not into their *society* : for it is a contrariety to them.

4. For in the Kingdome of Heaven there is nothing but Love and Concord : every one inclineth his love and favour to the other, and every one rejoyceth in the gifts, power, and ^c Beauty of the other, which they have obtained from the *Majesty of God* : and they all give thanks to God the Father in Christ Jesus : that he hath chosen and received them to be children : for the mighty power of the strong [who have been Mighty in Faith, and in the Wonders of God] rejoyceth for the weake, that the Spirit of God is in them, and that they also are in the Wonders in the Eternall Will.

5. Therefore deare children and brethren in Christ, let us, in this world, inclose our hearts, minds, and wills, in humility into one Love, that wee may be one in Christ : If thou art highly advanced to power, *authority*, and honour ; then be *bumble* : despise not the simple and miserable : but consider that in the other life they shall be in one highnesse with thee : squeeze not the oppressed ; afflict not the afflicted : that they may not take it to ^d heart, and barre up the Gates of Heaven against thee : If thou art faire, *Beautifull*, and comely of body, *be not proud*, nor doe thou despise those that are not like thee : that thy simple brothers and sisters soule may not loath thee, and reject thee out of their Minde : Be humble that thy brother and sister may rejoyce in thee ; and present thy Beauty to the Praise of God, who hath created so Beautifull a Chast and Humble Creature ; be ^e modest and friendly in words and works.

6. Thou that art *Rich*, let thy streames *flow* into the houses of the miserable, that their soule may blesse thee ; Thou that art in *Authority*, *bcwe* not the Right to please the Mighty ; that the oppressed may

^c Lustre or
Brightnesse.

^d Or, conceive
it in their
Heart.

^e Courteous.

may blesse thee in thy Righteousnesse ; and then thou also art in the Congregation of Christ : If thou art *exalted* to high dignity, give not place to thy minde to flie [aloft,] ; *humble* thy selfe, in the Congregation of Christ, and then the Congregation will blesse thee, and will receive thee into their Love.

7. O how well is it with the Rich, and *Potent*, when the meane and simple Congregation of Christ love and ^f blesse them : O how well is it with a *Teacher & Preacher*, who is a *right* Minister of Christ, who giveth the meate and drinke of Christ to the Lambs that are committed to his trust, and refresheth them therewith, so that they yeeld their soules into his obedience, and heartily love him, and desire all welfare to him ; O how happy and shining is he in Christ, how Glorious a Shepherd is hee : for his Lambs follow him, and he bringeth them to the chiefe Shepherd.

^f Desire all happinesse to them.

8. O how ill a condition is he in, whom they curse according to his true deserts ! the bright Garment will be taken away from him, and he putteth on the *vizard of wickednesse* : But he that is cursed for righteousness sake, he presseth forth as the *Gold* out of the *ore*, and putteth on Christs Crowne of *Martyrdome* ; wherein all the holy soules at the Last Day will highly rejoyce, in that he hath continued a stedfast Disciple of Christ, who hath not looked upon honour, power, money or goods, but hath *rightly* fed the sheepe of Christ.

^g Or, Stone.

9. Deare Brethren and Sisters in the Congregation of Christ, beare with us : let us a little rejoyce one with another : wee beare a hearty Love towards you, and speake from the Spirit of our Mother : out of the Spirit of the Eternall Wisdome of God [viz. from the Spirit of humility] .

10. Wee will speake friendly with you, concerning our Mother, and concerning our Native Countrey: wee will speake of *Great Wonders*, how things goe with us all: and so wee will comfort our selves : for wee are in a strange Countrey ; wee will perswade one another and agree, and will goe home into our own Countrey to our Mother ; O how will shee rejoyce when shee seeth her children [come to her into the Eternity] wee will tell her of the *Great afflictions*, which wee underwent in ^h *Jericho*, wee will speake of the great danger wee were in, among many evill Beasts : wee will speake of the Driver or Oppressour, who held us so long captive, and wee will speake how wee were freed from him : let us be unanimous, that our Mother be not grieved and offended with us.

^h That is, in the way from Jerusalem falling among Theeves.

11. Rejoyce yee Heavens with us, and let the Earth be glad, for the Praise of the L O R D goeth over all Mountaines and Hills : Hee openeth the Doores for us, that wee may goe to our Mother : let us rejoyce and be glad : for wee were borne blinde, and now are come to see ; Open the Gates

of

of the LORD yee servants of God, that the Virgins with their Musick may goe in ; for that is the Dance wherein wee shall rejoyce and be glad with the Virgins, saith the Spirit of the LORD of LORDS.

12. O beloved Children of Men, even all that have proceeded and been generated from Adam, in every Iland & Countrey, where-soever yee dwell, by what name soever yee are called : Marke ; The God of Heaven and Earth, who hath created us all, and begotten us out of one Body, who giveth us life and breath, who preserveth our body and soule ; Hee calleth us all into one Love : yee have gone astray a long while, for yee have followed humane inventions and opinions, and the Devill hath deceived you, so that yee hate, persecute, and murther one another, and are utter enemies one against another. Open your Eyes, and see : have wee not all one and the same breath, and are Generated from one and the same soule ; wee have all of us one God, whom wee honour and worship : that very one God hath created us all : moreover, wee have one and the same Heaven, which is Gods, and God dwelleth therein : wee shall all meete together at the Last Day who have trusted in God : why therefore doe wee so long dispute about God and his Will ?

13. If wee lift up our Hearts into him, and yeeld our selves to him in obedience, then wee are all in his will ; none can thrust us out of it. Wee all stand in this life, in a field, and are growing : the Starres and the Elements are the field wherein wee grow : God hath sowne us therein : Adam is the first Graine that God himselfe did sow ; and out of that Graine wee all grow, wee are all from one seede, wee are all * own Brothers and Sisters.

14. But the Devill hath sowne weeds amongst us ; he hath sowne no Man, (for that he cannot doe in Eternitie), but he hath blinded us, and hath sowne Pride, Envy, Anger, Covetousnesse, and Evill will [or Malice] into our Minde, therewith to destroy us : for he grutcheth us, the prerogative to be Children of God in the place he was in : he is fallen away from God, through Anger, Pride, and Envy, and hath turned himselfe away from God ; and therefore he will deceive us, that his own kingdome may be great.

15. O deare Children, trust him not ; for where God soweth his good seede, the Devill followeth and soweth weedes amongst it : This you see in the Doctrine of Moses, and the Prophets ; also in Christs doctrine : they all preached the way of God in one and the same love, and directed us unto the living God, and that wee should goe out from our evill fleshly Lusts (from lying and falshood, from uncleannesse, from covetousnesse, from murther and theft,) and enter into a pure chaste humble life in the feare of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us raine and blessing to our body and soule,

* Keruell or
seed.
Of one Body.

foule, and will after this life take us to himselfe into his kingdome, where wee shall all be Eternally freed from our afflictions. This and no other is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that wee should love one another, as one [and the same] Life, and God in Us.

16. But observe what the Antichristian Devill hath sowne into it: Hee hath sowne Pride and selfe-honour, with state and pomp into it; He hath set himselfe in the chaire of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and hath lead us astray, so that wee have made a *Rent* and division amongst us: he hath erected a *Predestination*, and of the Spirit of God, which hath often shewed it selfe forth in Man with wonders and mighty works, hath gone about to make an envious Malice, as if he loved one People, and hated another: as if he chose one Generation, and not another, whereby Hee (who is called the Devills-Christ and *Sathan*) fitteth onely in honour and voluptuousnesse: Hee hath raised warres among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions: and so the Anger of God hath ruled over them, and oftentimes destroyed them; for that which hath no Good in it, God will never endure it in his Countrey, but giveth it up to the Anger, though indeed it selfe runneth headlong into it, and whetters the sword, so that one people devoureth another; from the beginning of the world to this Time, all Contentions, Disputations, and Warres, as also Envy and Malice have arisen from *Antichrist*, who will be honoured as a God in the forme of an Angel: and the Devill dwelleth in him.

¹Or, *Self*.

17. Which Antichrist is plainly to be discerned by *Caine* and *Abel*; in that *Caine* slew his Brother for Faith [and Religion] sake, for *Abel* had set his Heart upon God, and had committed himselfe to God, ^m which God loved, and accepted his sacrifice: and *Caine* had set his heart upon this world: and would be a Lord upon Earth, and his Mouth gave God good words; but his heart stuck fast in an Earthly conceit [and opinion]: he loved the Spirit of the *Mammon* of this world, and the Devill slipt into it: and so his Sacrifice was not acceptable to God, but the smoke fell downe to the Earth, and the Devill accepted his Sacrifice: and so he slew his Brother by the Devills instigation, and in his false conceit and Opinion: he desired the glory, honour and power of this world, and *Abel* desired the Love and Grace of God.

^m Whom.

18. Thus deare people all over the Earth, yee see that yee are all of one flesh; but that you have divided your selves one from another, which the Devill in the *Antichrist* hath brought to passe; your feare of God hath many times been great, and yee have done

great honour and reverence to Men : even from a good meaning out of your Love, as thankfull People towards the Government of the Holy Ghost : But because yee have given such honour to Men as belongeth unto God, (though God was contented, so long as they continued in the Love of God in humility) therefore they are fallen off from ⁿ what they were, into lust after temporall honour, and have fallen into a Lust to domineere with cunning and deceit, over your Goods and soules, and are become a snare unto you : for the Antichristian Devill is slipt into them, and the Spirit of God is departed from them, and they have no more spoken from the Spirit of God, but from their Pride and Art : strange Languages must doe the worke, and must be the bringers forth of the *Mysterium Magnum*.

ⁿ From beeing
endued with
the power of
God and his
true Ordinance.

° Usurped.

19. But behold deare Brethren, how very Theevishly they have dealt with you, they have set themselves up over the Earth, and have ° drawne to themselves all Power, might and honour, and ascribe all authority to themselves, and have blinded you with flattering Hypocrisie, and have lead you from God into *Opinions*, and there you goe astray ; they have egged yee on to Contention and Warres, so that you have murthered one another, and wasted your Native Countreys: they have bereaved you of body and soule, also of your goods and witts, and made you beleeve, *you did God good service in it*, when you became Enemies to those that are not of your Opinion ; and yet you are all thus blinde [even on both sides] .

P That have
Cure of soules,
Beneficed Ministers that
have Livings.

20. Behold ! these are the P *Curats* over your soules, your Spirituality the Clergy : looke upon *Poperie*, whence hath that sprung, from the Devill at Rome, Hee hath caused *Asia, Africa, Assyria, Persia* and *Greece*, to depart from his deceit : for the Antichristian Priest-Devill hath blinded the whole world, and brought them into vaine Traditions and Opinions, and turned them away from that unanimous Love : he hath placed more holinesse in one Order and Opinion then in another, and hath sold the highest Degree of 9 *Orders for Money* : that Order which had much and rich Livings and Revenues, must give much to the Chiefe Devill, that he might be fatt and a Lord upon Earth : the simple Lay People were perswaded these Orders were Holinesse, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgiveness of finnes from thence ; O how the Common people were tied to them ; whosoever spake against it, was accounted a *Hereticke*, and the People burnt them with Fire ; thus did the simple People doe, and were perswaded they did God good service in it.

9 Such as the
Orders or Ordinations of Deacons,
and the severall Orders of Priests or Presbyters, and of Bishops, Primats, Arch-Bishops, Cardinals, &c.

1 Devotion.

21. O thou simple Holinesse ! thou art not Guilty in so doing :
neither

neither shall it be imputed or accounted to you at the Last Day (for you went on blindly in it, and though on that day the Holy Martyrs shall be set before your eyes) yet you have been Zealous for God in Blindnesse ; The *Blessed Martyrs* (who have seene the Light of God) will not therefore cast you out of their *Congregation*, seeing you knew not [what you did] but were *blindly* lead on to doe it.

† Communion
and fellowship.

22. Yet Behold and Observe, what a Zealous Will, or Earnest desire, can doe, if one enter into the will of God with his whole desire ; and although he doth not know what he doth, and is *Zealous* in a strange Opinion, and yet his heart is directed into God, and *beleeverth* in ignorance very stedfastly, that it is pleasing to God. In *such* an Opinion many Great * Wonders and Works have been done in the midst of the Antichristian Kingdome : for there is *not* any thing impossible to a strong Faith.

* Or, Miracles.

23. Into these Wonders hath Antichrist insinuated himselfe, and hath made almost as many Opinions, as there be Dayes in the yeare : amongst which in the Beleevers who have so in blindnesse beleaved in their Opinion, even Wonders and *Miracles* have been done ; and the Antichrist hath ascribed it to the Opinion, whereas the Opinion could not make a flie to stirre, but the firme and strong Faith, which went out of the Opinion into God, that hath ^uawakened the Wonders : for the Spirit of God is in the Faith, and not in the Opinion ; and the Faith is from God ; for the soule inclineth it selfe in the Opinion into God, & layeth hold on the Spirit of God : *the Opinion is the Fire* ; but the soule stayeth not in the Fire, but presseth out from thence into God, it blossometh out of the Fire as a faire flower [out of the Earth] .

† Tenents or
Seets and Or-
ders of Reli-
gion.

^u Or, wrought
the Miracles.

24. The Opinions have been Tolerable enough, in God, and God rejected them not, so long as the soule sought God through the Opinion, and so long also the Church of Christ * stood in a *Government* : but when the Devill crept into it, and made a stately Glistering Kingdome of it, when the *Priests* sought onely honour, covetousnesse, and voluptuousnesse in it, and did lead men away from God meereley into their ^v Works, and so the Opinions became altogether blinde : for they themselves went out from God into the works of their hands, in forged and invented wayes, therefore God let them goe, seeing they would not be directed by his Spirit.

* Or, had a true
Government.

^v The perform-
ance of Cere-
monies.

25. And Asia, Africa, and Greece, are to be accounted happy, in that they are gone out from the Works of Men into the One onely God againe : although indeede they have been blinde concerning the Kingdome of Christ ; yet their Minde continued in the One onely God, and in concord one among another ; and have not so

x x x

x

x

x

vehemently scandalized and reproached one another about the deare Name of Christ, as these have done who have been lead blindfold in the darknesse of their works, for these have *not onely hated* those that departed from them, but they themselves have reproached and snarled at one another in their Opinions, as Dogs about a Bone, and have lead the ² Layity astray, who goe groping in the darke, and know not which Opinion is the best.

² Or, Common People.

26. Thus you hang to Opinions, and are perfidious to God, so that when a simple Man cometh to dye, he knoweth not whither his soule shall Enter: he hangeth to his works and ² Opinion, and forsaketh the Will of God, and so remaineth without God: And *where* now doe you suppose the poore soule remaineth, when it is ^b without Gods will? Behold wee will tell you: for wee know certainly, for the Spirit of our Mother openeth it to us, so that wee see with both Eyes.

^a Or, Profession of Religion.

^b Extra dei voluntatem.

27. Behold! Christ saith; *Where your Treasure is, there is your Heart also.* Behold! the soule is *involved* in the Opinion, and so runs with it to the Patron [or authour of it] who hath so taught it, and seeketh him, and if it finde him not, then it becometh sorrowfull, and hath no rest: and so hovereth between Heaven and Hell, and would faine ^c escape the Devill: *therefore* it happeneth, that many times the poore soules have appeared againe in the Congregation, or else in houses, fields, and Churches, and have cryed to the Congregation for helpe *with their Prayers*, and have submitted themselves to the Orders, and supposed so to finde Ease; from whence Purgatory was framed: for that soule hath the Purgatory indeed, if it cannot attaine the will of God: and in such fervent casting it selfe downe in the Opinion, it is sunck downe through the Opinion, and at length come into the *Still Eternity*. But wee understand heere those soules, which in their Opinions have Imagined [or sought] after the Kingdome of God; and *not* the soules of the *Deceivers*, who have sought their profit and pleasure therein; those are quite gone a whoring with Antichrist, for they are bound to him with an *Oath*: and though they sit in hell-fire a whoring with him, yet they flatter him with their hypocrisie, and reproach God, *as if* he had dealt unjustly with them; for what the soule doth heere in this [life] time, into which it involveth it selfe, and taketh it into its will, [that it taketh with it in its will, and after the ending of the Body cannot be freed from it: for afterwards it hath nothing else but *that*; and when it goeth into that and kindleth it, and seeketh with diligence, that is but an unfolding of the same ^d thing; and the poore soule must content it selfe with that: Onely in the time of the Body it can breake off that thing which it hath wrapped up in its will: and that standeth afterwards as a *broken wheele*, which is broken and uselesse, and

^c Or, Get away from the Devill.

^d Being, Essence, or Substance of the worke it hath wrought heere in this life.

no soule entreth into it any more, neither doth it seeke any more therein.

28. Thus wee say unto you, that the Antichristian soules after the breaking of the body, *seeke no more* for the Doore of Christ, for they know nothing of it ; they know onely of what they heere conceived, or tooke in, and the soules sinck downe in that Opinion into the *deepest Ground*, much deeper then they heere conceived ; for that which was knowne in many of them of the same Opinion, what any or all of them know in the same Opinion, that *one soule alone* knoweth: for it is one Body with all those that are of the same Opinion, and they have one Heart in many Members, wherein every one manageth their businesse, which standeth so till the Judgement of God : which afterwards shall make separation ; where then all kindreds upon the Earth, shall houle and lament when they shall know that Judge whom they *heere so despised*.

29. Harken you accursed Antichrist, what answer will you give? in that you have lead astray the People from faith in God, and from the Justification of the Passion and dying of Jesus Christ, into thy deceitfull hypocrisie in Opinions, onely for thy Pride, honour, and covetousnesse sake ? You have perswaded them so, that many of them in their youth and ignorance have sworne and vowed to you : What have you done ? even the same that Christ said to the Pharisees : *Woe unto you Pharisees, who compasse Sea and Land, till you have made a Jew and Profelyte ; and when you have made him so, then you make him twofold more the childe of Hell then your selves ; and this also the Antichrist doth.*

30. In *Germany* they suppose they are now gone out from Antichrist with their *Contentions*, but it is not so yet : for they which now curse Antichrist, and lay his shame open, are even growne out from the Tree of Antichrist, and are the *Wolves* and *Beares* of Antichrist, which suck from him, and devoure him, for the Spirit of this Principle hath *commanded* them so, they must doe it ; for they are one Trumpet among the seven Angells in the *Revelation* : but they all winde one horne, and sound so that the Earth shaketh with it : but when the Thunder of it shall follow, then will the *Mysterie of the Kingdome of God be revealed againe*, and our Doore of Grace in Christ be opened againe, which Antichrist had sealed up, for he shall be throwne downe into the Abyffe : Observe this.

31. The *Opinions* about the Cup and Person of Christ, which are frequent now in *Germany*, are also sprung from the Antichristian Tree, and they are the Children of Antichrist, which he *introduceth* very finely and futtlely : O what a Cunning Artist is the Devill ! If you will not open your Eyes, *it will continue so to the End* ; It is told to the simple, and they are directed to open their Eyes, and

not to regard Opinions : there stick *meere Heresies* in Opinions : and though they be zealous in their Opinion, and in the Opinion presse into God, and so attaine God and the kingdome of Heaven, yet they have the Tayle of Antichrist hanging on them, for they are zealous against others, and reproach and persecute *them*, who are *not* of their Opinion.

32. Mark this yee Princes, Rulers, and Magistrates, suffer not your selves to be seduced, drive the Teachers into the Churches, and *command them* to teach the Will of God in *his Love*, give them not Lordly Power, and doe not put any Authority into their hands to make Cannons and Constitutions, else they will hang to Covetousnesse, and Antichrist sticketh in all Covetousnesse, and so doe what you can, you will have him on your Neck.

33. Looke to it yee Princes, and regard to heare those Men that are *Borne of God*, and *not of Art onely* : for where there is great *Art*, and not an humble heart inclined to God, that seeketh not its own honour and Covetousnesse ; there is Antichrist most assuredly : for in *Art* sticketh Pride and selfe-honour, which would faine Rule the World and desire to get much Gaine to themselves, trust not these, they are *not Christs Shepheards* : if you will not follow what is revealed to you, then the last Antichrist will be *worse* then the first, and it will come to that passe, that the world will be constrained to *cast them headlong* together on a heape into the Abyssse, which *Daniel* and the *Revelation* sheweth them plaine enough, and as wee have knowne it, that it will so befall them : for they are now a Beefom and *Rod* upon the Old Antichrist their Grandfather : But there is *one Coming* who will Gird them also, and set the Truth before their face.

34. Observe it yee Children of God, this is *a signe* of the last Antichrist : in his Kingdome and Opinions they *deny the Body and Bloud of Christ*, in which wee are Borne in God ; lift up your heads, and behold : for your Redemption draweth neere : be not so lead astray, and luld asleepe, looke not with *strange Eyes*, but open your *owne Eyes*, and flie from Antichrist into the Spirit of Christ ; there is no more wayes but *one* to enter into the Kingdome of Christ ; which is set downe thus, [as followeth] .

A Gate

[shewing] which way wee must walke through this world into the Kingdome of God.

35. You must goe out from your Reason out of the fleshly Spirit, and bring your heart, minde, and thoughts, wholly into the Obedience

Obedience of God, and yeeld your will into Gods will, and doe not feigne wayes of your own Reason, or aske, Where is Christ? Direct *your way* into Christ, and know for certain, that *Christ is in your Heart*: submit your selfe to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *alwayes stand before* the cleare countenance of God, and that Christ sitteth on the Raine-Bow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three: and that God the Holy Number Three alwayes examineth and seeth the Abyffe of your Heart; and take heed that you enter into no deepe Thought or searching, but meerey into his *Love and Mercy*: and resolve never to goe out from it any more, but ever to continue therein.

g Eamhertz-
igkeit.

36. And then secondly, consider that you doe what is pleasing in the sight of God the Most High, when you seeke with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of, Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devill; and as far as is possible *instruct* them with all humility: but if they will not *receive it*; then put on the Garment of Christ, and be a good example unto them; be serviceable and helpfull to them; forgive them when they hurt and wrong you: when they curse you, doe you blesse them; when they doe you injury, if you cannot turne it into Good and avoyd them, let it passe, and consider you are but a Pilgrime heere: withdraw your Love *from none*, for your God in whom you live, withdraweth himselfe from none that doe but seeke him; be readilly yeelding to your *adversary*, if he once offer to turne his minde; In all your affaires and conversation love *Righteousnesse*, and alwayes have a care that you doe your worke for God; wee must in this world, in this troublesome valley of misery, compasse our affaires with labour and paines, wee should not goe into holes, Cloysters, Cells and Corners: for Christ saith; *Let your light shine before Men, that your Father may have praise in your works*: doe all things from a ^h sincere heart, in a pure minde, and consider you doe it to Christ, and that the Spirit of Christ doth it in you: be *alwayes ready*, expecting the Bridegroom: let your heart have no leave to meditate and search into any other opinion: it is not profitable for you to know much: let every one learne to doe his own work, where-with he may have *sustenance* for his body, whether he be ⁱ Magistrate or ^k Lay Person.

^h Heartily, from
the bottome of
your heart.

ⁱ Superiour.
^k Inferiour.

37. Let the ⁱ Magistrate learne righteousness, and to distinguish the false from the pure, for he is the *Officer* of God: what he doth and judgeth, that he judgeth for God and God through him. Let the

* Or, *respective*

the Layety be *humble* & * mannerly before the Ordinance of God : if any wrong be done him with a high hand, and that it cannot be otherwise, let him consider that he suffereth wrong for the truths sake, and that it is a great honour for him in Christ, in the presence of God.

38. In all your matters, conversation, dealing and actions, alwayes set *the judgement of God* before your Eyes, and have a care that you live blamelesly heere, for this [*life*] time is *short* : and wee stand heere in a field a growing : therefore see that you be good fruit for God, at which all the Angells and Hoasts of Heaven may be pleased and rejoyce : beare malice to none, for that inviteth the Devill to a Lodging ; Be sober and Temperate : let not the desire of this world perswade you ; and though it happen sometime ; doe not goe on in it : Goe every houre out of Death into Life : *Crucifie your selves in true Repentance* and Conversion from Evill.

39. When you are reproached for your fearing God, and evill spoken of, and that it be false and untrue, then rejoyce most of all, that you are become *worthy* to suffer reproach for the Doctrine and honour of Christ : when you are in affliction, be not dismayed, consider you are in the will of God, he will suffer no more to be layd upon you then you shall be able to beare.

40. Turne away your Eyes from covetousnesse, from high-mindednesse and state, and doe not readily looke after such things, that you be not captivated : for *the Devill* catcheth his birds with state and high-mindednesse, but goe not into his net : Be alwayes watchfull, never be secure : for that fowler goes constantly about to see where he can catch any one ; where honest people are mocked and scorned, *goe not thither*, make not your selves partakers of such wickednesse, let it not enter into your Eares, that the Devill may not tickle your heart with that foolish Laughter, and so you become *infected* with it.

41. Summarily, commit your selves to God in Christ, and pray to God the Father in the Name and upon the promise of Christ, for his holy Spirit ; desire it upon the promise of Christ, and so you *will receive it* : for he is faithfull who hath promised it ; he will not deny you of it : you will receive it *most certainly* : onely give your selfe wholly up to him, that, is the greatest and chiefest [thing] : commit all to his will : and when you have it, that will teach you sufficiently what you are to doe : he teacheth you to speake : hee giveth you a minde and knowledge and understanding how to behave your selves : be not carefull after what manner you should doe a thing when you are to deale with Men ; but commit all your doings to him, he will doe that in you well enough which is *well pleasing*

sing to God ; and though you should be in a burning Zeale, and should bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked hath awakened and kindled it.

42. But goe on in the Power of God, and then all your doing is welpleasing to God ; for that any *defendeth himselfe* against his Enemy *upon necessity without any other intent or desire*, that is not against God : for he who hath his house on fire may quench it : yea God hath given *leave* to Israel to defend themselves.

43. But he that *causeth* and *beginneth* a warre, he is the Devills Officer : for all warres are driven on by the Anger of God wherein the Devill dwelleth, God hath not been the Authour of warres : for he created us in Love, that wee should dwell together in Paradise in friendly Love, as loving children, but the Devill grutched us that, and led us into the spirit of this world, which hath *awakened all warres* and mischief in the Anger of God, so that wee hate and murder our selves.

44. Seeing then wee are thus begirt with Enemies in this valley of Misery, so that wee grow among thornes and thistles, therefore wee ought to *watch* : for wee must watch also over the Enemy which wee carry in our Boosom : *viz.* our minde and thoughts, for that is the worst Enemy, also the Devill hath his ¹Den of Thee-very therein, and there is required great labour and toyle, to cast out *that Devill* : he slips many times into our Minde, and leadeth us on in smooth delightfull hypocritically wayes : so that wee suppose wee are in God, and that our wayes are *Right* : there wee should constantly have our Touch-stone with us, which is the *Blessed Love* towards God and Man : wee should not take pleasure in our selves, but wee should be of such a *Conversation* that God and Man may take pleasure in us for our vertue. [selfe-seeking must be quenched, and true Resignation and selfe-deniall must grow and flourish].

¹ Or, Fort of Prey.

45. And when wee thus converse in the Love and the Righteousnesse of God, and in the Obedience of Faith ; then wee put on Christ, who setteth the faire orient Crowne of Pearles upon us ; *viz.* the Crowne, the *Mysterium Magnum* : he crowneth us with his wisdom, so that wee know his Wonders, which wee were blinde in before, as it hath happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unite*, was as simple in the Mystery as the meanest of all ; But as the Gold must be tryed in the Fire, so also it happened to this hand : Corruption and Putrefaction was not wanting : every one would needs tread the simple childe under foote, where was the first time that a Garland was set upon it : O what great labour and toyle, did the *Devill* take that

he might fully it, O how busie was he, which when I think upon it, I very much wonder, and thanke God who hath preserved mee: O how he *bestirred* himselfe that he might teare the Garland in pieces; O how *eagar* was he with Antichrist, in putting him on to persecute this hand: that every one might abominate it. But it happened to the Devill, as about Christ, when he so set on the Phari-
saicall Antichrist that they Crucified Christ, then thought the Devill: he is *gone now*, I shall be quiet enough, and not be troubled with his Doctrine, which destroyed my Kingdome: so also heere; but he thereby awaked the *first* storme; Christ stormed his Hell, and tooke him captive in the Anger: and so his Den of Robbery was *first* opened by this hand, which he shall never be able to shut up againe, but it shall stand open till his judgement: this wee write for an Example to the Reader, that he may know what he must expect in this way, *even nothing else but scorne and reproach.*

46. But be of good courage yee Deare Children of God, doe but help to wrestle faithfully and valourously, for wee all wrestle in this life for an *Angelical Crowne*, which Lord Lucifer had upon his head. And how can he but be Angry, who hath lost his Countrey and Kingdome? when another cometh and taketh his Crowne, and throweth him to the Ground, and holdeth him Captive.

47. But wrestle courageously, yee deare Children of God, it is but for a *little while*, and then we shall get the Scepter and Crowne; it is better to be a Lord, then a captive slave and servant: the sufferings of this world, if they cannot be avoyded, are not *worthy* to be called sufferings in respect of the great *Glory*, which shall be manifested on us.


48. Wee stand heere between Heaven and Hell in a field, and there groweth either an Angel or a Devill *out of us*: now therefore if any have a Love to the Kingdome of Heaven, and would faine be an Angel, he ought to looke well to himselfe; it is soone done with a Man, *Thou hast free will*, whither soever thou inclinest, there thou art: *What thou sowest, that thou shalt also Reape*: let this be told thee [for a warning].

The Thirteenth Chapter.

Of Christs most precious, Testaments, That Faire
Garland of Pearles of the Noble Highly Pre-
cious Stone * of The Great Mystery and
Philosophers Stone, which the Antichri-
stian Church Danceth about, and is
ever seeking it: but not in the
Right Ground and Place.*

* Baptisme and
the Lords Sup-
per.

* Mysterij
Magni &
Lapidis
Philosopho-
rum.

I.  *N* this Stone there lieth hidden, whatsoever
God and the Eternity, also Heaven, the
Starres, and Elements containe, and are
able to doe: there never was from Eternity
any thing better or more precious then *this*,
and it is offered by God and bestowed upon
Man, every one may have it, that doth *but*
desire it, it is in a simple forme, and hath
the power of the whole Deity in it.

2. Christ saith; *I have the water of Eternall Life, whoſoever thiſteth
let him come to mee and drinke of it for nothing, it ſhall flow in him into a
fountaine of Eternall Life, and whoſoever drinketh thereof ſhall never thiſt
any more.* Christ giveth us his fleſh for food, and his blood for drink:
wee ſhould eate his fleſh and drinke his blood, and then he will
continue in us, and wee ſhall continue in him, where he is there
ſhall wee be alſo, both heere and there [in the other Life]: * for
he will be with us alwayes unto the end of the world: he will not
let us his children want; as a father careth for his children, ſo He
careth for us; and though a father perhaps ſhould forſake his chil-
dren, yet *he will never forſake us*: for he hath imprinted us in his
hands ſtruck through with nayles, and received us into the ^b wound
of his ſide, out of which did run water and blond; wee ſhould be-
leeve and truſt him, as his precious Word hath told us, *he is the
Mouth of truth, and cannot lye.*

* Note.

^b Or, Hole.

3. Heare thou deare *Chriſtianity*: open thy M^de, and let not
Reason, which is without God, leade thee aſtray: conſider *this well*:
wee will ſhew you the right ground and ſcope, without conceits
and opinions; wee will ſet it before you *wholly* pure without ſpot
or blemiſh, and onely ſhew you *what Chriſt is*; wee will bring no

conceit of humane Invention, to please any Mans Opinion ; neither will wee take it from that which the World sets forth , as in their Glosses, but wee will speake, that which is revealed to us out of the Mouth of Christ, and what his Testaments are in ^c reality.

^c Or, in substance indeed.

4. For this is the *Jewel*, the Noble Stone, which the Church of Babel danceth about, and about which shee raiseth warres and persecution ; how very many scandalous and scurrilous Bookes and Pamphlets have been written about it.

5. This is the true *Jewell* of the Congregation of Christ ; when the Church of Rome lost it, then it became a Babell, and the Spirit of God departed from her ; and the most potent Countreys towards the East, South, and West, turned away from her : For the Revelation told them, saying ; *If thou continue not in my Love, I will come unto thee, and take away thy Candlestick from thee : which came to passe thus.*

^d Frolick dayes.

6. Europe kept the Name of the Jewell, and Asia, the Colour of it : but the vertue of it remained sealed to them both, for they were both departed from it ; they went Groping in the dark, they grew fat, proud, and stately, and would be Lord over the *Jewel* : they onely sought ^d good Dayes, great honour and glory by it ; they built them upon it a brave Glistering Earthly Kingdome, as is to be seene by the Romish Babell, which they doe as hypocrites, that they may be honoured by the Congregation, and had in great esteeme. That which Paul and the Apostles left [behinde them] viz. *That the Congregation should abide in reverence and in Love ; and that the Elders which behaved themselves well, should be accounted worthy of double honour* (which was right in the Congregation, to doe it to them that behaved themselves well) this they usurp to themselves into their owne Power in [a way of] Compulsion ; men must performe it to them, though they be no way worthy of it : and because they could not handsomely use any other sword, therefore they made to themselves a false sword : viz. the * Curse [of Excommunication] and that should make men reverence their holinesse, that they might not seeme to be bloody Executioners themselves ; just as the Pharisees did ; who delivered Christ up to Pilate : so these also, they are so devout in shew and appearance [they will shed no blood with their own hands,] but their heart is a Devill : They stirre up the Magistrate upon their Devilish * Curse of Excommunication, who must be their Executioners to execute what their Devilish Heart hath concluded upon.

* Censure.

7. O Deare Princes, open your Eyes ; your office if you doe that which is Right is indeed grounded in Nature : but their fictions and conceits are not : therefore be not Executioners under them : see with your own Eyes, yee shall and must at the Last Day, give an accompt of

of your Office, be not led about without Eyes blindfold, you should see with your owne Eyes : yee are the true Heads of the Congregation : the Lambs of Christ are committed to your trust, the Priests are but Elders in the Congregation, if they walke rightly before them, and give good Example to the Congregation, by their good Doctrine, life, and conversation ; and then honour and respect should be given to them as Elders of the Congregation of Christ : not that they are Lords over the Congregation, but servants of the Congregation : they should have the Spirit of Christ, and blesse the Congregation : and the Congregation should give themselves up with them into one Love, into one Will, and so pray, and sing, and speake together of Gods Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weake may be helped by the Prayer and Faith of the strong.

8. The Congregation should incline their Eare to the speech of the Elders, *who are strong and powerfull in the Spirit*, and should receive the Word of the Spirit with earnest desire : The Elders should teach with *meeknesse*, and deale with the Congregation as with their *own Children*, they should instruct them in their teaching and reproving with modest admonition : they should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weake children, that the feeble be not quite ^ediscouraged.

^e Afraid and disheartened or daunted.

9. But he that despiseth the Congregation of Christ, and departeth from the *Christian way*, they should privately warne and admonish such a one : if he will not regard, then they have the Curse [or Excommunication] of the Spirit, to binde him in Hell in the Anger of God, that Satan may ^fvex his Heart, till he turne and repent : For the Congregation hath in Christ Great Power, they have the Key to open and shut : but as is mentioned before, the Priest alone hath not the Power : No, he hath it not alone : for he is but the servant of the Congregation : the meanest of them all, if he be ^gfaithfull, hath as much authority in the Curse, or Excommunication as the greatest : for wee are *all Members* of the Body of Christ : if the meanest of all shut any out of the Congregation in the Curse of Excommunication, if the party be *guilty*, then he is in [or under] the Curse, or Excommunication : but if the party have *wrong done him*, then he is in the Curse or Excommunication *who hath done him the wrong*, who hath *belyed* him : therefore looke to it yee Elders, consider what yee doe : and doe not make the Congregation of Christ, which Christ hath dearly purchased with his blood, to ^hscandalize one another, else you your selves are in [or under] the Curse of Excommunication, and are *without* the Congregation of Christ : ⁱsearch and consider beforehand, ere you judge : *what Spirits childe* ^jbe is whom you judge : try his spirit before hand ; for many are zealous

^f Disquiet his heart with Anguish.

^g A Beleever.

^h Reproach or offend.

ⁱ Try and examine.

* Beare with
him, and help
him up.

lous out of Ignorance, whom you should instruct and receive : you know not what Gods Spirit giveth to every one : for he hath many and sundry Gifts : *Judge all in the way of Love*, be not rigid, be not furious, stern, and obstinate ; instruct the simple in meeknesse, that he may place his delight in the Congregation : for such were Christs Apostles, your Predecessours ; they taught in such a manner, and did instruct the Congregation by Good Example, Doctrine, and Life.

[Concerning the Lords Supper].

10. When they met together, and did make knowne the Wonders of the LORD, and sat together with a fervent Spirit ; then after exhortation one of another they distributed the Lords Last Supper, as he had commanded them : they tooke Bread and brake it, and eate of it, and thereby, and therewith have Commemorated the Lords Death : in like manner also they tooke the Cup, and dranke of it, and Commemorated the shedding of his blood, saying one to another, *Take and eate the Lords Body, which was given for us on the Crosse.*

11. So also they did with the Cup, they tooke it in their hand, and drank of it : for the uppermost of the Congregation began and said to the other : *Take the Cup and drinke the Bloud of Christ our Lord, which he hath shed for us on the Crosse, for the Remission of sinnes*, and Commemorate his Death, and the shedding of his blood, untill he come againe to Judgement, and bring us into himselfe.

12. This Deare Children was the true Apostolicall practise, and the Last Supper of Christ was even so : for when Christ had instructed and taught his Disciples, he began (after Supper when they had Eaten the ^l *Paschall Lamb*,) the right Eating of the Paschall Lamb, and gave them *that Paschall Lamb* to Eate, of which the first instituted by Moses was but an Image and a ^m shadow : for he gave them his heavenly body to eate, and his heavenly blood to drinke, which he had introduced into *Maries womb* in the Eternall beginninglesse Heavenly Virgin of God, in the Pure Chast Immateriall [Virginity] without spot or blemish, and had assumed it from his Earthly Mother.

^l Or, Easter-Lamb, or Passeover.

^m Or, Type.

^h Deeply, or accurately.

13. You ought ⁿ highly to understand this ; he gave not his Disciples the Earthly substance, which did but hang to Christs Body, in which he suffered Death, which was despised, buffeted, spit upon, scourged and slaine : for then he had given them the *mortall flesh* ; but he gave them his holy Body, his holy flesh, which hung also on the Crosse in the *mortall substance*, and his holy blood which was shed together with the mortall, as an *immortall* flesh and blood which the Disciples

Disciples received into their Body, which was put on to the soule as a new Body out of Christs Body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

14. You must *not* understand it thus, that Christs Disciples took a piece of the outward Body of Christ, *viz* of his Earthly Body, and put it into their mouths, and did chew it with their outward earthly Teeth, and so swallow it downe into their Bellies; *no*: which is apparent, in that *he sate with them at the Table*, and did not divide his outward Body.

15. *But Note! As the Deity had conceived in its will, the Image, which God created in his Virgin of his Wonders and Wisdome, and brought *the flesh and blood together with the Eternall Tincture* in which the soule liveth, (*viz*. the Eternall Fire, which reacheth into the Deity after the substance of the Majesty, and allayeth, filleth, and strengtheneth it selfe therewith) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave it selfe (as a life in the Tincture of the Eternity) and became the spirit, life, and vertue of *that flesh*, which sprouteth out of the Tincture of that fire of the soule: for the Spirit was in the Word, and the Word was the Power or vertue, and out of the vertue shone the Light of the Majesty, and the Kingdome, with the Power of *this world*, hung to^o it also. * The Spirit. as its proper owne, which was generated out of the Virgin of its Wonders and Wisdome out of *the Eternall Centre of Nature*, wherein also *Mary* stood, with the outward vertue and life, with the outward flesh and blood: so also in such a manner as this, hath Christ the true Sonne of God, [and] our Brother, given to his Disciples, his body to eate and his blood to drinke.

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is espied, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Maries* blood, in which the soule dwelt, did,) with the Word *Fiat*, as with the Eternall astringent Matrix, comprehend, and let them together become flesh and blood after a humane way and manner; (understand, as the Eternall Substantiality, with the Wisdome, *viz*. *the Eternall Virginity*, hath given it selfe into the perished Tincture and Matrix of *Mary*, wherein was *the Promised Word*, which gave it selfe also in the Eternall Substantiality into the Perished Tincture [or life] and so became a *New Man*, being strange and unknowne to the Earthly Man,) so this New Body of Christ, (understand *the Inward Christ*, which the outward Man which was mortall covered,) P Christus. gave it selfe, under Bread and Wine as an Outward [thing], into the Tincture of the Soules of the Apostles, and became *Man in the Apostles*

⁹ Omnipraesens
et
Omni sub-
stans Corpus.

Apostles in the Tincture of the soule; and that is the New Body which Christ hath brought us from Heaven; [of which he said: *None goeth to Heaven, but he that is come from Heaven*] so that when wee wholly yeeld up our selves to him in Obedience, and with our old will, goe out from our selves into his will, and so come into Christs Congregation, and desire his flesh and bloud, with all his benefits, then he giveth us this body and bloud to eate and to drinke: which the Inward Man borne of God receiveth: for the Body of Christ is ⁹ Every where present in Substance: it containeth the Second Principle: [that is the *Angelicall world*, according to which God is called Mercifull, and the Eternall Good].

17. For, to say that Christ feedeth the soule with Spirit *without* Body, is not true; the Holy Ghost maketh not a Principle, but the Eternall Substantiality in which the Holy Ghost dwelleth, and goeth out from thence in a forme, of many thousand innumerable Essences, even that which is so gone forth, is the *Virgin of Chastity*, viz. the Eternall Wisdome, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, Adam had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisicall, and sprung up through the [one pure] Element, which the Substantiality containeth, and that Substantiality the Spirit of this world in Adam tooke into it selfe, into its Power, [as the Water taketh the Light (in a flaming red hot Iron) into it, and quencheth it].

19. First the Heavenly Substantiality had the Power [or predominancy] but afterwards when Adam went back with his lust into the Earthly [Substantiality] then the Earthly [Substantiality] got the Power and predominancy, and that is the Cause that our perished heavenly Substantiality is become Earthly: and therefore must God with the heavenly substantiality *in us* become Man, and in the Heavenly Virgin and in the Earthly, God is become Man, and hath put on upon our souls the heavenly Substantiality againe, viz. his heavenly body: yet our Earthly must passe away, but the heavenly remaineth standing for ever.

20. And yet neverthelesse, wee are captivated poore sinners with the *old Adam*, into which the Devill hath an entrance, and wee goe many times out from the faire Image, understand the soule turneth its will often into the Outward Man; and therefore God hath appointed this ⁹ Testament, so that when wee turne againe to him, he then giveth our soule the New Garment againe, viz. the New body, and reneweth and feedeth it.

⁹ The Lords
Supper.

21. Hee that *once* getteth the Body of Christ, it departeth not from him, unlesse he spoyle it as *Adam* did, it is onely covered with the *old Adam*, and moreover passeth into the Mystery, and it is very possible for the soule to goe out from it, therefore *the soule* should not be secure or carelesse, but *watchfull*.

22. Therefore know, that Christ gave his Disciples his True All-present Eternall Divine Body to Eate, and his Bloud to drinke, out of which the Holy Ghost proceedeth: and the Inward Mouth which received it was the *desirous willing* of their soules; for the soule of Man hungreth and thirsteth continually since the hea-vie fall, after such flesh and bloud, and putteth the same on as the Garment of God: for the soule in it selfe is a *Spirit*, and hath need of a *Body*; and there it attaineth a body, a new Eternall incorruptible body into the old Adamicall Body.

23. Thus you are to know, *the bread* which Christ gave to his Disciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Christ said: *Eate, this is my Body*, that same word was the Eternall body of Christ, and had heavenly flesh and bloud in it, and that the soule received, as a New body: and thus there was at once in the hand of Christ, *two Kingdomes*, viz. a Heavenly and an Earthly.

24. But you must know, that the Heavenly cannot be comprehended or carried forth by the Earthly: for the heavenly Man, viz. the heavenly Body of Christ, *which was in the Outward Christ*, that all at once and in Eternity also filled the Angelicall world, viz. the second Principle of God, so that without that same bodily substance God is *not knowne* at all, for the power of the Deity hath manifested it selfe *theretn*, and yet the Outward Image remaineth standing, [†]so that in heaven men see the Humane Nature palpably and apprehensively standing *in that forme it was in beere upon Earth*: thou seest nothing else in it but the Majesty of the Clarity of the Brightnesse, which filleth the Angelicall world: and wheresoever now the Majesty is, there is the Substantiality of Christ: for the Heart and the Word of God hath *united it* in the Substantiality: as wee consider, that the Word is *every where*, so is the Substantiality (the body of the Word) [every where] though indeed without Image: for the Creature hath onely the [formation or] Image.

† Note.

25. Behold I give you a similitude; Consider, all things are created out of the Water, and in the Water was all Power and vertue; for you finde that *all things* have Water, though it be a very Stone, or flesh, or whatsoever it is; but the Sulphur is therein with the power of Nature, which *formeth* the Substantiality.

26. Now behold, in the whole Deepe, there is nothing but Water, Aire, and Fire, out of which there is *the Substance*, viz. the Body or the Earth [come to be].

E e

27. Now

27. Now you see very well, that *the Sun* (being but one) causeth that, and is also the vertue and majesty in this Elementary Substance: It all belongeth to the Sun, and all desireth the Sun, and the Sun with its vertue affordeth the *Dominion* [or Government of every thing in the Universe].

28. See and consider this in a similitude; God is *the Eternall Sun* in the second Principle: understand the Heart, splendour, vertue, and Majesty: and the *Elements*, Fire, Water, and Earth, are, (spoken by way of similitude,) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembleth *the Creature Christ*: and the whole substance of the foure Elements, resembleth the *Substantiality* of the Creature; wherein the splendour of the Sun shineth: *the Sun* resembleth the Word and the Majesty; and *the foure Elements* resemble the vertue of the Body, and the Father, out of which the Sonne shineth.

29. Therefore know, that in Heaven *every where all over* is the Fathers vertue or power, and in the vertue the Word: and the Word hath the substantiality, which belongeth all to the Person of Christ: for Christ standeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God should once open himselfe, *the whole world would be meere Sun*: for the Deepe receiveth the splendour of the Sun: or else if there were no such thing in the Deepe as the Sun is, the Deepe could not receive the Light: but thus it desireth its like: and thus it is, also in Heaven; the Sonne is every where in the Father, and is become Man; the Totall Holy Number Three without end and substance, hath manifested it selfe in *an Image* in substance, and that is *Christ*, and wee are his Members: wee are Gods, if wee continue in him; he is our fountaine, our Light, and wee are his Starres: Hee giveth us his Body and vertue, and his splendour for [our] Light.

Or, Trinity.

31. Thus he feedeth us heere upon Earth in the Supper, and when wee desire it with the vertue of his Body, and with the spirit which proceedeth from that vertue; (for that is the spirit and life of the vertue or power,) then wee receive the Totall Holy Number Three: the substantiality hath *Sulphur*, understand the Body of Christ, that is the Father, and the *Sulphur* hath the vertue or power: and in the vertue is the Light of life as another Person, and out of the vertue in the Light goeth forth the smell and spirit of the vertue, and is not comprizable or dettainable by the vertue, and yet it goeth forth from the vertue, and is *the Holy Ghost*.

32. Understand us aright thus; wee receive not in the Supper, another creature, with a new soule; no: but wee receive on to our soule, the Body of Christ, which filleth Heaven, and is already [before-

[beforehand,] the *Eternall Creature*: the soule Eateth Christs flesh, and drinketh his bloud, which filleth Heaven: and out of that which the soule receiveth and eateth, there groweth a body to the soule, and in that body, it is in the hand of God, and can at the End of the world, *goe with that Body through the fire of the Anger of God, without feeling* [of it] and as the fire cannot lay hold on Christ in the Number Three; so not of us neither: for the fire receiveth the meeknesse [or allay] from Gods meeknesse and ours, and becometh in us changed into a rising up of the desire of Love, so that our fire and burning in us is a meer Love-desire: for it cometh to be a *brightnesse* of the Majesty, and thus wee are in God, and the Children of God, *Halelujah, Halelujah, Halelujah.*

[Concerning the Baptisme].

33. And after such a manner is it with the *Baptisme of Children*, the soule consisting in *two* things, viz. in *Fire & Water*: for the bloud hath *two* formes, viz. sulphur and water: sulphur giveth *Tincture* and life: for it giveth light, which is the burning out from the sulphur, and that is life. The *Phur* is fire, and the *ful* is Light, and out of the Light goeth the *Meeknesse*, which draweth the *phur* to it againe, and quencheth its fiercenesse therewith, and that attracting maketh the meekenesse *substantiall*, which is *water*; and Mercury maketh therein the Great Life, viz. a life in the water, and the Heavenly Luna breedeth it that it turneth to a liquor and to bloud, wherein is the *Centre of Nature with seven formes.*

^u Paedobaptisme.
Baptisme of Infants.

34. Now Observe; When the Seede to the childe is sowne, then the Tincture of the Fire, viz. the *Mans Tincture*, is sowne into the Tincture of Venus; out of which proceedeth a *Twofold Life*, viz. a fire-life of the soule, and in Venus a water-life of the Spirit, [or a Water-Spirit-Life], which spring up together, and become a *Man*. And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the soule was captivated by the Eternall Anger of God, wherein the Devill fate, and the Tincture of the Spirit was captivated by the *Spiritus * Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had both remained captivated by the Devill, if the *Verbum Domini*, the Word of the Lord, which at length became flesh, had not interposed in the midst [as a Mediator].

* Macrocosmi.

36. Therefore hath God through Christ, instituted *two Testaments*: One [Testament] (for little Children), in the Holy Ghost, who performeth the Office, who chiefly manageth the office in the Baptisme, and maketh in the water of the soule a water of life in his vertue: and one [other Testament] (for poore sinners ~~there are~~ more

more in yeares, to understand it,) in the Word of Life, as in *flesh and bloud*, where the Word, *viz.* the Heart of God, chiefly manageth the Office, and feedeth with his body, and giveth his bloud for drinke: which Testament *with flesh and bloud* belongeth to the Tincture of the fire-life, to the soule: and the Testament of *water* belongeth to the Spirit-Life, *viz.* to the other Tincture, and yet is but *one Man*; But before the Birth of Christ, the Devill used great treachery, and wrought much mischief with Man: in that he spiritually possessed them [as may be read concerning the Idoll Oracles], and heere [in the Baptisme] his trade and handicraft was laid aside: for Christ erected for the Children, a *Laver of Regeneration* in the Holy Ghost, (for a Childe hath not Faith as yet; also there are very few that learne [or are taught] what Faith is;) that there might be *one Testament* that might preserve *poore ignorant Man*.

37. Not that the Holy Ghost *alone* baptiseth: indeed he *chiefly* manageth the Office, and taketh the vertue of the Number Three wherewith he Baptizeth; and so when the Baptizer saith; *I baptize thee in the Name of the Father, and of the Sonne, and of the Holy Ghost*; then the Holy Ghost taketh hold in the Number Three, and Baptizeth in the Water of the soule, in the Water of Life, which is in the Bloud of the Tincture, which containeth the Spirit-Life, *viz.* the *second Centre of Nature*: and so the spirit of the soule receiveth the vertue, and Office of the Holy Ghost; and heere lyeth the *Mysterium Magnum*, [the Great Myserie].

38. Deare Brethren in *Babell*, doe not so dance about on the outside of the Myserie, enter in, or else yee are *not* the Ministers of Christ, if you cannot apprehend this, yet continue in the Faith on the Word: But when yee say, *Christs Testaments are onely signes and not substance*, then yee are the *Antichrist*, and deny the Deity; and are not capable of the Office; you cannot Baptize the Childe, but the *Congregation of God*, (which hath the Faith,) Baptizeth it: a ² keeper of sheepe, or a keeper of swine, that simply beleeveth that Baptisme is a Great hidden Myserie, wherein the Holy Number Three Baptizeth, and that himselfe is but the servant, Minister or *Instrument*, which performeth onely the outward worke, he in his simplicity baptizeth *much better then yee doe*.

A Shepheard,
or Swinheard.

39. Yee great *Schoole-Rabbies*, and *Masters*, that sit aloft, let this be told you; There is one a coming, who will baptize you with the fire of Wrath, because you deny his power and verue: yee have a hard bit [to chew] of *Christs Testaments*: if yee will not goe forth from your *Councils* into the Temple of *Iesus Christ*, yee must be quite cast away.

40. In times of old yee were very many of you: for yee propagated

pagated your selves, and not the office of Christ : but yee are now become *very thin* in *Germany*, where yee were a *thousand*, yee are now scarce a *hundred* of you ; if yee will not leave off your humane wit and your own Inventions, God will so cast you away ; that where yee are now a *hundred*, there shall not remaine *ten* of you, nor a *lesse number*. Awake from your sleepe, lest you thus goe downe into perdition into the Abyſſe.

41. Yee say wee laugh you to scorne : it may be you thinke so, for there is one that laugheth you to scorne, whom wee know, who sheweth it to us : he will suddenly awake, *be not so secure and carelesse*, consider of it : for none taketh any thing to himselfe, unlesse it be given him of God ; neither will this be spoken in vaine.

42. O beloved and worthy Christendome, observe it well : doe not say : if our Teachers leade us not aright, *let them looke to it* : O no, it concerns your very selfe, it will cost the losse of your body and soule. Deare *Christendome* is departed from *all* the Apostolicall Ordinances, vertue, and power, into *humane Inventions* and *Institutions* : and in stead of Christs Kingdome, there is a Pompous, Starely, Hypocriticall one set up, by Baptisme and the [Lords] Supper.

a Note.

43. Men set up *Ceremonies* : O, if they had kept the true Faith, and had shewen ^b people the Divine way unto the New Regeneration, if they had shewen them the cleere countenance of God, then *people had departed from their sinnes*, into a ^b Divine Life.

^b Godly or Pious.

44. But thy wit and suttlerie O thou *whore*, hath blinded all : if my Eyes had not been opened by God, how should I have knowne thee : I should indeed have still *worshipped* thee : the world shall seeke thee ; and at length *finde thee* : and then *Europe* shall be a Crowne, and *Asia* the *Man*, and *Africa* the Countrey, and a *simple Shepherd* shall leade us to Pasture, if thou didst understand this, thou wouldst enter into thy selfe : but thou wilt be blinde till thou art *recompenced* ; as thou hast powred forth affliction, so thou shalt drinke up misery and torment, for thou hast made it so very great, as it is : and art a *wilde Tree*, and shalt be broken off : There is no remedy, thy own wrath casteth thee to the ground : for thou art weighed in a Ballance, and art found *too light*, saith the Spirit of the Great Wonders.

^c Or, husband.

The Magia out of the Wonders.

45. A thing which groweth out of a beginning, hath beginning and end, and groweth no higher then that thing hath in its *Number*, out of which it groweth ; but that which is in the ^d *One Number*, is uncorruptible : for it is but one and no more, there is nothing in it that can breake it : for, not any thing that is one is at enmi-

^d Or, Unite Number.

enmity with it selfe : but when there are *two* things in *one* , there is plaine contrariety and strife : for that which is *one* striveth not against it selfe, but draweth into it selfe, and out of it selfe, and remaineth *one*, and though it seeke more in it selfe, yet it findeth no more, and that can never be at odds with it selfe ; for it is one thing , whither soever it goeth, it goeth in one will ; for where there are two wills, there is division or seperation : for one will often goeth inward, and the other outward ; and then if that thing have a Body, then that Kingdome or Government in that Body is at odds : and so if one enter into the other with Enmity, there that is a contrary will which goeth in against the other, and then therein dwelleth the *Third Number* : & the third Number is a Mixed Essence out of the first two, and is against them both , and will be its own, and yet hath also *two wills* in it selfe, from the first two, one whereof tendeth to the right hand, and the other to the left.

46. Thus the Thing riseth up from two into *many*, and every one hath its own will, and if it be in one [onely] Body , then it is at odds with it selfe, for it hath many wills, and needeth a Judge to part them, and keepe the wills in awe ; but if the wills be strong, and will not be kept under in awe by the Judge, but goe out aloft, then of one * Government there becometh two, for that which is flien out judgeth or ruleth *it selfe* according to its own will, and hateth the first, because that is not in its will, and so there is a *strife*, one desiring to ^fkeepe downe the other, and so to elevate it selfe alone in one substance, and if it cannot ^fkeepe downe the other, (though it make never so much opposition) then each of them *increase* in it selfe to its *highest* ^s Number, and is alwaies in strife against the other : and if it come to passe, that it be growne to its highest Number, that it can goe no farther, then it entereth into it selfe, and vieweth it selfe, to see, why it can grow no further, and so it seeth the *End* of the Number, and setteth its will in the End of the Number, and desireth to breake the *band* or *limit* asunder , and in that will, (which it puts into the End of the Number, wherewith it will breake it,) the Prophet is borne, and he is its own Prophet, and ^h Prophecieth of the Errours in the Will, that they cannot goe further, and of the breaking of them, for he is borne in the highest Number of the Crowne, at the End of the Limit, and speaketh of the ⁱ Turba in its Kingdome, how it shall have an End , and what the cause is that it cannot goe beyond its own Number ; and then he prophecieth of a New [Kingdome or Government] which shall be againe generated out of the Breaking : for he [the Prophet] is the Mouth of that Kingdome [or Government] and pointeth at the contrary Will, how it is growne from one will, and how with its own desire, it is gone out of it selfe into many wills, and discovereth the

* Or, Kingdom.

f Or, quash.

s Degree or
Pitch of its
strength or
limit.

h Foretelleth,
Divineth,
&c.

i Or, Distur-
brance.

the Pride of the Kingdome [or Government] and the Covetousnesse and Envy of it, and in that the Kingdome had but *one* Roote, out of which it was growne ; therefore he sheweth the Evill Twiggs or Branches which are growne out of the Roote, which are the distraction and disturbance or Turba of the Kingdome, which destroy *the old Tree*, and take away its vertue and sap, so that it must wither away.

47. And then he sheweth also the *falsehood* of the Twiggs and Branches, which have taken away the vertue of the Tree, and throwne it to the Ground. They say they are a New Tree, and a good Kingdome, [or Government] and vaunt it, as if they were strange Guests, with great wit and seeming Devotion, and yet they are growne out of the old Tree, and are its Children, and so devoure *their own Father* : and therefore saith the Prophecie, they are no children but Wolves, they are come, to murder and devoure, and to set up *themselves* in the stead of the Old Tree : which Pride of theirs thus also driveth on, till the limit, and then it will againe be devoured by their Children.

48. This is their owne Prophecie, which is growne upon their Crowne : for he declareth the Evillnesse of the *roote*, out of which the first Tree was growne : he sheweth the poyson wherewith the roote was poysoned, so that out of *one* will many wills are growne, out of which the strife and malice is sprung.

49. And so then if the *Turba* in a thing be growne up with it, which of one maketh many, where the Multiplicity is at Enmity to it selfe, then the *Turba* also breaketh the Multiplicity ; for the first will to a Thing, desireth onely that one thing which is its Body and delight : but the Multiplicity in a Thing maketh *Enmity* ; for the one will alwaies rise up above the other : and yet the other will not endure it, and thence cometh envy and falsehood, out of which grow anger and strife, so that one desireth to breake off, and throw downe the other : and although the first will be Judge, yet the *Turba* is also sprung up in all the Twiggs and Branches, which destroyeth Obedience, and so each will goe its own way, and will not be judged or ruled, but taketh upon it selfe, and contennerth *the Father*, and all the [other] Children, which yet are its brothers and sisters : and saith it selfe alone is the Tree and the vertue of it, whereas it is but a broken selfe-willd proud Murderer, which *opposeth* it selfe against the first will, *viz.* the Roote.

50. And now when the Father seeth his evill disobedient childe, he seeketh a *Remedy*, to heale that which is broken, and powreth Oyle into the wounds : but he findeth that the Oyle is poyson to them, for they have turned away their will from the first will, as from the Roote, out of which the Oyle floweth, and the *Turba* hath
generated

* Government,
or Dominion.

¹ Or, a small or
little thing.

^m Or, Branch.

ⁿ The Purity.

° Thy first will.

generated another Oyle in them : so that there is no Remedy to heale this * Kingdome: it must be devoured in and by it selfe, as an evill * Kingdome : and yet it groweth to its highest Number, as to the Number Thousand, till the End : for the Crowne hath the Number Thousand, and then there is no Remedy more ; for then it will be wholly one with it selfe againe, and goe into the first will againe, and give it selfe into obedience, and become one thing againe, and then it beginneth to Number againe, yet it is good at first, so long as it remaineth in ¹ paucity : but that which hath a great deale of roome is not easily quasht ; but that which is squeezed into a narrow roome, and shut up close, will alwayes strive to get out above its limitt, and easily surmiseth that its neighbours dwelling doth also belong to it, and will alwayes breake the reine and Bounds. And although, thus out of one thing there groweth another, yet being not agreeable to the first will, out of which it is growne Originally therefore it is not its true sonne, but is a wilde ^m Twigge, which is opposite to the Mother, and loveth not the Mother : for it groweth up in its malice, and therefore the Mother taketh it not againe into her first will, that it may subsist Eternally, but letteth it run on to its Limitt [or End] .

51. But when the Mother seeth, that all her children thus breake off from her, forsake her, and become strange to her ; shee falleth into sorrow and lamentation, shee hopeth for amendment, and yet it cometh not, and then shee her selfe seeketh the Turba [or destruction] : for shee turneth her will againe into her selfe, and seeketh the Genetrix : and there shee findeth a new Childe in the ⁿ Lilly Twigge, and giveth the Apostated children to the Turba, so that they themselves devoure and murther one another ; also shee powreth forth their own Turba and poyson upon them, that they may be divided and taken out of the way ; that shee may bring up her young sonne that may continue in her house, wherein shee may have joy.

52. Thus it is spoken to thee thou Great and Broad Tree [of the Generation of Adam] who in the beginning wert a little Branch, thou wert created in one will only, all thy Twiggs should have that will of thine, but the Devill grutched thee that, and strewed poyson into thy will, out of which the Turba grew : and so thou hast spoyled all thy Children and Twiggs therewith, so that the Turba is growne up also in every little Twigge : Thou didst enter into Pride, and wentest forth from the first will, which God gave thee, into the Great Wonders of the Great Turba [or Uproares and Com-motions, Contention and Destruction in the foure Elementary World] : wherewith all thy Children were enamoured, and left

° thee.

53. There-

53. Therefore saith *the Mother of the Genetrix*, I am in Anguish, I had planted mee a little Tree, and desired to Eate of its good fruit: but it hath borne much *wilde* fruit, which I have no minde to Eate of, I will conceive, and bring forth a young sonne in my *old Age*, which may continue in my house, and doe my will, that I may have joy at last; since all my children leave mee, I will take comfort in my young sonne, and he shall remaine in my house while I live, and Satan shall not tempt him, I will put a childees Garment upon him, and he shall dwell with mee in a totall childish simplicity: behold! I will generate him out of the first Roote, and will breake the *Turba*: for its number in the Crowne is accomplished.

^p The Eternall Nature.

54. What seeke yee so much, yee *wilde* Branches? yee say yee are above the Mother, [above the Spirit of God]; yee have Art, Knowledge, and Learning; what *delight hath the Mother* in your Wit and Art? Shee desireth no Art and Wit; for shee is altogether simple, and counteth but [the Number] one; if you would please the Mother, you must goe from the Multiplicity into One againe, not through Art and Wit, but you must goe forth out of your proud *Turba*, out of selfe, into simple Humility, you must leave the bravery and hypocrisie of your own wit that proceeds from the *Turba*, and become as children, else yee are not acceptable to your first Mother, but the *Turba* taketh you up, and then consider where you shall remaine, *when God shall judge the secrets of Mankind*, *when all shall passe through the fire* of his wrath, saith the Spirit of the Great Wonders.

^q The highest pitch of the Apostate children.

55. Mother *Eve* said, when shee brought forth the first Childe: Behold! *I have the Man, the Lord*: he shall Effect the breaking of the Serpents head, and possesse the Kingdome, but it was *Cain* the murtherer.

56. And thus also you now say, wee have found the Lord: now wee will possesse the Kingdome; for wee have found the true Doctrine, wee will teach thus and thus, and then wee are Gods Children; But hearken! You have indeed found the true Doctrine; But you are *Cain*, you looke after the Kingdome, and not the power and vertue of *Abells* sacrifice: you desire onely to continue in fleshly pleasure, and retaine onely the shell of Gods Word, which hath no vertue or power: You retaine the *Historie* (and contend about it, and so destroy your Countrey and People) but you deny the power of it: you say, wee are neere to the Kingdome of God, and are yet farre from it, which your *End* will testifie.

57. What doth your knowledge availe? The Devill knoweth as much as you, but he doth it not, no more doe you: and therefore the Kingdome of God remaines *hidden from you both*: your know-

Contentious
jangling Dis-
putations.

ledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what doe the simple know concerning the false, suttle, cunning deceit, if he learne it not from the wit of the *Turba*? Doe you say, that you have Gods Will and Teach it? Are you not *Cain*, that murther *Abell* every day? Consider your selfe well, you are *hee* indeed: *Abell* lyeth at your feete, and beseecheth you, but you are that Evill Beast, that treadeth *Abell* underfoote, you ride over the bended knee, and account the poore and simple to be but dirt and dung, and yet devoure his sweat and labour and fill your selfe with deceit without measure: How dare you then say, *Heere is the Church of Christ*? O you are *Babell*, that City of whoredome and falshood.

58. Thou knowest the Will of God, and yet dost onely thy own will, and sayest moreover, *Wee are gone out from Babell*: wee have the True Teaching [or Doctrine] amongst us: indeed if you had the spirit of righteousness, and truth, and would content your selfe with a little, then the Mother would alwayes give you enough, *you should want nothing*: but your Pride and haughtinesse, doth not trust God, therefore you trust onely upon Covetousnesse, and are greedy to devoure the fatt of the Earth; you take it by force and not of right, the right you produce, claime, and plead, hath onely been *invented* by your covetous heart, you live onely in deceit: you perswade and deceive your selfe to *your own losse*: if you had wit and understanding, you would have respect to your end, and what will follow hereafter: but you blindfold your selfe with Pride, and say: Behold heere are *Golden Times*; many have desired to see what wee see, and heare what wee heare, and have not seene nor heard it; Harken! indeed that shall be a witnesse against you, and will make your Judgement the heavier, you have not hitherto been the better for it but the worse, therefore know that what is declared to you [by the Reformation] is by your own Prophet, who hath called you back againe from your Pride into your Mother *Humility*: but you are become worse and worse; you have broken the sword of the Spirit, that you may doe what you list: but he hath left you, and given you up to the *Turba*, which shall devoure you: as was done of old to *Israel*: there is no Councell or Remedy to helpe; Your Covenants are all Nothing, while you rely upon the Arme of flesh, and so God also is departed from you, and leaveth you to devoure your selfe.

59. Or wherefore doe you take the Covenant of God into your Mouth? seeing you hate to be reformed, and thirst after Covetousnesse, doe you suppose God to be a false hypocrite and lyer as you are? leave off your *Clamouring*, you are not acceptable to God, except you turne, and goe out from your falshood.

60. It is with you now according to the Turba's driving, which taketh its recreation, in accomplishing the Anger of God ; and to devoure what is growne in its Kingdome, and you are blnde concerning it, *and see it not* : why are you so covetous : goe but out from it, doe you not see, how the 'Noble Tincture hath raised up' it selfe : it is neere its blossoming, and *then you will have Silver and Gold enough.*

*' The Blossome
of Life.*

61. But what shall wee say ? you have committed whoredome till you are fallen asleepe : you goe downe alive into the Abyffe, rather then you will forsake the whore ; and therefore it shall be unto you, as your own Prophet *Testifieth*, who hath very long called you by his Trumpet ; you wait for [deliverance by] *the fiery sword*, which will also cut you in pieces.

62. Or doe you suppose us to be mad, in that wee speake thus ; Indeed wee are borne out of you ; wee see and understand, *the Complaint* of our Mother, which reproveth her children ; for shee declareth the wrath in the *Turba*, which is growne up into the fierce wrath of God.


63. Wee speake what is given to us, which wee know in the Zeale of the Lord : what have wee to doe with 'Babell' ? wee speak to our selfe, and to the fellow-members of our body, and those that dwell in the Courts of God, with those who *at present mourne* with us, whose mourning shall be turned into Joy.

*' Confusion,
strife, and
jangling.*

The Fourteenth Chapter.

*Of the Broad Way in this World which leadeth
us into the Abyffe.*

*And of the Narrow Way [that leadeth]
into the Kingdome of God.*

I.  Eare Children of God, let us heartily and seriously Consider, from whence wee are, and whither wee are to goe, and what we doe and purpose, that wee may not loose the *Eternall and highest Good* : wherefore doe wee so very much labour after temporary pleasure and voluptuousnesse, after Honour, Money, and Goods : are wee not in this world strange Guests, and Pilgrims, which should continually expect when this life shall End ; wee are not created for the pleasure and lust of this life ; but for Paradificall Joy, and to leade

a simple childe-like life; wee should not know of any pomp, state, or haughtinesse: but live together *as children* in a loving sport of Joy: wee are gone out from our true, pure, Paradisicall Mother; wherein wee should live in her as deare and loving children.

2. Wee are shut up in the Mother [the Temporary Nature] which generateth the Evill Beast; and have received *beastiall Properties*; wee doe no otherwise, then as Evill Beasts, wee have given up our selves to a strange Mother, which educateth us, and leadeth us captive in her bands: and wee must at length leave the outward Man to the Earthly Mother, wee cannot get away from her, for shee hath captivated us in flesh and blood: shee breedeth us, and bringeth us up *in her selfe*; and keepeth us for her children; But yet wee have a very precious *Jewell* hidden therein, with which wee are Gods children: with that let us *endeavour* after the highest Good, that wee may attaine it.

3. Deare Children, our strife about the Highest Good, consists not in the sword, in killing and slaying, that wee should make Warres and fight for the Cause of God and his Kingdome, *and so persecute and murder one another*: neither doth it consist in much knowing: but meerly in a simple childe-like obedience, that wee should goe out from the will of our flesh, which is *Beastiall*, wherein the Devill dwelleth, and enter into the will of God: it lyeth in no mans opinion or knowledge; ^afor the Spirit of God giveth knowledge to every one out of the Wonders, out of which he is borne.

^a Note.

4. You see how wee are put under subjection to the spirit of this world: for when a childe is sowne ^b in its mothers ^c womb, *that Spirit* is there ready, and *formeth* it according to the *wheele* of the outward Nature; *that* giveth condition, will, and disposition to it: *that* sheweth it the wonders of its secret Mysterie, and openeth to it the way of the will ^d thereof, *that* leadeth it in the entrance into its Mother, and out of its Mother through this world: *that* giveth its body to the Earth, and its soule to Hell.

^b Or, into.

^c Or, Body.

^d Of the spirit of the outward world.

5. Therefore since wee know this, wee ought to lift up the Spirit of our soule, and *make warre onely* against that evill Earthly Spirit, and oppose it with our soule and body, and *not against our brethren and sisters*; wee cannot overcome the Devill with disputing and knowing much; neither can wee maintaine Gods Word, *with warres and the sword*, but with the simple obedient ^e life of God, that wee be contented with that little which wee have, and depart from the Evill lust after Pride, into an humble childe-like life, wherein every one should with all diligence performe his worke, for the benefit and profit of his brethren and sisters, endeavouring thereby to serve God his Creator, and to pleasure his brother: *not*

^e A Godly or Divine Life.

seeking

seeking his own honour, but with a desire to doe so well, that his brother and sister may sincerely love him, and wish all happinesse and welfare to him.

6 If you will serve God, give offence to none, that your good and benefit be not hindered; Let not Satan have power over your heart to sift [or prevaile with] you; *Put away all evill thoughts, instigations, and influxes* [of the minde]; for Satan insinuateth himselfe, in the influxes from the spirit of this world, and possesseth your minde; be continually *watchfull*, and strive against him; cast those false and evill influxes upon his head, and send him away with them; and consider that you walke upon a very narrow path between Heaven and Hell in very great danger, be at *no time* secure or carelesse, for you know not, when the spirit of this world will take away from you, its own; *for your limit was set in your Mothers^e womb,* ^{f Or, Body.} *which you cannot passe*, neither doe you know the day and houre, wherein the Spirit of this world will leave you, and then your poore soule will stand quite naked, hungry and * empty, and then * Or, *naked.* if it have not Christs Body on it, it will be captivated by the Devill.

7. Deare Children, it is a very streit narrow way that leadeth into Gods Kingdome; he that will walke therein in this life, must [*submit* and] prepare himselfe for affliction; for *every thing* is against him; the Devill is altogether against him; his own flesh and bloud set themselves earnestly against him; for the Spirit of this world in flesh and bloud seeketh onely the matters and Dominion of this world: the Devill continually sets on his children and servants against him: he [that walks toward Heaven] must be *trampled upon* and *despised*: he is not in this world acknowledged to be a childe of God.

8. Deare Children, looke well to your selves in this world: at present Men leade you on in hypocriticall wayes: they Boast much of *Faith*, and leade people on in an *Historicall Faith*, which is but meere ^g Notion, they reach you the ^g Notion and he that doth not stick to that, *is accounted an Heretick*: O how *dead* is the present Faith, it stayeth at the knowledge or the Notion: they suppose that when people know how to speake much of God, of Christs merits, sufferings and death for Mankinde, and comfort themselves therewith, that it is *the way* to eternall life. ^{g Or, knowledge.}

9. O no, all that availeth nothing, that thou knowest and ticklest thy selfe with it: *True Faith* in Christ is quite another thing; it lyeth not *barely* in the History, and in the Letter: the [bare] Letter is *not the Word*, it is but a leader and director to the Word: *the Word is Living, and hath the Spirit*; ^h the right Faith is the right will, which entereth into the Living Word. ^{h No.}

10. If

¹Or, Faith.

10. If you comfort your selfe *never so long* with the sufferings of Christ, and yet your will and purpose remaines in deceit and wickednesse, then the spirit which proceedeth out of your will, is a *theefe* and a *murderer*; you teach one thing, and doe another: God desireth no flattering Hypocrisie, but an Earnest *sincere purpose* and] will, which entereth into him by obedience, and this is right ¹Be-
leaving in the Holy Ghost; and therein is the Word and Death of Christ fruitfull indeed.

11. Christ saith; *You must turne and be as little children, who are not yet conscious of any fa'shood, deceit, or wickednesse, and in Christ through Christs death, be borne of his flesh and bloud, if you will see the Kingdome of Heaven; for he that eateth not the flesh of the Sonne of Man, and drinketh not his bloud, hath no part in him.*

^k Oast which
the Priest de-
livereth for
Holy Bread.
^l The Chalice,
or Cup, where-
in they carry
the Oast.

12. Deare brethren, it consisteth not in the ^k Oast onely which you deliver to the people, and in the Cup or ^l Chalice: No, but when the soule *converteth*, and bringeth the body under subjection, and giveth it selfe up wholly in obedience unto God, and into his will, and desireth to goe in at Christs Entrance to the Father; then it goeth out from the life of this world: and *goeth with Christ* into the Father, who giveth it Christs flesh and bloud; for it eateth of the Word of the Lord at Gods Table, and getteth Christs flesh for its body, and Christs bloud for its Refreshment and habitation; for the soule dwelleth in the Heart, and burneth out of the Heart bloud, as a kindled light; and hath its principall Dominion in the Head, in the Braines, and there it hath ^m five open Gates, in which it governeth, with the spirit of its life.

^m The five
senses.

13. And therefore if the *Tincture* in the soule in the Heart bloud, be entered into Christs will, then that Will governeth the spirit of the soule in the Head; and though it have many obstacles, and hindrances from the *Earthly beastiall spirit*; as also from the *Devill*, who *infecteth* the Earthly spirit (so often as the soule is secure or carelesse) and bringeth it into fleshly lust: yet neverthelesse, when the soule doth *but reject* the Earthly beastiall thoughts and influences, or instigations, then it remaineth in Christ still; for the body of Christ, which the soule hath, is too hard a bit for the *Devill* to overcome: and yet a harder bit it is for the soule to turne away from the spirit of this world, and enter into the Obedience of God.

14. Deare Brethren, it is not a handfull of Historicall Faith that will doe it: for men to set the Merits of Christ aloft: it must be sincere and Earnest, you must earnestly enter through Death and Hell of the Devills into the Merits of Christ: you must overcome the spirit of this world: your will must presse it selfe with all its reason and thoughts into the will of God, and then you will well see how little the Historicall knowledge can doe.

15. If

15. If you *will not* drive the Devill out of your Heart, then he will not let you enter into Gods will; if you will *keepe* the iniquity of fallhood in your heart, and so fight with the merits and satisfaction of Christ against him, then you will be *hindered*; for the Devill opposeth it strongly: he striveth against the soule as long as he can; he letteth not the soule goe, *before* it heape all Earthlinesse upon his neck, and *depart from it*; when the soule doth so, then it departeth out of his *Countrey*, and then he is overcome: but O how doth he continually lay that [as a Net] before it, and goeth alwayes about like a Fowler, and if he can possibly he will cast the Earthly Garment on to it againe.

16. O how hard a Combate must the poore soule hold out, against the Devill: but therein the sufferings merit satisfaction, and death of Christ *is availeable* when the Devill hath ensnared the poore soule againe, and will not let it goe, but goeth downe with it into the Abyss into *despaire*: there the soule must take with it the sufferings and death of Christ, and walke with the Devill *through Hell into the Death of Christ*; and out of Christs death spring up with Christ into God againe; and *then it is the Lilly* which the Devill doth not like to smell upon.

17. But for you to depend wholly on *the History*, and so to apply the merit, suffering, and death of Christ, and will still keepe the Devill lodging in your soule, that is *a reproach* to Christ; What doth it availe you to pray, *that God would forgive you for Christs sake*; when you forgive not all others? your heart sticketh full of revenge and robbery.

18. You goe to Church, into the Congregation of Christ, and you bring a false hypocrite, lyer, covetous, angry adulterous, proud person and soule, *in with you*, and the same you bring *out with you* againe, what benefit have you thereby? You goe into the *Congregation to the Supper of Christ*, and desire Christs flesh and blood, and yet keepe the black Devill in you for a Guest: what meane you? you receive nothing but the *severe Anger of God*: how will you feed upon Christs flesh and blood, if your soule be not inclined with all earnestnesse and sincerity into God: doe you *suppose* that Christs body and blood dwelleth so in the Earthly Element, that you can chew it with your Teeth? No, friend, it is a more pure and subtile thing; the soule must apprehend it, the mouth of the soule must receive it; but how shall it receive Christ, if the Devill be still *lodging* in the soule? the soule must be in the will of God, if it will feede upon God; indeed it can *continually* eate of Christs flesh, if it live in the flesh of Christ; for every Spirit ⁿ eateth of its own body.

19. This Testament is ordained to that End, that in the Congregation

ⁿ Or, *is fed by its owne substance, which is its flesh and body.*

gregation wee should there *eate the flesh of Christ, and drinke his bloud*: that wee should thereby commemorate his Death, and teach the same to our children, and tell them *what Christ hath done for us*, that wee might be preserved in one minde and will, and that wee should be one body in Christ, and walke together in *one Love*: and therefore wee should eate of one and the same Bread, and drinke of one and the same Cup, and acknowledge, that Christ hath begotten us againe to *one Body* in himselfe, and that he hath, through his death brought us againe through Hell and the fire of Gods wrath, into his Father in himselfe, that wee might *wholly* put our wills into his will, and love one another, and make one another rejoyce, in him, and sing, speak of, and declare his marvellous Deeds and Benefits, and thereby *renounce* the old Devill, who hath held us captive, and tread him under foote in our Minde.

◦ The true Jus
Divinum.

20. This is the right *Catholike* way of true Faith: he that teacheth and liveth otherwise, is *not appointed* for a Shepheard, by Christ: but is a Shepheard sprung up of himselfe from his owne Art and Reason, which, in the Kingdome of Christ, according to the Outward Man, should be continually dead, that *Christ in us* may live; None is a true Shepheard over Christs sheepe, unlesse he have the Spirit of Christ; if he have not that, then he hath not the true
◦ Apostolicall power and authority of *Excommunication*: he must in Christs Spirit have the Key to Heaven and to Hell, else he is but a *vizard* and Image without Life: How can such a one who is captivated by the Devill, judge in the Congregation of Christ; can the word and Commandement of such a one be the Word of God, whereas he speaketh but from a *false Spirit*.

21. O yee false Bishops [come] from the Universities, how hath the Devill of Pride blinded you, that *you set Shepheards* over the Lambs of Christ, according to your own favour and respect: Saint Paul teacheth you, doe but reade it, what an heavy account you are to give: nothing availeth with you but Art: and in the Kingdome of Christ, Art is but drosse and dung; *God leadeth a pure heart by his own Spirit*, if one incline towards him, and submit unto his will, to such a one he teacheth *heavenly Art*.

◦ Or, Consent.

22. The Congregation of Christ should be in one will, and the Shepheards thereof, should have the spirit and *will* of the Congregation: It is not so light a matter to put on the Garment of Christ, as many suppose, who seek onely covetousnesse and honour therein, and they finde nothing but the Anger of God therein.

23. Or what shall wee say? The Priest Devill hath blindfolded the Kingdome of Christ, so that the Congregation of Christ is *stark blinde*, where men suppose they are Gods, and that *they teach from the Holy Ghost*, whereas their own honour and covetousnesse is
meerly

meerly sought after in deceit and falshood: Men see how great mischief *they* have caused in the world, how many Countreys have they caused to be laid wast, and murdered many hundred thousand persons with their *false Opinions*, and have onely served the Devill, in the Garment of Christ; if the Congregation did but discern it, they would presently consider it; but all this cometh to passe, in that they afford *not* honour to the *Spirit of Christ*: Men will choole Shepherds themselves, whereas the Devill is in all meere humane Elections, when it concerneth the honour and doctrine of God.

24. The ⁹ Bishops that are growne up of themselves and chosen for favour *without* the Spirit of God, are as profitable to the world, as a fift wheele to a wagon: indeed they doe but little, except it be to make the Congregation goe astray, slander, jangle, and dispute, as their *scandalous Pamphlets* testifie, in many of which there is as much of the feare of God and love to their Neighbour, as the Devill in Hell hath: Bloudy *provocations* are the Devills *Drums* and *Trumpets*, by which he *reproacheth* the simple Congregation of Christ.

⁹ Or, Pastours.

25. O deare Children, open your eyes wide, goe out from the *Priests Contentions*: and enter into combate against the Devill, against your voluptuous flesh and bloud: A Christian is not a wrathfull Souldier or Warriour, who desireth the Kingdome of this world: for Christ saith, *My kingdome is not of this world, else my servants would contend for it*; Saint Paul saith; *Seek that which is above, where Christ is*; *wee are called by Christ out of this world*; that so wee might serve God with the soule, and be in Christ; but with the body in this world, that wee may have maintenance and sustenance for it: therefore the *Earthly life* ought to labour and maintaine its body, but *the soule* should be Lord and Governour, and rule the Body, it should not suffer the *Starry-Spirit* to practise any falshood, and fill it selfe with lyes and deceit, for such things are so brought into the soule,

26. The poore soule is heere in this life in very great danger, where the Jawes of Hell continually reach to its lipps, for it is infected with the Spirit of the Starres and Elements, which fight against it day and night; Consider thy selfe now thou deare Minde, and thinke in what vessell thy soule, *viz.* thy best Treasure lyeth, and thou wilt surely *awake out of the sleepe of the beasiall Life*, and consider what will follow hereafter, when the Spirit of the Starres and Elements will leave thee, where then, thy best Jewell (which thou thy selfe art,) will remaine; in what condition thou wilt be *for ever* without end; for wee know that the soule dwelleth in the Heart: its own substance is the *Centre* of the seaven Spirits of Nature: the six Spirits are the Government of the Life, and the seaventh is the *Tincture* of the Substantiality, for its Substantiality is

bloud and flesh, which maketh the Tincture, though the Tincture is not bloud and flesh, but a virgin *without Generating* ; yet the six Spirits in the Tincture continually generate one another, as is mentioned heeretofore concerning the Centre of Nature ; But the brightnesse of the Noble Pearle of the soule, is *especially* knowne in the Tincture ; for therein it attaineth Gods power and Spirit : and there getteth its right Name, [*Seele*], *S O U L E* ; for as God is above Nature, which cannot comprehend him : so the virgin in the Tincture, is a spirit above the spirits of Nature, which belong to the Centre ; and yet the virgin, without the spirits of Nature, would not be ; even as the Number Three of God, without the Eternall Nature, would not be knowne ; so also the soule.

27. The six spirits of Nature containe *the Eternall Centre*, with which the Darknesse and Anger of God is comprehended : for the Originall of Mobility consisteth therein ; for the fire existeth therein, though indeed it standeth but in *four* formes, and in the *fift* forme springeth up the true Life, and in the *sixt* the understanding : and then first there is in the *seaventh* another Spirit, which is not the Centre in the Anguish-source, [*or property*], for in the seaventh forme there is another source [*or property*] ; indeed the first six formes rule therein, and are the life of the source, and a cause of the life ; but they *make together one Spirit*, which liveth in the Bloud, Water, and Aire.

28. And though it be so, that wee are through the heavy fall of *Adam*, brought into the outward Dominion, so that the soule swimmeth in the palpable [*or visible water*] ; yet the Eternall Water, *viz.* the Mother of the Water, is hidden in the outward, in which the soule is *an Angel* ; wee give you to understand, that the soule is a Spirit, as God the Holy Ghost is, who goeth forth from the Father and the Sonne, and is the *Mobility* of the Deity : for the Father standeth still, and hath moved himselfe but once, *viz.* in the Creation : but the Spirit hath the Word of the Father, and performeth all things through the Word.

29. And thus also, the soule is a spirit generated out of the Eternall Centre of Nature, out of its own spirits of its own Nature, not strange ones, * *which* hath the word, which comprizeth it selfe in the *six* formes of Nature upon the wheele of the Crosse, and performeth all things, through the Word : for it is the Spirit and Life of the Word, and moveth upon the Wings of the Winde as a flash or blaze, it formeth the Word, and produceth it, and the *Six* Spirits are its Counsellours : though there are but *five* : for the *Sixt* is the forme of the Word it selfe : but the *five* containe the *five* senses.

30. Where wee wofully finde and have great cause to lament it, how

* *viz.* the soule.

how our father *Adam* hath heere introduced the Evill, poysonous, Earthly Dominion: so that the poore soule is thus wholly captivated by the Spirit of this world, which floweth forth and worketh powerfully in the soule, so that often and houely, there breaketh forth out of the *Word of the soule*, the Evill of the Abylfe; in which the Devill minglcth himselfe, and possesseth our hearts outwardly, and then also most inwardly, viz. in the first foure *Formes of Nature*, and turneth us away from the Will of God, into all abominations and wickednesses which are in him: And as he now observeth how Man is qualified, viz. what spirit is predominant according to the Dominion of his Body [whether it be pride, covetousnesse, envy, wrath, unchastity, wantonnesse, voluptuousnesse, and such like] accordingly he assaulteth him continually, and effecteth such great wickednesse with the soule, as no Tongue can Expresse; for in the outward Dominion there are also *seven Formes*, viz. the *seven Planets* which Rule the outward Man, and reach into the bottome of the soule, if without ceasing it doe not resist, and reject the Evill malignant influences: in the same the Devill hath a powerfull accesse to the soule, but yet he hath not that Dominion, nor any compleate power therein, unlesse the *Turba Magna* in the Anger of God be kindled, [as in Judgements, Pestilence, Thunder, and the like Plagues and Punishments] and there he is the Executioner: but he hath the inward Dominion of the foure *Formes* to the fire-Life, these he can possesse, as often as the soule plungeth it selfe therein: if he get it there, O how fast he holdeth it, and will quite downe with it, for that is his Kingdome [viz. the Abylfe of the foure *Formes*].

* Or, Tempteth.

* Influences or instigations.

31. And Observe it according to its precious depth; The Four *Formes* containe in them the Originall of Nature; where first (in the desiring willing,) the Darknesse with the attracting entrench into a desire: and so the desiring becometh strong, harsh, hard and cold, and the desiring maketh an attraction and stirring in the strong harshnesse, which are two *Formes*, and the third *Forme* is the great Anguish, in that the Desiring would be free, which stirreth the anxious wheele of Nature, and in the End [stirreth up] the flash of fire, which is the fourth *Forme*, as is at large mentioned before.

* Sharp affringent.

32. And so that harsh attraction maketh in the desiring of the will, in the outward Nature of this world, a great Coverousnesse, so that the Minde would attract all to it selfe, and possesse it alone, and though it cannot devoure it, yet will possesse it, and would not willingly afford any thing to any other, and this is one Roote of the Abylfe of Hell, wherein the Devill vehemently assaulteth the soule, that it might not goe out, and come to the Light of God.

33. The *second Roote* is the bitterness of Nature, which in the harshness is an enimicitious sting, and will not endure to be subdued: the more it is resisted, the greater is its sting; This is the *second forme*, which maketh in the outward Nature, an enimicitious stinging, envious, bitter Minde, whereinto also the Devill windeth himselfe, and kindleth the Word of the soule, with a despitefull, stinging, envious *subject, so that the will continually burneth in envy, and never speaketh any Good, but meere vanity and wantonnesse, which is serviceable to the Devill: whence proceed lyars, slanderers, backbiters, false hearts; God have mercy upon us in our great misery, into which wee are plunged.

* Matter or
substance.

34. The *third Roote* is the Anxious Wheele of the Minde, whence the ^u Senses arise and are Generated, which containeth in it especially, the miserable house of *sadnesse, and yet is the house of the springing up of Life, this is chiefly the dwelling place of the Devill, within which he seateth himselfe; it is his seate, and he continually raiseth up that house of sadnesse, so that the soule groweth timorous and doubteth of the Grace of God, and of the Light of Eternall Life: he continually casteth in the *two* first formes, viz. covetousnesse and envy, and with that poyson windeth the wheele of the Minde about, and maketh a hurlyburly in the Essences of the thoughts: he continually mixeth Covetousnesse and Envy together, that he may retaine his seate: and so when the poore soule would goe out aloft and be gone, then he barreth it up into the Chamber of Anguish, and straitneth it, that it might and should despaire: for the *Chamber of Anguish* is alwayes in Darknesse, and there he casteth it downe, that it may not get aloft on the wheele, least it should ⁷ discover the fire, and so he would be knowne.

^u Or, Thoughts.
^x Or, Mourning
and Lamentation.

^y Or, cause the
fire to appeare.

35. The *fourth Roote* is the fire-flash; and when the Devill cannot detaine the soule still in the house of sadnesse, but that it reach after the flash of the Light of the Liberty of God, then he slips into the flash, and bringeth the thoughts in the word of the soule out aloft above the Crosse, in *high-mindednesse*. [as Men that through Learning strive after the Light of God, and having attained it, little thinke how the Devill slippeth into it, and bringeth them into high-mindednesse, to be proud of themselves, esteeming themselves as Clergy-Men to be better then the Laity] so that the soule thus flieth out aloft, and elevateth it selfe above the Meeknesse, as the Devill himselfe did.

36. For (as wee have mentioned before) Nature getteth in the kindling of the Fire, *two Kingdomes* [or two Principles, as may be seene in a Candle, out of which (in the kindling) ariseth the Consuming fire, and the pleasant refreshing Light,] viz. one in the fiercenesse of the fire, which flieth out aloft above the Centre, with:

with the fowre wrathfull severe formes : and the other, in the Light of the Meeknesse, which remaineth standing immovably, and hath also *all the power of the Centre*, in which power the Spirit of the Deity and of the Majesty is knowne ; wherein standeth the [Rain] - Bow with the Crosse of the Number-Three: for the Majesty is heere the *Brightnesse* of the Deity : and heere the Eternall Liberty ² without [or beyond] Nature (which hath but one onely will) getteth the strength, power, majesty, and glory ; for the Eternity is thus ² *Revealed*, which otherwise would be as it were *a still nothing*, ² Or, manifested. in the Creatures esteeme and account.

37. Above this still soft humility, the Devill leadeth the soule of Man in its will out aloft in the fire-flash : for heerein according to the spirit of this world, consisteth the *Dominion of the Sunne*, which giveth might and strength to the Outward Man, and also the light and power of the outward senses, so that Reason cometh to see ; and the outward spirit getteth great *outward skill* and wisdom, according to the Dominion of this world.

38. Also heerein all subtleties of the Essences and senses disclose themselves : which the Devill very well *observeth*; if any in the ^b upper Dominion, according to the spirit of this world, be a childe of the Sunne, then he, in the *Centre of Nature* without ceasing, slippeth into the fire-flash of the soule, where the fire and heate existeth, and alwaies bringeth in with him the *other three poysonous formes* in the Originall ; he bringeth the soule out aloft over the Crosse above the Meeknesse of the Majesty, in the wrathfull fire-flash, *so that it groweth* proud, lascivious, and fierce ; he maketh it to contemne meeknesse and humility : and so it flieth forth in its *own wit* in the fiercenesse of the flash above God and the Kingdome of Heaven, [and scorneth all that belongeth to God and to Eternall Life] .

39. And all this, (deare Brethren in *Babell*) proceedeth from hence ; that you are voyd of the *Divine wit* and understanding, so that you flie above the wheele of Nature in your *owne witt*, you should stay in the Crosse in humility ; and your soule should be inverted and inclined in to the meeke Majesty of God ; but now you flie upon the wheele of the fire, in your pride, aloft over the Deity ; and this the Devill doth to you in subtle craftinesse, that he may thus leade you, that thereby the Kingdome of God might not be knowne ; you seeke the Kingdome of God *in Art* ; but Art hath the *six formes* of the wheele of Nature ; the Deity hath *another Centre* in the Crosse : for the Divine Spirit seperateth it selfe from the fire, and yet is not quite asunder from it : but it maketh *another Principle*, which consisteth in meeknesse, in meere Love and Joy, the formes of Nature are therein a meere Power of Love ; for it is an ^c accomplishment of the Eternall Will, out of which Nature existeth, ^c Or, fullfilling.

² Extra Naturam.

^b Predominancy.

^c Or, fullfilling.

^d Beeing of
Beeings.
Substance of
Substances.

isteth, and the wrathfull kingdome is an accomplishment of the Eternall hunger and thirst, which cannot be otherwise in Eternity, for the ^d Essence of all Essences is thus.

40. For it is sufficiently knowne to us, (seeing God is meerly Good) that he created *nothing* Evill: for that which was not from Eternity, was not in the Creation.

41. God created *no Hell, nor no Devils*, but Angels: onely Lucifer hath turned himselfe away from the Meeknesse, and is flien out above the Crosse of the Number Three, and hath himselfe awakened the fire of Anger in the flash; which had from Eternity remained *hidden in secret*; which is now his Hell and Habitation, he can now be no otherwise then Covetous, Envious, Anxious and Wrathfull; there is no other ^e property or source in him; for his own Mother, out of which he was brought forth and created, *holdeth him now*, so that he is a Devill with all his Legions.

^e Quality, or
living faculty.

42. Therefore deare Children, since wee know that wee are thus environed with Hell and the Devils, in the Anger of God; it is very necessary for us to flie into *Humility*: and therefore Christ teacheth us, so very earnestly to study Meeknesse, Love, and Mercy, that wee should Love one another; and should *not* so eagerly endeavour after the Spirit of this world; for the Devill slipperth into it, and seduceth us; wee should *watchfully* take heed of Pride, for the Devill flieth into it; and of Anger; for that is the Devills sword, wherewith he committeth all Murthers.

43. O how lamentable a thing it is, that the poore soule is *thus blinded*, that it knoweth not the heavy shackles and bands wherein it lieth captive. The fire of Hell riseth up to its very lips, the *whole world* is full of snares which the Devill hath layd to catch the poore soule: if the Eyes of the outward Man should be opened, he would be terribly *affrighted*; All whatsoever Man doth but touch or looke upon, there is a Net and snare of the Devill in it; And if the *Verbum Domini*, the Word of the Lord, which is ^f become Man: were not in the Middle, so that the hidden Eternall substantiality of the Word is a Body, *there would none be saved*; the Devill would catch and devoure *all* soules.

^f Incarnate.

44. Therefore deare Children, Christ hath well told us, *That the Kingdome of God in us, is small as a Graine of Mustard seede*: but he that endeavoureth seriously, and striveth after it, *to him it groweth great, as a Tree*, and the Devill must needs let it alone: and though he often breake off a Twigge, yet the stock standeth still.

45. Christ warned the Rich yong Man, *To beware of Covetousnesse*, and told him, *that a Camell would easier goe through the Eye of a Needle, then a rich Man enter into the Kingdome of Heaven*; and the Cause of all
this

this is, that the soule entereth into Lust, and into the Dominion of this world: for if the soule wholly give up it selfe into the lust, pleasure, and Dominion of this world, then the Devill doth not * Sift it so strongly, but carrieth it in his ‡ Triumphant Chariot; from one abomination and wickednesse to another: *his Chariot is Venus*, viz. the Love of the flesh, wherein the soule continually endeavoureth after Temporary Power, Authority, and Honour, after Riches, Beauty, and the desires of the flesh, after Beastiall inordinate Copulation: though indeed the soule doth not so eagerly desire it, unlesse it be *totally infected*: but it is onely from hence, that the soule in Adam hath lusted after it, and is captivated therewith; and the Devill continually maketh it stirring, he continually tickleth the soule therewith, that it might, *confidently and freely eate of the forbidden fruit.*

* Or, Tempt.
‡ Or, Bride-Chariot.

46. Wee finde that the Humane Life is *Threefold*, with Three Spirits together *in one*, as if it were but one Spirit, and it is indeed but one Life; but it hath Three Dominions, each of which hath its own Mother, which affordeth or generateth it; the Centre of Nature with its formes [or properties] is the Eternall Life; for it is the fire-life; and the spirit which is generated and goeth forth out of the Centre of Nature, which dwelleth in the *Tincture*, is the Eternall ^h life of the soule; and the Aire-spirit, with the qualities or properties of the *Dominion of the Starres*, is the beginning, ending, and Transitory Life, which is the *Beastiall Life*, [the Animall Life which wee have common with Beasts].

^h Soule-Life.

47. Now the soule is generated only out of the *first two*, and the *Third* is breathed into it: not that it should enter into it, and give up it selfe thereto, as Adam hath done, but that the soule should mightily rule over it, and therein open the Great Wonders of God, which from Eternity were beheld in the Wisdome of God: for the *Third* Dominion is generated and Created out of the *first*; and the *second* Dominion should continue in its own place (in the Noble Tincture) in Paradise; and should open the great Wonders in the *Third*: and therefore Man was made *Lord* over all things; he had the *Tincture* [or life] of the Earth in his owne hand [or power] and *Gold and Silver* were as easie for him to finde, as any other visible thing; The Tincture of the Earth was his Ornament and sport, altogether childe-like, without Covetousnesse; he needed no other cloathing; and as the Gold was pure without drosse, so was his childe-like Minde also.

48. But the Devill awakened unto him the *Sulphur* [or Grosse Matter] therein, and hath set the *Beastiall* spirit in the superiour Dominion in him, that which Man should have ruled over, ruleth over him, and that is his *Fall*.

49. Thus

49. Thus now the Devill hath gotten power, in as much as the Outward Dominion is generated out of the Inward [*viz.* the Centre of Nature] and that he dwelleth in the most innermost; and so he slideth out of the innermost into the outermost, and kindleth the outermost in the *Minde*; from whence arise false lusts and inclinations, and evill Concupiscence, so that *two Dominions* [*viz.* the inward and the outward] strive against the soule: and so the poore soule is in the *midst* between the Dominion of this world, and the Dominion of the Hellish source [or quality], and there it standeth before the Gate of Heaven in a very great Deepe *in great danger*, its Roote is the Anger of God and Hell-fire, its superiour or predominant spirit is the Dominion of this world; and there it standeth in the Tincture of the Fire, in the *midst*; and whither soever it inclineth, *thither* it entereth; if it goe into the lust and pleasure of this world, then it standeth therein, and is captivated by the Devill; but if it enter into it selfe inwards into God, then the Devill will *buffer it*: for then it is in his Countrey.

50. But when it getteth the flesh of Christ for a new Body, then it is *not* in his Countrey, that is a Tree before him, which is poyson and death to him; at which he is vexed, and loath to touch it: but he stirreth up his servants and Ministers *against the outward Body*, that must beare ¹ reproach and scorne, that thereby he may cover and hide this Tree, that it may not be knowne; else it *might bring forth more branches*, whereupon at last, Hell would be too narrow for him: therefore he will prevent it as long as he can.

¹ Shame and disgrace.

51. And so now when the poore soule breaketh away from him; and with its deare Bridegroom *Christ*, turneth to the Love of God, so that through earnest *Repentance* and turning into God, it enter into the will of God; yet then the Devill hath *seaven* * cords still, with each of which he holdeth it fast, before he will let it goe: and then it must get it selfe through all the seaven, and leave his cords wholly to himselfe. [These *seaven Bands* are the *seaven spirits of Nature* hereafter mentioned.]

* Snares or Ginnes.

52. And *Eightly*, it must goe through *the Fire*, and there is the Earnest severe *Proba* or hard triall; And when it is come through it getteth the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number* upon the Crosse, it getteth the Body of Christ, and so is an Angell in Heaven, and a stranger and Pilgrim upon Earth in this *Tabernacle*.

53. The *seaven snares* wherewith it is entangled, are the *seaven spirits* of the outward Nature of the Dominion of this world; these it must winde through, and presse quite through them, and cast them all behinde it, and in the *Eighth Number* standeth *Moses* with his Law; and there is first read to the soule, what a * fine Fowle it was; and

* Or, faire Bird.

and there cometh the Devill with his ¹*Register* or Catalogue; and readeth what it is, & sheweth his right to it: and there it is directed to bow downe and lay hold on *the Wounds and Passion of Christ*: and heere it is necessary that the poore soule take hold on the Merits and Death of Christ, and wrap it selfe fast therein, for out of these *swadling bands*, the Devill cannot pull the soule, nay he dareth not touch them: and heere the Devill must leave the soule, for Christ standeth in the fire of the Fathers Anger, and is the *accomplishment* of Obedience; and there the soule is brought into the *Ninth Forme*, into *the Tincture* of the Eternall Life; and there it is surrounded with the Majesty of God; and the faire blessed Virgin (the Wisdome of God) meeteth it, with her Garland of Pearles, and Crowne the soule, as a heavenly Conquerour.

54. What Joy is heere to the Angells of God, and what Joy the soule attaineth there, wee have *no Pen* to describe it, nor in this world any *tongue* to Expresse it; Onely wee wish to the Reader and all Men, that they might themselves have *experience* of it, for which cause wee goe about this Writing with much toyle and deepe labour.

55 For wee write what wee our selves have knowne, and have *seene with spirituall Eyes*; wee speake it not to our owne boasting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; seeing he perceiveth, how the world maketh a Gazing stock of the children of God; But wee shall after *this short Life* have full recompence: and moreover, this Garland is more delicious then this whole world: and though it be often covered and hidden from us, yet it dyeth not.

56. For as the rough winter hideth the budding and flourishing of the Earth, so that reason saith *all is Dead*; but when the Spring cometh, then it beginneth to bud and blossome againe; and so also it is with the Noble and faire Garland of Christ; when that springeth againe, then it produceth *Lillies without Number*, and every Spring, when the Minde is renewed in Christ, it multiplyeth *Ten-fold*.

Of the Company and assistance of the Holy Angells.

57. As wee that are Men in this world, if wee be the children of God, *assist* and help one another in necessitie and distresse, and readily deliver one another from misery and trouble: thus also it is in heaven, concerning the children of God, while the soule belongeth to the *fellowship* of Angells, they affect the company of honest,

H h

vertuous,

vertuous, and chaste Men, that feare God, and stand by them in necessitie: for the Scripture saith; *They are all Ministering Spirits, sent forth for the service of those that are to inherite the Kingdome of God*; they often avert the fiery darts of wickednesse: what mischief would the Devill often doe, if he were not opposed and hindered by the Throne-Princes of the *Legions*; how often would he terrifie and cast men downe headlong to the ground.

58. But the Angells are our servants and keepers, if wee be *Christians*, and not Beasts; though indeed the Devill setteth upon Christians most of all; how very often would many be drowned and killed by a fall, who yet receive wonderfull deliverance from *Angells*: they are ready about people, who sing and speake of God; they have great delight among little Infants, so that they many times manifest themselves to an Infant, and play with it, if it be the childe of God.

59. How many Examples are there in the Scripture, of the Angells leading and conducting of the Children of God; Especially the Example of *Tobiah*: though our Schoole-Rabbies will rather have it cast out of the Bible [then beleieve it]: but consider of the Three Angells with *Abraham*, and the two Angells with *Lot*: also how they have plainly foretold and declared the Conception of highly worthy Men, [as of *Isaac*, *Jacob*, *Samuel*, *Samson*, &c.] Especially of *John* [the Baptist] and of *CHRIST*: consider what was done at his Birth [to the Shepheards in the field] and to the ^m *Wisemen of the East*: and at length to *Joseph* [how he was directed] to goe with *Mary* and the Babe into *Egypt*: whereby wee may sufficiently perceive their great carefullnesse about us; for they are Gods *Ministers*; he sendeth them to conduct us, [through this valley of misery, through this world of Thistles and Thornes] and to defend us from the Devill: O how great joy they have for one poore soule, when it is delivered from the snares of the Devill, yea more than for *Ninety Nine* righteous, as *Christ* saith.

^m Or, Magi.

ⁿ Be dejected and discouraged.

^o Streits and afflictions.

60. Therefore wee should not so suddenly ⁿ despaire in adversitie, when wee are in ^o necessitie, when wee often suppose, that the whole world is against us, yet the *Quire* or *Host* of *Angells*, and the *Spirit of God*, are with us; It is often with us as with the *Canaanitish Woman*, so that wee cannot finde the Countenance of God; but wee must waite; for the prooffe and tryall must passe over the soule; the more Gold is Purified, the finer it is: so also the soule, the more it is brought into Triall, if it hold out, the fairer and brighter it is: and Gods aime is to have faire lovely children; and such as are of understanding, and doe learne to discover [the deceits of] the old Devill.

61. But you must know, that the Angells are very pure, chaste, modest

dest Spirits, also *bumble and friendly*, and are like to Infants, who know of no deceit or iniquitie, but what is ^p innate in them.

^p Or, Generated.

62. Now whosoever will enjoy the company and assistance of Angells ^q must not be a *Lustfull Bull* or Heifer, or a *lascivious wanton Venus*, or have a false wicked minde, which day and night studieth nothing but cunning tricks and deceit, how to get money and wealth: neither must alwayes dabble and swimme in the worlds back-biting, scoffing Jestes and conceits, and tickle and feed the soule with them, in which the world useth to provoke one another, and to ^q take exceptions one at another; No, *no Angell will stay* with such Men, but the black Devill, who possesseth the Hearts of these Men, so that they *take pleasure* in wickednesse.

^q Or, *finde fault and stirre up malice.*

63. Whosoever will have the assistance of Angells, need not call upon them or pray to them; for they *accept not* of that honour, they give all honour to God, but [he] ought onely to turne away from uncleannesse of Heart, and enter through *true Repentance* into Gods will, and continually *put away* evill thoughts and ^r influences; he must continually incline his will to God [and Goodnesse] and *pray to God for the guidance of his holy Spirit.*

^r *Influxes and Instigations.*

64. And though the Devill hold fast, and will not let goe, and doth lay open his uncleannesse before him, there is no better course to be taken, then to leave all his uncleannesse and filthinesse upon the Devills neck, and winde himselfe out from it, in spite of all [Carnall] Reason, and cast himselfe in humility into Gods will, and commit himselfe to it, and leave all doubting to the Devill, (*for that is his lodging*) and he must consider that it is a great sinne to *continue in doubting*; he should consider, that *doubting* is the Devills Band wherewith he holdeth the soule fast; When any Mans uncleannesse meeteth him and representeth it selfe before him, so that the soule *can receive no strength*; that is *not* Gods hardening [of the Heart], but the Devill wrappeth himselfe about the soule, and will not let the soule come to the light, that it may receive strength and vertue; and there the words and promises of Christ, with his bloud-shedding, suffering and Death, is a *soveraigne Medicine*; when the soule wrappeth it selfe up in them, and leaveth all its uncleannesse upon the Devills neck, that is *poysen* to the Devill, which maketh him faint and feeble; and so the soule then presseth forth into the Light of God, and *receiveth* strength and vertue; and there it must earnestly enter into humility, and *then* it treadeth upon the Devills Head, and destroyeth his Hell; and *then* the Angells associate with that Man, and have Great Joy, that the Devill is overcome, who intended to be God and Creatour in the soule.

65. But a soule in Christ must be a continuall ^s Warriour, and although the Devill cannot get possession of the soule, yet he still

^s *Souldier, Champion, or Resister.*

His Part of
Prey in the
soule againe.

" In Spiritu
Mundi, Ex-
tra Homi-
nem.

* Plague, Ven-
geance, and
Destruction.

* Or, sharpnesse.

* Or, stirre it

up.

holdeth it before the *uncleane forbidden Tree*, that it should, *tast of unchastity, iniquity, lyes and deceit, of Anger and Envy*: and if he can bring it to passe, that the soule *let in* the evill lust and desire into it selfe; O how doth he hide and cover it? how doth he strow sugar upon it? and if he should once draw it into *Venus's Heaven*, he will spare no paines to get his *fortresse* againe. For the Devill is *never better at ease, then in Man*, for there he can be Lord of this world, and performe his work, and accomplish his will; which he cannot doe, in the spirit of this world, without Man; for his Kingdome is not in the outward Dominion of this world, but in the inward, *in the Roote in the Abyffe*.

66. He can doe nothing in this world, in the Externall [part], unlesse the *Turba Magna* in the wrath of God, be kindled, and there he is busie, especially when the Elements are kindled [or inflamed] with Tempestuous stormes [of thunder and lightning]; and then if the Anger of God, burneth therein, there he is a busie Executioner; if he could ruine the whole world, he would doe it; but he hath no further roome, then the fierce wrath in the *Turba* affordeth him; The * *Turba* is his Master, he is but a Jugler and destroyer, so far as the Anger in the *Turba* is kindled.

67. Know also, that the Devill often striveth and fighteth with the Angells; and when the soule is *carelesse* and secure, he setteth upon it strongly: but he is held off, that he cannot doe what he will; but so soone as the soule *Imagineth*, and is captivated by the Lust, [like Adam and Eve] then the Devill overcometh; but then againe so soone as the soule *casteth away* that evill Lust [and entereth into Repentance] then he is driven away by the Angells.

68. And there is a continuall strife about the soule of Man; God desireth to have it; the Devill also would have it; and the cause of this is, that the two Kingdomes doe part in the Crosse: the one is the Love of God, the Kingdome in *Ternario Sancto*: viz. the Angelicall one: and the other is the fierce wrath out of the Centre of Nature, which is the Anger and * Severity of God.

69. And therefore it is, that God manifesteth his will to us, and setteth before Man Light and Darknesse, he may endeavour after which he will: And that wee might know, that God would have the soule into his holy Kingdome; he affordeth us Teaching and Instruction, and sheweth us the way to Life; [or Light]: he stirreth up by his Spirit highly worthy Teachers, who are the Light of the world, that Men might beware of his Anger and fierce wrath, and not * awaken it in themselves.

70. For the Anger must indeed be in every Life; [as the Gall in living Creatures], but where the love and meeknesse prevaieth over it, it is not manifested in Eternity, but is onely a cause of the Life;

Life ; for in the Love , the Anger maketh the great exulting Joy and Paradise. The Anger [or *Mars*] in the Kingdome of God is the Great Wonderous Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy : after such a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Christ so earnestly teacheth us, Love, Humility, and Mercifullnesse ; and the cause why God is become Man, is for our *Salvation and happinesse sake* , that wee should not turne back from his Love : God hath spent his Heart, that wee might be his Children, and remaine so Eternally : when there was no Remedy neither in Heaven, nor in this world, then he Moved himselfe for *Mans sake*, that he might be delivered from the Devill, and from his Anger : [into which he was fallen in *Adam*] .

72. Therefore dearly beloved Children, *doe not so reject* and cast from you, the Love and Grace of God ; else you will lament it in Eternity : for *after this Time* [of the Temporary Life] there is no more Remedy or helpe : Pray learne Divine Wisdome, *and learne to know what God is* ; and doe not Imagine or set an Image of any thing before you, thinking God to be an Image any way but in Christ : *wee live and are in God, wee are of his* [Essence or] *substance* [or Being] wee have Heaven and Hell in our selves. What wee *make* of our selves, that wee *are* ; if wee make of our selves an Angell in the Light and Love of God, in Christ, wee are so : but if wee make of our selves, a fierce, angry, false and wicked, haughty, flying Devill, which flieth aloft above all Love and Meeknesse , in meere Covetousnesse, greedy hunger and thirst : then also wee are so : for after this Life, *it is otherwise with us there*, then heere ; what the soule heere imbraceth, that it hath there ; and so though the outward breaketh in Death, yet the will retaineth that imbraced thing in its source [or property] and that is its * *sustenance* : but how that will subsist before the Paradisicall source and dominion of God, and before his Angells, *you your selfe may consider* : wee would have it faithfully set before you *, as it is given to us. [for that purpose.] .

* *Food or recreation.*


* *For a warning.*

The

The Fifteenth Chapter.

Of the mixed World, and its wickednesse; as it
now standeth, and as it Exerciseth its
Dominion at present.

A Glasse wherein Every one may see themselves,
and may try what Spirits Childe they are:
Out of the Seale of the Wonders.

I.  Christ saith, Matth. 23. O Jerusalem, Jerusalem! how
oft would I have gathered thy Children together as a
^a Hen gathereth her Chickens under her wings, and you
would not: O Jerusalem, thou that killest the Prophets,
and stonest them that are sent unto thee, &c. Also, wee
have piped unto you, and you have not danced, &c. What should I doe more
to this stiffnecked People, who will not suffer my spirit to reprove them.
Also, their Mouth is full of cursing and bitternesse; the Poyson of ^b Ad-
ders is under their Lips; they speake meere deceit, and their hearts are ne-
ver at unity. O how faine would I eat of the best Grapes: but I am as a
Vine-dresser that Gleaneth: I had planted mee a Vineyard, but it bringeth
forth nothing but soure Grapes: I am become strange to my Mothers Chil-
dren; they which eat at my Table, tread mee underfeete.

2. Thus the Mother then complained of the wicked children of
Men: but what shall shee now doe in these present times? shee
standeth yet in great sorrow & lamentation, and hath turned away
her countenance from those wicked Children, and will not have
any of them that are in ^c that Garment: Shee cryeth, and none hear-
eth; shee standeth in great mourning and lamentation over the
wickednesse of those false unruly and perverse Children: Every one
runneth after the covetous Whore, who is full of Blasphemies and A-
bominations; both the ^d Shepheard and the sheepe doe so: it is a
most Lamentable Time: and if it should not be shortened, no man
should be saved.

3. It is a Time, which all the Prophets have prophesied of, and
thou supposest it to be a Golden Time; but consider thy selfe thou
blinde Man, whither art thou Gone? Dost thou suppose that this
wickednesse and falshood which thou practisest is the Ordinance of
God? Waite but a while, and you will soone see. It is the Time
of the last Seale, wherein the Anger of God hath powred forth its
Viols,

^a Clock-Hen.

^b Or, Asps.

^c Of filthy Lust
and wicked-
nesse.

^d Pastour and
People.

Viols, so that the Wonders of Hell come to Light, [that they may be knowne]. Let this be told you, wee have knowne it in *Ternario Sancto*: [or understood it in the Angelicall world, in the Heavently Substantiality].

4. For the Mother hath rejected ^e it ; and will none of those Abominations any more ; Shee is big with childe, and *bringeth forth a sonne in her old age*, which shorteneth the dayes of wickednesse. Let this be told you ; whosoever persevereth and goeth on in wickednesse, shall have great shame thereof.

^e *This wicked time or Generation.*

5. Is not the *little boy* (which runneth up and downe in his childish sport) *very full of the poyson, venome, and wickednesse of the Devill*, and doe not all vices and abominations stick in him : he is a ^f scorner, and blasphemmer of God, a swearer, curser, lyer, and deceiver, very fit and *apt* to serve the Devill in all manner of shamefull filthinesse : scurrility and obscenenesse is his best Latine or Eloquence, he knoweth how to mock, disgrace, and lay all manner of *asperisions* upon the simple ; all manner of theevery, cheating *tricks*, and couzenage is fine Art with him ; deceit, over-reaching and circumvention is his Glorious Boasting, they mock and deride poore people without any cause, he that feareth God is *by them* accounted a foole, and set as an Owle to be wondered at ; This, *Parents* and Antient People see, and take delight and pleasure in it, that their children are so dextrous and witty in their *wantonnesse* and *waggery* : they are tickled at the heart with it, when they unhappily jeast at honest People ; that which Old folkes dare not doe for shame, that they Teach the children, that *thereby* the lust of their hearts may be brought to passe ; *all this the Devill teacheth them* ; and so rideth in their hearts as Lord over body and soule.

^f *Mocker or Scoffer.*

6. If any can but couzen and cheate his neighbour, despise, slander, and finde fault with him, and bereave him of his honour and goods, that is *the satisfying of their lusts* : all immodest wanton words and manners are held the best Art and *Courtship* ; he that can laugh and jeere his neighbour out of countenance, is *Master upon the Place* : all these are the Devills *Prancks* and *Tricks* : and thus he leadeth the poore soule in his string, and *Man* understandeth it not.

7. Youth, both of the Male and female sex, learne first the Devills Trade, before they take any thing else in hand ; disdainfull, malicious wantonnesse, is the *first work* they learne ; and the Parents incourage their children in it, and hold it for a necessary worldly fashionable accomplishment.

8. *When they are growne up a little*, then the desire of beaстиall unchastity is the *second work* they learne, which they call a trick of youth, and allure one another to it : thus youths give roome to the Devill,

Devill, at the first blossoming, to enter into the Heart, so that the Devill maketh his nest therein, and so catcheth one, with the abominations of another, the male with the female, and the female with the male.

8 To his Coun-
trei.
9. If any send a sonne to the *Universitie*, to learne somewhat that is Good, that he may be serviceable to God, and usefull in the world; then he learneth wantonnesse, bravery, Pride, suttlety, how to deceive the simple of their owne, and bereave them of their sweate, and contrive a cloake for it; saying, it is ^h his right by Law: but that cloake is the *Devills*, and the false deceitfull heart is his *Minister*. If he can speake a little Latine or forraine Language, then no simple Man is good enough for his company; his high-mindednesse flies aloft, the stinking Carcasse [which is but meate for Wormes] must be trimmed with Ribbands and bables; to goe a whoring, and deflouring Maids is *Courship*: there are people that can behave themselves so finely, till they awaken the gnawing worme of Conscience in the heart of many a Mothers daughter.

10 And such are advanced in the *Churches* and *Universities*, and set up, for ¹ *Shepherds of Christ*, and yet they have the Devill lodging in their heart: and so also they are promoted to worldly Government [or the *Civill Magistracy*] and then they Governe as their Guest in their heart will have it: Thus the *Superiour or Magistrate* worketh the greatest abominations, and the *Inferiour* learneth of him; He inventeth ^h tricks how he may with the appearance of Law, Justice, and Equity; get the Goods or Estate of the *Inferiour* to himselfe: Hee maketh Constitutions, Orders, and Statutes, and saith they are for the publick Good: he constraineth the poore and miserable to doe hard service, that he may satisfie his Pride and State: he crusheth the simple with harsh, cruell Language, he taketh away his sweate, and tormenteth his body: he maketh him his very slave, and though he hath no more but one soule of his owne, [no more then others] and is but a stranger and Pilgrim in this world, [yet he thinks] the needy must spend his sweate wholly in his service; there is no pittie nor release to be had from him: His Dog hath a better life then the poore needy soule under his rooffe, and this he accounteth his Right and ¹ Prerogative; whereas it is not at all grounded in Nature, but onely in the *Abyssse*, where one forme or property plagueth, vexeth, and tormenteth the other, where the Life is its own Enemy. [and there it is grounded].

1 Cr, Priviledge

11. This the *Inferiour* learneth from the *Superiour*, and so getteth his living also with suttlety and deceit, covetousnesse and knavery; for if he doe not use these things, he can hardly fill his belly in righteousness: and therefore Reason perswadeth him, that necessitie forceth him, that he must enhance his labour and commodities,
and

and must wrest from his neighbour, his sweate againe, without love and righteousness, that he may but fill his belly, he learneth from his superiour to Gurmondise and Pamper his body, and *live a beaſti-all life*. What the superiour spendeth in a *Courtly ſtately* fashion, that the inferiour spendeth in a *Beaſtly ſwinish* fashion, and manner of life: thus one wickednesse effecteth another, and the Devill remaineth *Prince on Earth over body and ſoule*.

12. How wilt thou be able to ſubſiſt, when God in his Zeale, or Jealouſie, ſhall Judge the ſecrets of Mankinde? *when the cauſe of every thing will appeare*, why that or the other thing came to be Evill: and there every ſoule, will cry out of thoſe that lead it aſtray, and curſe them; Every thing will have *its cauſe* appeare before it, and the ſoule will feele it in its Conſcience: where then will you ſuperiour remaine, when your inferiour ſhall cry out and ſay, *woe be to you*, in that you have forced him to ſuch wicked courſes, and that you have bereaved him of his ſweate, and conſumed his goods and labours in *Idleneſſe and Wantonneſſe*: how will you give an account of your *Office*, into which you are put, wherein you ſhould ſtop unrighteousneſſe, and hold the wicked in *awe* by reproofe and Punishment: and you have not regarded his wicked courſes, that you might prevent and hinder them, but have onely looked after your covetouſneſſe, how you might *bereave* him of his ſweate: you have not ſought his ſoules Good, but his ſweate and labour; he might elſe doe what he would: and beſides, you have given an Evill Example to him, ſo that he hath looked upon your courſes, and made it his *Patterne*. Curſing, blaſpheming, threatening, daring, * ſurlinneſſe hath been your fashion, and that he hath learnt of you, and hath ſo conſtantly reproached the Name of God; which you have *not* regarded; you have onely looked after his money, and *not* after his ſoule.

* Or, provocations to wrath and malice.

13. And now when the ſevere Judgement of God ſhall appeare, and that every work ſhall be manifested in the fiery Eſſences, where then *all ſhall be tryed in the fire*: What thinke you? Shall not all ſuch works remaine in the Eternall Fire? and there will the poore ſoule cry out upon your ungodly curſed deeds, words and works: and one will curſe and wiſh all Evill to the other, for being the cauſe of ſuch Evill to him, and the ſource or property of falſhood and wickedneſſe will riſe up in the ſoule and *gnaw* it, that, for ſo ſhort and empty vanity, *voluptuousneſſe*, and falſe luſt, it hath fooled away ſuch great Eternall Glory.

14. All manner of reproachings, all ſlanders, all ſcoffings, all Covetouſneſſe, Pride and Deceit, ſhall riſe up in the ſoule, and one ſource [or property] ſhall continually kindle and gnaw the other, which hath *given cauſe* to the ſtirring up of the other, and the ſoule

will think, if these abominations were *not* in thee, *thou mightest attaine* Grace; and when it shall behold and consider it selfe, it will finde how one abomination hath generated another, and will see that it selfe is a *meere stinking abomination* in the presence of God: and there it will cast it selfe down in the source of anguish into the Centre of Nature, and curse God, that he hath made it a *Soule*; and the deeper it desireth to plunge it selfe, the deeper it falleth, and yet must continue in the place of its abominations, it cannot goe from thence: for the hellish *Matrix* holdeth it, and it must thus feed it selfe with anguish, cursing, abominations and bitternesse, and even *with that* which its heart hath done heere [in this life] wherein at length it despaireth, and that is its *Eternall food*.

15. All Earthly food and lust passeth away at the End of Dayes, and it returneth againe into the *Ether*: but the *will* remaineth standing Eternally, and the *desire* in the will.

16. Therefore yee *Parents* and *children*, yee *Superiours* and *Inferiours*, Observe! yee have filled the Mother of Nature full with abominations, the fierce anger of God is at hand, the Last Judgement is at the *Doore*, God will purge the Earth with fire, and give every one his wages, the Harvest cometh, this *Garment* will remaine no longer, every *thing* will be gathered into its Barne; He that will not take counsell, let him take his course, he will finde by *wofull Experience*, what the *Seaventh Seale* ⁿ at the Centre bringeth with it.

^m Or, property.

ⁿ Or, at its End.

17. When Reason looketh all about and considereth, it *saieth*; I see not yet that it is otherwise then it was in former Times; moreover, the world was alwayes good and bad, *as Histories relate*: Also a man must take such courses, else he will be accounted a foole and an Owle in the world, and *must starve and perish for hunger*.

18. If I doe not give my children leave to learne the manners and fashions of the world, then they would be *despised* and *scorned* of every body: and if I my selfe did not carry it out with *stare*, *loftinesse*, and *stournesse*, I should not be *regarded*: and if I must have credit, I must use some cunning to get it: for with truth, love, and righteousness, I shall not attaine it: I must therefore doe as other People doe, and then I may be able to live *amongst them*: must I needs be made the foole of all the world? though indeed I commit Sinne, yet God is Gracious and Mercifull; and hath not Christ *slaine sinne*, and Death on the Crosse, and taken away the Power of the Devill? I shall *one day* Repent well enough, & be saved.

19. This is the Rule of the world which the *Superiour* and *Inferiour* goe by; also ^o the *Shepherd* and the *Sheepe*: Christs sufferings must be a cover for their wickednesse: Every one will be a *Christi-an* under the Cover of Christ, when the poore soule, fitteth a whoring

^o Pastour.

whoring with the Devill ; if one doe but say with the mouth he is a Christian, and yet covereth his wickednesse with the purple Mantle of Christ, *all is well* : thus wee are brave Lip-Christians under the Mantle of Christ, but in the heart we have the Antichristian Whore sitting as a Guest.

20. O yee *false Shepherds* of Christ, who goe into the sheepfold at your theevish back doore, why doe you cover your wickednesse with Christs sufferings and death ; doe you thinke Christ was wicked ? Seeke the Centre of Nature, and shew people the Abyss that is in their Heart, shew them the snares of the Devill, wherewith wee lye bound, that they may *not esteeme* cursed worldly things ; but that they may learne to strive against flesh and bloud, against the Devill, and against the hypocriticall life and conversation, that they may goe forth from the Devills high-mindednesse into righteousness, *into Love and Humility.*

21. The suffering of Christ is profitable to none unlesse they turne from their false evill purposes, and repent, and enter into the Covenant of God, and to these it is very Effectuall. The Hypocrites use this for a *shew*, that they may be *called* Christians ; but thereby they take the Name of God in vaine, and must give a strict account thereof.

22. O yee *Antichristian Shepherds* of the ^P New Order, who use the suffering of Christ with false hypocrisie, to *please Men*, for their favour, and for your Idoll the Bellies sake, to cover over the hypocrite and false ^q *deceiver*, who is but a *shew-Christian* : how will yee be able to answer it, when Christ will require his sheepe at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devill dwelleth ? why doe you not *crack* the Nut-shell wherein the Kernell and Heart lyeth, and tell the *Superiour* as well as the *Inferiour* of his abominations ? Are yee Christs Shepherds ? why doe you not then as Christ did, who set the Truth before the Eyes of *every one* ; he reprov'd and healed, not for Mans favour and respect, but according to the will of his Father : and so ought Christs Shepherds to doe also.

23. O deare Reason, thou walkest wisely in the Paths of this world, in what concerneth *the outward Body* : but where lyeth the poere soule ? the soule is not at home in this body, that is not its Eternall Native Countrey ; what will it avayle thee to enjoy Pleasure for a little while with Eternall shame and Torment ? Or why dost thou suffer thy children to have their wills, to follow fashions and bravery, for a little while in this world : and takest delight therein, when they scorne the miserable and needy ; and shalt loose them hereafter Eternally ? thou thinkest thou lovest them, and doest well for them ; when the world commendeth their cunning and bra-

^P Made in the New way of Ordination.

^q Or, *Impostor.*

^z Inheritance, or Patrimony.

very, falshood and wickednesse, that commendation delighteth thee, but the Devill accepteth and receiveth it as belonging to him, and thou art the *Murderer* of thy children, thou art their greatest Enemy: for children looke upon their Parents, and when their untoward tricks please their Parents, then they follow them the more, and grow the more *audacious* in them. At the Last Judgement day, they will cry out of their Parents, that they have *not* rebuked their wantonnesse, and ungodly life, and brought them up *in modesty and in the feare of God*.

24. If you love your life, and your Children, then loose them as to the wickednesse of this world, that they may not be, nor converse therein; and then you shall finde them, together with your life, in Heaven againe; as Christ teacheth us: saying; *He that loveth his life shall loose it: but he that looseth his life, goods, and honour for my sake, shall finde it in the Kingdome of Heaven*; Also, *when the world despiseth, persecuteth, and hateth you for my sake: then rejoyce: for your recompence is great in the Kingdome of Heaven*. Also; *What will it profit a Man to have all temporall honour and pleasure, and loose his owne soule: whereas this life continueth but for a Moment, in comparison of the Eternity*.

25. Deare children in Christ, let every one have a care in what soyle he groweth: you must not expect any better time of life to repent in, *but to day*, while the voyce of God soundeth, let every one enter into himselfe, and search himselfe, let none regard the *broad way* of this world, for it leadeth into the Abyss to all Devills, but the way to the Kingdome of Heaven is very *narrow and strait*, he that will set into it, must not deferre nor linger out the time till the Devill barreth up the Doore: he must not regard the course of the world, he must goe directly into himselfe, and *seek* himselfe; the time will come, that he will think, that he is *alone* in this way, but God hath alwayes his seaven Thousand with *Elijah*, whom he knoweth not of.

26. For a sincere Christian doth not *wholly* know himselfe, he seeth nothing but his *vices*, in which the Devill striveth against him, they are continually before him; but in this world he knoweth not his *Sanctity*: for Christ hideth such people under his Crosse, so that the Devill doth not see them. Therefore *be watchfull and sober, and resist the subtle Devill*, that yee may live Eternally.

† Bold, sturdy,
and stout in
them.

† τὴν ψυχὴν
αὐτοῦ.
Animam su-
am, his soule.

* Or, search.

* And unto-
wardnesse.
† Or, Holinesse.

The

The Sixteenth Chapter.

Of Praying and Fasting,
and

Due preparation to the Kingdome of God.

What Praying is, and bringeth to Effect:
What the Power of it is, and what the
finall use and benefit of it is.

1.



O the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of our selves, that wee might be found worthy to heare the voyce of the Noble Bridegroom, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meeknesse and Rest, that it may goe forth from the ^a source of the Driver, and may satiate it selfe with meeknesse and stillnesse, and so with that which is the desire of its Life, whereby it may *susteine its body.*

3. Thus my dearly beloved Minde; thou art generated out of the Eternall Still meeknesse: and wert (*before the time of this world,*) in the Wisdome of God: [in the Eternall Virgin]: the Meeknesse of the Love of God, was thy source [or property] and thou wert a fruitfull ^b Raine in thy Still Eternall Mother, [the Eternall Nature], where thou wert *not yet created a Spirit*: Consider thy selfe, how great unquietnes thou art now in; thou art immeasurably hungry, thou alwayes thirstest after *the food*, and source [or property] of thy Mother: O that the Time of Refreshment were come: this doth the poore soule wish and pant after: one day cryeth to another, the Morning cryeth to the Evening, and the Night longeth after the Day, and there is *no place nor rest* (from the ^c Driver) for the poore soule, the Driver taketh hold of its very Throat: and though it hide it selfe, yet it findeth no place nor rest free from the source [or property] of its Driver; he driveth it further and further, till it findeth *the boosom* of its Mother, where it layeth downe its selfe, and is as one that is escaped ^{*} in a great Battle, who ^{*} dareth not lift up his head for feare of the Enemy.

^a Swindge or power.

^b Or, shower.

^c Persecutor, or Tormentor.

^{*} With his life among the

4. My slaine.

4. My deare Children in Christ, and all yee that have given up your selves *in Christ*, to the Kingdome of Heaven, yee Elect in Christ; thus it is with our soules, our soules stick in such great unquietnesse; and as it is with a *Souldier* in a fight, who is continually in expectation of Death, where the Enemies presse upon him on every side, and strike at him, and continually desire *his Death*: or as it is with one that is *fallen* into a Deepe Sea, and swimmeth there, and seeth no shore, and continually *expecteth* Death, where the water goeth into his Mouth: who figheth and desireth help from above. Or like one that is falling into a *Deepe Pitt*, where no help is discerned, who also *expecteth* help from above.

5. So it is also with the poore soule, it is fallen into a dark *Dungeon*, and swimmeth in a dangerous and deepe water, where it is encompassed with Enemies on every side, who all strike at it; Every one would murther it, and it *seeth no help* about it, if it search through its body, through its flesh and bloud, also through marrow and bones, it findeth they *all* are its Enemies, which leade it unto the *Abyffe*.

6. The *spirit of this world* (in flesh and bloud) draweth it, and boweth it downe to the ground, in the Deepe of the waters, and continually desireth to drowne it; for it would *onely* maintaine and Pamper the Beastiall Life.

7. So also *the Devill* draweth it mightily downe into the Abyffe, and would faine throw it into the Eternall aking source [or Torment] of Hell: and if it resist, he striketh at it with the Anguish of Hell, that it should despaire, and throw it selfe into the Abyffe: and there it hath no helper with it, nor about it, nor can it discover any to appeare, *till* it raise it selfe upwards into the Love and Mercy of God, where then it must leave and *forsake* all whatsoever is in its house, and must winde quite through from it, as a spirit without substance, that is, it must goe forth with its will from *all its Thoughts*, and out from all its Minde, into the *Mercy* of God, into the first Originall ^d Mother, where it was *onely a seede* before the Creation of the world.

^d The Eternall Nature.

8. And when it cometh thither, it findeth, that the *same Word*, which Created it, is become Man; into which it casteth it selfe, and eateth of that humanity, as of a pure and new body, in which there is *no* source [or property] of *Enmity*, but onely a meeke, pure, desirous Love, and there its will is ^e accepted of God, and the *Holy Ghost* *emereth* into its will, and bringeth to the poore captive soule, Heavenly Refreshment and Comfort, so that it feedeth on the flesh of the Eternall Word, of its Originall Mother, and drinketh of the Water of Eternall Life, *wherein*, before the world, it was onely a seede.

^e Or, received.

9. There

9. There it *findeth* the place of its Rest, and cooleth its flames therewith, and resteth in the boosom of its Mother, for it entreth into the Land of the Living, and the Holy Ghost leadeth it out of Prison, and it eateth at Gods Table, and sitteth among the children of Love. O how humble it is, that the Holy Ghost hath delivered it from the Strife of *Barrell*, and then God hath a true obedient and humble childe of it. And *thus* it is with the soules which presse forth out of this Sea of Misery into God, or which with the Deliverance from the Earthly Life enter into God, and so are released from the Driver [the Devill] .

† Gods Love.

10. Since therefore it is *certainly* thus, and that wee have found out *the way* ; wee will speake what wee know, and testifie the Truth; For Christ saith; *My Father & will give the Holy Ghost to them that aske him for it: No sonne asketh the Father for an Egge, and he offereth him a Scorpion in stead of it: or for Bread, and he giveth him a Stone, or for Fish, and he giveth him a Serpent: Aske and yee shall receive, knock and it shall be opened unto you,* saith Christ.

‡ Desireth to give the Holy Ghost.

11. When the Heart and Minde, and all the senses or thoughts, resolve into a *will* and purpose, that the soule will enter into the Mercy of God, and repent of its misdeeds, and is resolved to seeke after Love and Mercy: then it is said; *Before they call, I have heard them:* as may be seene by *Daniel*, when the Angell said to him; *When thou chastizedst thy selfe, and didst intend to pray for thy owne sinnes, and the sinnes of the People, I brought thy Prayer before God, and this command went forth.* Reade the History of *Tobiah*, what Praying and fasting and due preparation for the Kingdome of God, is able to effect: briefly; the *whole Scripture* is full of such examples.

12. Consider the Prayer of Christ; how his humane soule in God the Father called, and awakened the *Verbum Domini* in him, when he would doe Great Wonders [or Miracles], especially about *Lazarus*, whom he ⁿ raised from the Dead: Then he sighed to his Father, and awakened the Centre of Nature and the Word in the Centre of Nature on the Crosse of the Number Three: there the Holy Ghost, and the Word which the Holy Ghost then awakened, went forth in his soule: and then the soule of Christ thanked his Father, who had heard him, and said in the power of the Word to Dead *Lazarus*: *Lazarus come forth:* and there they saw the power of the Word in the soule, that the Dead must arise: which Power the soule of Christ had opened and awakened with his knocking.

⁂ Awakened from Death.

13. You must know that *Lazarus* was awakened from *within*, and wee shall all at the Last Day heare the voyce of God ^f from *within* in the Centre of the soule: for the Word, with the Number Three, dwelleth *within* it, in the Centre on the Crosse, and that soundeth

⁂ Ab intus.

foundeth forth outwards, and *raiseth up the Body* of the Effences : For the soules of Men are all, as it were, *one soule* : for they are all propagated out of one onely soule : and therefore they will all heare the voyce of the Humane soule in Christ, and arise with their Bodies.

14. So then when wee pray to God, God heareth our soule in the Centre *in our selves*, that is, the soule presseth forth with its repenting will, out of the Centre of Anguish, out of the Abyss of Hell, and also out of the Spirit of this world, into the second Principle into God, which is also in the soule : for all the *Three Principles* are in the soule, *viz.* the two Eternall, and the Corruptible, which maketh the Death of this world.

* Or, Manifesteth, or revealeth.

15. Understand us accurately according to its high worth, thus : God the Father moveth not himselfe [when thou Prayest] *the Holy Ghost* onely moveth himselfe : though that indeed availeth not us neither ; But the Word which hath created our soule is become Man, and that hath the Holy Ghost in it, and he goeth forth from the Father in the Word, and *meeteth* the calling Minde & Will, and *openeth himself from *within* outwards into the soule ; For the outward Beastiall Body, is *not worthy* of the Holy Ghost, that he should open himselfe in it, though sometimes it happened so to the Saints, that hee went forth of the soule into the Outward Principle ; and then the body *Triumpheth*, and for very Joy knoweth not what is happened to it : but in the New body of the soule in Christ, when the soule attaineth the body of Christ, *in that* the Holy Ghost dwelleth.

16. And so when the Devill cometh, and will set upon the soule from beneath, in the First Principle, in the Centre of the first foure Formes to the source of the Fire, then the will of the soule presseth into the flesh of Christ, into the *second Principle*, inwards into it selfe, and there it is refreshed and released, and the Devill must goe downe ; for that life doth not relish with him ; yet he is so furious, that he setteth upon the soule, so often as he perceiveth it to be *secure and carelesse*, or never so little burtheneth it selfe with falshood and wickednesse : he *alwayes* seeketh an opportunity, wherein he might finde his *Neast* open [for him] .

17. Therefore deare Children ; *When yee Pray*, think not that God dwelleth a farre off from you, and so neither heareth you, nor seeth you ; that is a false Conceit and Opinion. Indeed those, who *will not* enter into God, those that stick fast in their Malice and Iniquity, and *retaine* wickednesse in their soule ; those indeed *are not heard*. Hee that cryeth to God that he would outwardly accept his words from him, and yet retaineth the Evill one in his soule, *he mocketh God* : God dwelleth not outwardly ; for the outward is the Beastiall

Beastiall Starry Spirit : he dwelleth inwardly in himselfe ; the outward Substance is onely a figure and similitude of God : Indeed it is of God, and generated out of the Inward Centre, and Expressed [or spoken forth] through the *Verbum Fiat* : but it is *not the substance* of the Number Three, which is a Substance and Spirit in the Trinity, above Nature, and yet dwelleth in Nature in it selfe, incomprehensible to Nature, as the Winde and the Light is not comprehended by the Fire, and yet are the spirit, brightnesse, and life of the Fire..

18. Therefore, when you will pray, put away the abominations out of your soule, and enter into your selfe, that is, you must loath the Abominations, and frame a will and purpose in your soule, that you will *not let* such abominations into you any more; also you must not suffer your will to stick in any abomination, and despaire : for when you despaire, you sinck your selfe downe into the Abyffe.

¹ Lusts and
unchastity.

19. But consider, that it is the *deare will and pleasure of God*, that you presse earnestly and strongly through, and leave the Abominations to the Devill upon his neck, and come very humbly Praying, as a sinfull childe to God : he is the Father of the Lost sonne, you have vainly rioted and spent your beauty and righteousness, with the Devill, and with the *Antichristian Whore*, you are amongst the swine at *Babell* : and having lost your Goods, you eate graines and husks with the swine ; you are naked and torne, and are not worthy to be called his sonne ; Consider and Imagine this in your selfe, for it is true, and so come with true conversion out of the filth and mire of the swine, to our Antient Loving Father, and pray for his *Grace and Favour*, that he would but make thee as one of his hired servants in his Court : acknowledge to him thy evill deeds, and that thou art not worthy to be called his sonne. Behold deare soule, *Observe it*, it is the very pretious Truth.

20. When you thus enter into your selfe, and search out your abominations, and the husks of the Devill, and of the world, which you have so long devoured : and Consider of God and his Mercy, then *turne not againe into the Hogsty*, and say *not*, I am ashamed to come before my good old Father ; I dare not come into his sight, for great shame and abomination : for I was a glorious sonne, and now am a naked Swineheard ; but consider, that your Father taketh *more care* about you who are his lost Prodigall sonne, then you doe about his favour and love, which you have willfully trifled away.

21. Frame but a loving, humble, submissive, obedient will and purpose, and *come*, come away from the Swine, leave the husks to the world, let the Swine devour them and feed themselves fatt : but enter you into your selfe, and knock at your evill Heart ;

K k

breake

^m Or, Herd-
man.

break in through the Doores and Gates : and though all swine cry, and Devills should howle for their ^m Keeper ; yet come you to your Father with any humble demeanour and words, you need not trouble your selfe about the *adorning* of them with accurate *Eloquence* ; for though you have no more words then the Poore *Publican*, it is no matter, it lyeth not in them, but in an Earnest *constant purpose* without ceasing : and though Hell should breake in pieces, and body and soule part asunder, yet *stand still*, and goe not forth againe out of the Doores of the Father.

22. For as soone as you will *open* the Doore in your soule, and will goe out of the Mire, *towards* the Antient Father, that he doth but perceive that it is you his sonne, and that you are returned to him, then he saith ; *This is my sonne which was Lost*, for whom my heart was troubled, and is entred into the Humanity, into this world, and hath sought him, and *now I have found him*.

23. And there he sendeth the Holy Ghost to *meete* him, and falleth kindly about his Neck, and receiveth him with Joy, and for a token of his love, he putteth the Seale and the Ring of the Holy Trinity, in the suffering and death of Christ *on to the Hand* of the soule : and there he bringeth the blessed Virgin of his Wisdome, the New Angelicall Garment (*viz. the flesh of Christ*) and putteth it on to the soule ; and all the servants of God, (*viz. the Holy Angells in the House of the Father*) must rejoyce and be merry with the lost sonne ; and there the Antient Father slayeth the fatted Calfe, and feedeth his sonne at his Table, (*of the Heavenly Substantiality*) with *the power* and *with the flesh* of his Obedient Sonne Christ, and giveth him to drink of the Water of Eternall Life, in the blood of Christ, in the first Mother, out of which the soule hath been created ; and there is Joy in Heaven among the Ninty-Nine Angells or holy soules, which are with God, that a deare brother *is come into their Society*.

24. And although the own [*Invented*] works of Holinesse (*viz. the Elder sonne*, who hath alwayes been busie at home in the Antichristian house,) murmur and grumble at it (and boasteth of his Obedience labour and toyle which he had taken in Hypocrisie) the Father regardeth not that ; the *New sonne* pleaseth him better, then he that had continued in the House : he thought that he alone was heire, that the Kingdome of Heaven belonged to him : he had merited it, and hath not gone out of the house ; to him belongeth *the Keys* of the Treasure ; the other is but a Swineheard : All this doth not divert the Father, but he is merry with his servants the Angells and holy soules, and letteth him that was Angry (*who would not rejoyce with his brother*) *goe downe into the wrathfull Pit of the Devill* ; and he is merry with his children. But seeing the

the Hypocrite is Angry, and despiseth the Supper of the Father, therefore he doth not tast of the Heavenly Joy.

25. Hearken you *Roman Pope*, and you *Romanⁿ Emperour*, why ^{n Or, Caesar.} are you angry with us poore lost sonnes in Germany, who goe in to our first true Father? Would he not faine have us? are you not our brother? wherefore then doe you grumble? Are you Pope in the House? then *have a care* that you be the Fathers obedient sonne, and rejoyce with the lost sonne, when he goeth out from Antichrist, to the Father: If you *will not* doe so, you must Eternally be angry, and shall have no Joy with us [once] Lost, but [now] againe living children, to Eternity.

26. O you Antichristian *Wolfe*, why are you Angry, when the Father receiveth a Swineheard for a deare childe, and Giveth him the Seale-Ring, the *Mysterium Magnum*? doe you think you doe right in it? though indeed you are borne of an *Academie* [or from an *University*] and the Swineheards [are borne] in the field among the swine, as you account them: yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocriticall Reason: looke to it, Rule well in the house of your *Academie*; wee heard a Watch-man say; ^o leave off; *The City Babell is fallen*; see that you be not *taken* in Babell: for it burneth in the Fire: the *Turba Magna* will spew it out, there is no other Remedy or Counsell, but for all to goe, together with the Swineheard, to the Father, and pray to him for Grace; else you will be faine to try by *wofull Experience*, what this Pen hath written, and out of what Spirit it did flow and was revealed.

o That the Contentions, Janglings, and Disputations may cease.

27. When Christ drave the Devill out of the *Lunarick* that was possessed, his Disciples said to him: *Master, why could not wee drive him out?* Then said Christ; *This kinde doth not goe out but by Fasting and Prayer.*

28. Deare children, brethren and sisters, be advised, for the kinde Love of the God the Father in his heart, (which for our sakes is become Man,) hath lifted up himselfe in the *P Crowne* of the Spirit of this World, and *calleth us*; It grieveth his Mercy, that wee are fallen home to the Wrath in the *Turba Magna*; he now sendeth you *many Messengers*, and calleth you in their voyce, and he will send *more* unto you: why doe you *despise* them, and kill them? Try them whither their Spirit be borne of God or no: or whither they *seeke* their own way of their Belly in Antichrist: surely it is time to awake from sleepe: No jesting matter will follow: you should not dare to jest so with the *Keyes of the Holy Ghost*; and make *Conclusions* of Faith, according to your own Opinions, Tenets, and Conceits: *Faith* will not be begotten by *Conclusions* and *Cannons*; but is awakened by true *sincerity*; as by being obedient children of Christ.

p Or, Higheest Age.

29. Saint Paul did not say to his Disciple : Dispute of the Mysteries of God ; but he said, *Awaken or stirre up the Gifts that are in thee* : No mans own wit can doe it ; much lesse the Pride of the High Schooles [or Universities] which yet they cloake with hypocrisie, and hide it under the Mantle of the Holy Ghost : why doe you make Conclusions about *the Body and the Person of Christ*? Have you power and authority to doe so? Is it not a *Mysterie* to you? and you understand nothing in it ; unlesse you be new Borne againe in Christ ; Doth he not say? *Behold I am with you even to the End of the World*? Is he with you? Why then doe you set your selves upon his Throne, and deny his Presence? Are you not *Pilate* who sentenceth Christ? from whom have you the might and authority, to make *Conclusions* and *Articles*? are you *his* Lords? then you are not children : have a care you prove not the Eldest sonne in the House ; who striveth about the Inheritance, and about the power and Authority, and yet continueth to be a proud Angry Murmurer against the Father? Deare children, it availeth nothing to goe such a way : Christ said to his Disciples, when he drave the Devill out of the Lunatick that was possessed, which the Disciples could not doe in their own Reason ; *This kinde goeth not out but by Fasting and Prayer.*

30. Deare Brethren, you will not [be able to] drive the Devill out of us, if you have not Christ with you ; your Art and Conclusions of Reason will doe nothing else but cause people to goe out from God into their owne selfe will ; *Wee must fast and Pray, that wee fall not into Temptation*, and into the Netts and snares of the Devill, in our Reason: for the Devill alwayes holdeth his Net before Reason, and he that falleth into it, *supposeth* he is caught in *Christs fishing Net* ; but he is taken in Antichrists⁹ Net ; Reason Comprehendeth Nothing of the Kingdome of God, but the husk ; the vertue and power of it remaineth hidden to Reason, unlesse it be borne in God, and then Reason goeth forth as a burning Fire *in the Spirit of God* but the Spirit letteth it not flie aloft, but boweth it to the Earth [*in humility*] for he knoweth the ¹⁰Warriour that fighteth against Reason.

⁹ Pursenet.

¹⁰ Satan.

31. A watchfull Life is requisite, which is chastened and not overflowne with the fleshly *voluptuous* spirit of this world : and not a Life alwayes drunken and full : for as soone as the soule is inflamed with the vigour and power of the Earthly Spirit, then Gods Spirit passeth into its owne Principle ; and the soule is *captivated* by the Spirit of this world, and the Devill gaineth an accessse to it ; and then its former wit and understanding (known in God) is changed into outward Reason, and then Man supposeth still, that it is *Gods Spirit*.

32. One

32. O no friend! the *Constellation*, which should rest in the Spirit of Christ, *lusteth also to possesse such a heart and soule*, where the Spirit of God hath been sitting; for every Creature longeth after the vertue and power of God: but the Constellation, though it come into the Temple of God, driveth on its own matters that lie in its power, it knoweth *nothing of Divine Wisdome*; it hath a wisdome, and *constituteth the Spirit of this world*: indeed it hath great Art and Learning: for *the Earthly and Elementary Mysteriorum Magnum* lyeth therein: but it hath *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it hath a beginning and End, and looketh no further; it maketh and seeketh onely an *Hypocriticall Beastiall* life.

Or, Configuration of the Starres in us.

Maketh.

33. Therefore let us not be *u* proud and secure, nor rely upon Art and Learning, much lesse upon the Letter: for the spirit thereof is hidden to us, without the Spirit of God: wee have the will of God in the *Holy Scripture*: yet without the Spirit of God wee have but the Husk and the Dead Word: (except Gods Spirit first awaken the Living Word in us, that wee may understand the Letter, and the written Word;) which is plaine enough, in that the Learned in Arts are but Learned in the Letter, and *not* *x* Learned in God, otherwise they would not contend and wrangle about Christs honour and Doctrine, nor so dispute about the Cup of Christ.

u Stout, surly.

x Or, Taught of God.

34. Though there were *a Thousand* men *x* Learned in God, who are borne in the Spirit of Christ, and were together, and had each of them a speciall gift and knowledge in God, yet they would all be *but one* in the Roote of Christ, and would every one desire onely the Love of God in Christ: what Disciple or Scholler, will exalt himselfe above his Master? wee are *one Body* in Christ, why then should one Member contend with the other about the food? when the desirous Mouth feedeth, then all the Members receive strength and vertue; Every Member hath its *owne Office* or work, in opening the Wonders of God: wee doe *not* all bring one and the same words, but one spirit in Christ: every one hath that which is his *owne* imparted to him what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseene from Eternity in his Wisdome, might be revealed: *to which End* the soule was created of God.

35. I know, and the Spirit sheweth it to mee, that thou *Antichristian Sophister* wilt Object against mee: that even among the Apostles there hath been strife and contention about *the words* of Christ? Tis true indeed, and it was Satans Master-Piece, to fift Christs Disciples, and the Disciples of those Disciples, so soone as they became secure: for they were Men as well as wee, and one was stronger

*Or, *Examine.* stronger in Spirit then the Other, according as they did * search themselves, and raise up themselves in God: *for they lived among Evill Men:* and many times must apply themselves to the world, and must give the Weake Milke to drinke, at which others many times stumbled in their Reason, and grew hot and Zealous, and re- proved one another for it; as may be seene about *Cornelius*, when Peter went in to the Heathens, and the other Apostles supposed, that the Kingdome of God belonged onely to *Israel*.

7 Lowly, sub-
missive and
pliable.

36. But you are to know, that the Love of God is so y humble, that when it hath kindled the soule with its selfe; *it selfe is subject to the soule?* but no soule will enjoy that, but those that are hum- bled in the Love of God, and constantly goe forth from their de- fires, that the Spirit of God may live in them, and that they may have an eye unto him: the soule is permitted to be Zealous, but it doth better to live in Meeknesse, in which it entereth into the Ma- jesty [of God] and is a totally beloved childe: what doth it a- vaile mee, that I powre out fire upon my brother, and so burne my selfe therein: It is more blessed, to continue under the Crosse in Patience and in Meeknesse, then to bring fire from Heaven.

37. Christ is come to seeke and to save that which was Lost; not to awaken his Anger against us, but that he might help us out of the Jawes of the Devill, and hath Regenerated us in himselfe to be a Living Creature in God, and hath brought us quite through the fire of his Fathers Anger. He hath broken the Bands, that wee might follow him in Love and Meeknesse, as children should follow their Parents: therefore he Teacheth us faithfully what wee should doe, and how wee should Pray.

[Of the Lords Prayer.]

38. The Prayer which he hath Taught us, is an Instruction and Teaching of all whatsoever wee should doe and leave undone; and what wee should aske and Expect from God: and is alwayes rightly to be understood according to the Three Principles, which wee will heere make a short ² Introduction to, though it cannot be ^a confined or concluded, for the Spirit in the Prayer comprehend- eth in it the whole Eternity, also Nature and Every Thing; so that No Tongue can sufficiently Expound it. The more it is Consid- ered, the more is found in it. Yet wee will venture upon it, and give the Reader an ^b Introduction; not to tie or limit the Spirit: for it riseth up in Every ones soule, as vertue and power is given from the Wonders of God. And so it is also with the Gospel, that is not tied to any Exposition: The more any search into it, the more they finde therein: For the Spirit of God it selfe teacheth us to

Pray

² *Manuduction.*
^a *Circumscribed*
or limited in
its Interpre-
tation.
^b *Manuduction.*

Pray aright, and also presenteth us to God. For wee know not what wee should say ; our *whole businesse* of Praying and Conversion consisteth onely in the Will and Purpose, that wee give our selves up into God ; God *the Holy Ghost* himselfe maketh the springing and growing up through himselfe in God, he driveth forth the blossome of the New body of the soule, out from the Divine Centre forth through the soule, so that the fruit of Eternall Life, springeth forth out of the *Soules body*, with many Branches and faire fruit, and standeth as a Glorious Tree in the Kingdome of God ; so that when wee pray, our soule eateth of many heavenly fruits, which are all growne out of the Body of the soule, as out of a *heavenly soyle* or ground : and the soule eateth of them againe in Prayer, and they are its food on the Table of God : Thus it eateth *ex verbo Domini* of the Word of the Lord ; concerning which Christ saith ; *Man liveth not by Bread onely, but by every word which proceedeth out of the Mouth of God.*

39. *The Lords Prayer* affordeth a very high and excellent understanding in the Language of Nature : for it expresth *the Eternall Birth*, also all *the Three Principles*, also the Lamentable Fall of Man, and sheweth him *the Regeneration* in Christ ; it sheweth him what he should doe, and how he should behave himselfe, that he may come againe into the *Divine union*, and sheweth him how kindly the Spirit of God meeteth him.

40. But because it is hard to be understood, we will set downe a brieft Summary Contents and ^d Exposition ; and commit the further Work of the highest Tongue, to the Spirit of God in every soule, and may well be handled at large in a ^e Treatise by it selfe, if the Lord give us leave.

[Heere followeth a Summary Exposition of the LORDS Prayer, how it is to be understood in the Language of Nature from syllable to syllable, as it is Expressed in the words of the ^f High Dutch Tongue, which was the Authours Native Language ; but because the Language of Nature is not yet cleerly understood by mee, therefore I cannot transference it to the English Tongue: but must set it downe in the syllables of the High Dutch words, and Interline the English under it. Whosoever desireth to see more concerning the Language of Nature, let him reade in the fift Chapter of this Booke verse the 85. upon the word *Schuff*, and ^g elsewhere in his other Writings.]

^c The Pater Noster.
Dur Father.

^d Understanding and meaning.

^e It may be his Treatise, called, The holy Weekes, or the Prayer Book, which was not finished.

^f German Language.

^g In the Aurora, in the Epistles, in the *Mysterium Magnum*,

[The &c.

[The Entrance.]

Unser vatter im Himmel.
Our Father [which art] in Heaven.

41. When wee say: *Unser vatter im Himmell* : then the soule raiseth up it selfe in all the Three Principles, and giveth it selfe up into that, out of which it is created ; which wee understand in the Language of Nature very exactly and accurately. For *un-*, is Gods Eternall Will to Nature ; *-ser*, comprehendeth in it the first foure formes of Nature : wherein the first Principle Consists.

42. *Vatter*, giveth the two distinctions of the two Principles ; for *va-*, is the Matrix upon the Crosse, *-tter* is Mercury in the Centre of Nature ; and they are the two Mothers in the Eternall Will, out of which all things are come to be ; the one severeth it selfe into Fire, and the other into the Light of Meeknesse, and into water : for *va-* is the Mother of the Light, which affordeth Substantiality, and *-tter* is the Mother of the fires Tincture, which affordeth the great and strong Life : and *Vatter* is both of them.

43. When wee say *im*, wee understand the innermost, *viz.* the Heart, from which the Spirit goeth forth : for the syllable *im* goeth forth from the Heart, and soundeth through the Lips, and the Lips keepe the Heart in the innermost unawakened.

44. When wee say *Him-*, wee understand the Creation of the soule. The syllable *-mel* is the Angelicall soule it selfe, which the Heart on the Crosse in the Centre between the two Mothers hath comprehended : and with the word *Him-*, framed it into a creature, *viz.* into *mel* : for *Him-*, is the habitation of *-mel* : therefore, the soule is created in Heaven, that is, in the loving Matrix [or Mother] .

The First Petition.

Dein Name werde geheiliger.

Thy Name be ^h hallowed.

^h Or, *sanctified.*

45. When wee say *Dein*, wee understand how the poore soule swimmeth in the water of this world : and how it casteth it selfe with its will into the Principle of God : it goeth with the syllable *Dein* into the voyce of God.

46. In the syllable *Nah-* it inclineth inwards, and in the syllable *-me* it comprehendeth the Heavenly Substantiality : and this is done in the Will of the soule.

47. And

47. And when wee say *wer-*, then the whole Creature goeth along in the will : for *wer-* hath the whole Centre, and with the syllable *-de* it layeth it selfe downe in Obedience in the Meeknesse, and will not kinde the *wer-* in the fire, as Lucifer had done.

48. And when wee say *ge-*, then the soule goeth into the Heavely Substantiality, as a quiet childe without Anger : and then *-hei-* is the powerfull entring upon the Crosse, into the Number-Three, where the soules will presse into the Majesty, into the Light of God ; with the syllable *-li-*, the soules will hath comprehended the Holy Ghost. [In the syllable] *-get*, there the soules will goeth forth with the Holy Ghost : for the brightnesse of the Majesty shineth in the will, and the Holy Ghost goeth along in the Glance of the Majesty upon the Chariot of the soule : for the will is the soules ⁱ Wedding Chariot, with which it rideth in *Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightnesse of the Deity.

ⁱ Or, *Triumphant Chariot.*

The Second Petition.

Dein Reich komme.

Thy kingdom come.

49. *Dein*, there the poore soule giveth it selfe up againe into the will of God, as Gods childe.

50. *Reich*, heere the soule giveth it selfe into the vertue and Power of the Angelicall world, and desireth to come out of the Deepe of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goeth in into the vertue and power, and apprehendeth it : and with the syllable *-me*, it maketh the Heaven be open, and goeth forth with the apprehended power, into the Kingdome, as a sprout : for the *-me*, maketh the Lips be open, and letteth the sprout of the Will goe forth, and lets it grow softly by degrees.

The Third Petition.

Dein willen geschehe wie im Himmel also auch auff Erden.

Thy will be done as in Heaven so also on Earth.

52. *Dein*, heere the soule doth with its will, as in the first and second Petition : it casteth it selfe into Gods will.

53. *Wil-*, is its desire to will the same with the Holy Ghost, *-len*, with this syllable, it taketh in the Spirit with the Will into the Centre, as into the Heart, and willeth that its will in the Holy Ghost should ^{*} flow up in the Heart.

^{*} Or, *boyle up.*

¹ Yeeldeth or
submitteeth.

^m See in the
first Petition.

54. *Ge-*, with this syllable it goeth into the will, *-sche-*, with this syllable it worketh the work of God: for there it doth, what the Counsell of the Father is, what the Heart of God will: as the soule of Christ suffered it selfe to be hanged on the Crosse, and as wee in misery bow downe under the Crosse; *-he*, in this syllable it taketh patiently what God worketh; it boweth it selfe as a childe.

55. *Wie*, there it goeth againe into the voyce of the high Majesty. *Im*, is the Heart of God, out of which the Spirit goeth forth: in which will, it would be. *Him-*, is ^m againe the Creating of the Creatures; *-mel*, is the soule, that is, it willeth to act in the will of God, like the Angells, who doe that which Gods will accepteth.

56. *Al-*, there it comprehendeth that will, and driveth it on with the syllable, *-fo*, out of its Centre into this world, into the outward Principle. *Auch*, there it affordeth all whatsoever it hath in it selfe out into the outward, out from it selfe into this world.

57. *Auff*, with this syllable, it apprehendeth the same againe, and desireth that its substance should not be dissipated: for it onely letteth the will of the substance goe forth through the closed Lips to the Teeth: and desireth that the forme of the will should remaine as a figured substance Eternally.

ⁿ Or, Miracles.

58. *Er-*, with this syllable it bringeth its substance into the Spirit of this world upon the Earth, and there the Will shall work ⁿ wonders, as in the Kingdome of the Angells in the Power of God: the will must manifest the hidden Secrets of God: *-den*, with this syllable it sheweth, that they must not be done in the fire of the Anger, in which the Devill dwelleth: for this syllable doth not break up the Centre: they should be done in meeke Love, and yet be taken out of the *Er-*, The soule shall mightily rule in all hidden secrets: but it must not let in the Devill.

ⁿ Note.

59. Heere our want is very much, the Heavy Fall presseth us hard. O there is very much heerein hidden, which would be too long to describe. For the Will of God should be done, and not the Will of the flesh, and of the Devill. ° And therefore it is that wee are so doubtfull in Prayer, because the poore soule runneth on in the will of the Flesh, and of the Devill. If it did live in Innocency, wee should have this skill perfect, and there would be no doubting in our Prayers, but an acting and accomplishment of them: [This the Apostles of Christ wanted when they asked why they could not cast out the dumb Devill] wee doe rightly swimme heere in misery, which the Spirit of the Wonders sheweth us.

The

*The Fourth Petition.**Gieb uns unser taglich Brodt heute.**Give us our Daily Bread to Day.*

60. *Gieb*, there the will sticketh in the Heart, and presseth outwards, and the Mouth catcheth it : that is, the soule would be fed : what the Word giveth forth, that the soule taketh : for that belongeth to it, it will have that.

61. *Vns*, with this syllable the soule desireth food for all its [fellow] Members, *viz.* for all soules, as if they were but one Tree with many Branches, whereof every branch must have sap and vertue from the stock : and so it desireth to have this in common out of the vertue of God , for the Life of all soules : for it attracteth that with all its desire to it, and in all [others] , as a loving brother ; it willeth to have it in common ; and not alone to it selfe in Covetousnesse, as the Devill did.

62. *Vn-*, with this syllable, the will of the soule goeth into the Eternall Wisdome, wherein before the Creation in the seede, it was discerned in the Eternall Will : *-ser*, with this syllable it taketh the Originall of Nature in the Will, where one forme in the Originall generateth, filleth, and preserveth the other : and that is the Band of the soule, whereby it Eternally liveth and subsisteth : and that the will of the soule desireth, else it would be dissolved. For a Spirit desireth no more, then to retaine its Band, and to fill it with vertue that it may flow forth.

63. And heere lyeth *the Key of the Greatest hidden Secret of the Beeing of all Beeings*. Beloved Doctor, if you were Learned, you would seeke heere ; and if you understand nothing heere, nor will to understand, then you are not learned, but are onely tellers of stories, which the simple if he did use himselfe to it, would performe as well as you : This is the true *Doctorship in the Holy Ghost* : the outward [in the Learning of the Schoole of Reason] is but a foppery, and puffeth up into a high minde.

64. *Tag-*, with this syllable, the heavenly Number is understood, as wherein the Spirit on the Crosse in the Holy Matrix comprehendeth the Genetrix in the Multiplication, where the Will of the Spirit, recreateth, confirmeth, and strengtheneth it selfe ; *-lich*, in this syllable the soules will quickeneth it selfe in the light and vertue of the Majesty of God , and strengtheneth the soule with the heavenly Number, which springeth up out of the Majesty infinitely : and heerein the soule is acknowledged for an Angell, and liveth in the Hand of God.

65. *Brodt*, heere the Corporeall substance springeth up, and our misery :

p As it is pronounced, signifieth.

יְהוָה *

ΘΕΟΣ

DEUS

GOTT

GOD.

אֱלֹהֵינוּ *

misery : for Brodt [Bread] is generated out of the Centre of Nature, although the last letter in the syllable Brodt p Expresseth that it is Paradisicall Bread : for the Grosse + in its Character [T] in the Language of Nature, carrieth the severe Name of God : [GOTTES] : which if men will rightly Expound it, and understand it according to the Language of Nature : may be understood powerfully, and in its highest depth, in the word *⁹Tetragrammaton [Jehovah], for that word comprehendeth all the Three Principles, And in the word ^r Adonai, God is understood as in one Principle, viz. in the Angelicall World : which may be expounded in a Treatise by it selfe : wee set downe this, that this syllable might be considered of : For Brodt [Bread] is the food of the Body ; and is to be understood concerning the fierce wrath, that it hath mixed it selfe in it, and signifieth the house of Lamentation and Mourning : but since wee must have this food, therefore the soule reacheth after it for the maintenance of its *Beastiall* Body.

66. *Heu-*, This syllable signifieth the Eternall Bread of the soule, the New Body, viz. the Heavenly Substantiality : for the will goeth forth out of the Bread into the *Heu-*, that is, the Eternall Substantiality, viz. the bread of God, Christs flesh ; -te, this syllable confirmeth that it affordeth and frameth the severe Name [Gottes] of God : for the soule desireth a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

The Fift Petition.

Vndt verlasse uns unser schuldt, als wir verlassen unser schuldigern.

And forgive us our Debts, as wee forgive our Debtors.

^rOr, Trespases, as wee forgive them that trespasse against us.

* Vegetables.

67. *Vndt*, this syllable is that, wherein the will of the soule awakeneth the Love of God ; for the will sticketh fast in the word *vndt*, as in the Meeknesse ; it satiateth the *ver-* viz. the Anger, and springeth with the *undt* [or meeknesse] up, as a budding, * growing Substance, like a blossome out of the *ver-*, and yet they remaine one in another : for *ver-* is the Centre of the Life : it hath the fire of the wrath, and the *undt* belongeth to the second Principle : -lasse or -last is the cleansing of that which is generated out of the *ver-*, of which *Isaiah* saith ; *Were your sinne as red as blood, if you turne, they shall be as wooll, white as snow.* In the syllable -lasse, is the Bath or Laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdome of God.

68. *Vns*, is the union againe, where the will of the soule, viz. the Communion or fraternity, that is, all soules, in one will, desire to be washed.

69. *Vn-*,

69. *Vn-*, there the will yeeldeth it selfe into the Love of God, ^u and washeth the Evill Childe, *-ser*: and thereby confesseth all Evill and wickednesse [for all in common] as if they were but one onely soule.

^u Or, clenseth.

70. *Schuld*: this is the true Catalogue or Register, which the Anger hath brought into the soule, which Catalogue the will desireth to cast away altogether: But the Mouth catcheth the syllable againe as a flash: to signifie, that our works shall stand Eternally to the wonders of God; and wee need onely wash them, that they might not be comprised in the fierce wrath of God, and inflamed; else they belong to the Abyffe ^x to the dark Principle.

^x Or, into.

71. *Als*, in this syllable, the will of the soule compriseth together, all whatsoever is called Soule, and speaketh of Many, as if they were but One.

72. *Wir*, in this syllable the will complaineth against the Anguish of the source of disquietnesse in the soule, where one soule often ^y hurteth another, and therefore, the will compriseth together the *Turba* of All soules, and saith [as followeth].

^y Offendeth or wrongeth.

73. *Ver-*, that is, the will [of the soule] desireth that the fierce wrath of all soules might be thrust downwards upon a heape, into the Abyffe: *-laf-*, that is, to ^z let it goe, and not know it more in the fiercenesse of the Anger: for the syllable *-sen*, retaineth the forme of the Wonder: but it must be washed in the *Lassen* [or ^a letting it goe] for *lassen* is the Laver or Bath [to wash it in].

^z Put it away, or remit it.

^a Or, scowring it away.

74. *Vn-*, this syllable yet againe presseth into the Love of God, and desireth to bring the washed soules into the Love; *-sern*, this syllable, in the presence of God, sheweth the Evill childe, which is now washed in the Love, and there putteth it among the Wonders of God, for it setteth forth, whatsoever is come to be a wonder in the Tincture of the fire in the soule.

75. *Schul-*, this syllable sheweth the unprofitable [or vaine] works, which one soule hath wrought towards another out of the ^b Tincture of the Fire: and is a setting forth of the Evill, which the soule in the will it selfe, hath washed and clensed againe: *-di-*, this syllable putteth the union againe into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern*, is the Evill childe, which now standeth before God, to Gods deeds of Wonder: from whence the will tooke its ^c fall, and desireth that the Holy Ghost will take it in as a Wonder in to the Majesty.

^b Or, Fierce wrathfull Life.

^c Pravity or vilenesse and Infirmity.

The Sixt Petition.

Vndt führe uns nicht im versuchungh.

And leade us not into Temptation.

76. *Vndt*, is once more an injection into the loving Meeknesse of God, where the will of the soule in the Majesty humbleth it selfe before the Number Three [or Trinity].

77. *Füh-*, there the will goeth along with the Holy Ghost ; *-re*, there the will would not goe through the fierce wrath : for it is afraid of the Prison of the fierce wrath ; for the will should alwayes be stedfastly inclined into God, that it may passe through the Fire without molestation, and also through the outward Principle, *viz.* through this world : and yet should not catch at, or offer to lust after any thing : but seeing the soule knoweth, that it stood not out in the first Temptation, when it was brought into the spirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flyeth now to the Holy Ghost, intreating that he would not enter with its will into the Temptation, Proba, or Tryall, for it trusteth not in it selfe, that it shall stand stedfastly against the Devill, when he shall sift it : as *Christ* said to *Peter* ; *The Devill hath desired to sift thee : but I have prayed for thee that thy Faith faile not* : that is, I have enclosed thee in the Word, and have not given the Devill any leave, but I have in my Prayer brought thee into the will of God, that thou shouldst be preserved by the Holy Ghost : else thou shouldst have been sifted by the Devill through the Anger and through the spirit of this world.

78. *Uns*, this syllable once againe compriseth the Brotherly union, as in one will in the Majesty, and flyeth into the Spirit.

79. *Nicht*, in this syllable the will rendeth it selfe quite out from the roote of the Anger, and reteineth a peculiar Government without the Anger, and then the soule burneth forth from the fire, and is the true Life without the Fire in the light flaming Tincture in Aire and vertue or Power.

80. *Im*, there it standeth as a sound and substance of its owne, as if it were the Centre it selfe : *ver-*, there it must with the will goe through the fierce wrath, and mitigate or satiate it, and must coole it, that it might not enflame its Mecke Life : *-such-*, with this syllable it presseth through the fierce wrath with its love-Tincture, *viz.* through the Centre of Nature, and quencheth the fierce wrath after a Divine manner, and driveth the subtlety of the Devill out of the fire-source out of the Originall, where otherwise he would have an accessse into the soule : *-ung*, there the soule taketh the vertue out of the seavenf ormes of its Nature with it, as a Spirit, and setteth

Extra Iram.

teth it selfe mightily over the Centre, and ruleth over it as a King over his Kingdome ; for now it hath overcome [or cooled] the Centre with its Love : and will now let in the Tempter no more.

The Seaventh Petition.

Sondern Erlöhse uns vom übel.

But deliver us from Evil.

81. *Son-*, in this syllable *e* it appeareth in the Majesty with its vertue, power, and brightnesse over the Centre of the Heart, and hath a principle of its owne in the Majesty ; *-dern*, there it commandeth the fierce wrath in the Centre, and ruleth over it, and tameth it with its will [as may be seene by *Moses*, when the fierce wrath said ; *Let mee alone that I may consume Israel*] .

• *The Soule.*

82. *Er-*, there it bringeth a blossom and sprout out of the Centre, and openeth the Wonders of God : for it heere goeth about with the Centre, as it will, for it hath overcome : *-löh-*, that is the sprout, which groweth out of the fierce wrath out of Nature, and is now lovely, good, and usefull in the Kingdome of God ; *-se*, there it continueth to be fruit upon Gods Table, free from the Anger.

83. *Vns*, there it once againe taketh the union of all soules with it, and layeth it open there, that it was a roote in the Kingdome of God before its Creation, and hath now brought forth many, that is, it is a Tree and hath put forth many Branches, and presenteth them there as in a Tree.

84. *Vom*, that is the Great Wonder, that God hath made of one two, and yet it remains but one : it sheweth this : for yee see that the Roote in the Earth is another thing then the stalk which groweth out of the Roote ; so you must understand it also concerning the true holy soule : that groweth as a stalke out of the Roote, out of the Centre of Nature ; and is another thing then the Centre : and yet the Centre generateth it, and it moveth in full Omnipotence over the Centre, and ruleth over it, as God ruleth over Nature, and yet there *the Name of the Number-Three* in the Eternall Nature *arisseth* : And as God is free from Nature, and yet Nature is of his Essence or Substance, and unseperated from God, *so is the soule* also, it is free from Nature, and is a Lord of Nature ; for it is one Spirit with God, and yet blossometh or sprouteth out of Nature. Indeed God is *not wholly* to be likened to the soule : for Gods Eternall will is a cause and beginning of Nature, but [the soule is to be likened] to the Majesty of God, whose brightnesse *arisseth* out of the sharpnesse of the Eternall Nature, and yet *arisseth* before Nature, like the flash of the Eternall Liberty, from whence Nature

in.

in its sharp generating, receiveth the Lustre, and elevateth it in the fire, to a Triumphant high Light : *for which cause sake*, the Eternall Liberty without Nature, longeth after Nature, because it desireth to be manifested in Wonders, and will have Majesty in Glory and Power.

85. For if there were no Nature, *there would be no Glory, nor Power, much lesse Majesty* : also *there would be no Spirit*, but onely a Stillnesse without Substance [Essence or Beeing] : But thus in Nature there appeareth, Power and Vertue, Might, Glory, Majesty, Number-Three, [Trinity] and Beeing [Essence or Substance] : and are the Manifestation of the Eternall Beeing. Now since the soule, as a Spirit is discovered and taken out of this Beeing ; it hath therefore *two formes*, One is Nature, and the other is the Divine Blossom, or the Sprout out of Nature, which is above Nature, and is a Spirit in it selfe ; as God is a Spirit in himselfe ; as you may see this by the Fire : the Fire is the Nature, and the flame with the Aire [or vapour] which goeth forth out of the Fire, is a Spirit with all the Power of the Fires Nature, and yet is above the Fires Nature ; for the Fires Nature cannot comprehend it : and so also the *Fires Nature* could not subsist, if the Spirit of the Aire did not blow up the Fire againe.

Or, rule it.

86. Thus the Fire generateth the Spirit with the Lustre, and longeth earnestly againe after the Spirit, and attracteth it continually into it selfe, and yet reteineth it not : for it is the life of the Fire, and the Glance or Lustre is out of the sharpnesse of the Fire, yet there is *no feeling* in the Glance or Lustre, and yet the Glance hath the vertue or power, and not the Fire : for from the vertue of the Lustre there springeth up and groweth a sprout, and not from the Fire, as you may perceive by the [Sun-shine or] Lustre of the Sunne.

87. Now seeing the poore soule in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire, through which the Spirit of this world, hath comprised it in it selfe, under which lyeth the fire of the Originall ; therefore it would be againe free with its Spirit-Life, in which it is an Angell, and the Image of God, and goeth with its will *Vom* [from], that is, as a sprout out from Nature, and also out from the Spirit of this world out of the Wonders of God, forth from them ; and standeth rightly quite *vom* [from] that is, it hath now the vertue of Nature and Mercury, in the vertue and power of the Majesty, which is another Principle, and yet hath also the severe fiery [Principle] but *not manifested* ; for the Holy Principle in the Majesty changeth the fierce wrath into Love.

88. And

88. And if the severe Principle should be awakened againe, it would be fire, and the first four forms of Nature would flow forth : and therefore God is become Man, that the Love-Spirit [might] have a Body.

89. Therefore it flyeth (if it be yet unregenerated, and so doth stick onely in the Earthly Body) and saith : *Erlöse uns vom übel* [deliver us from Evill] : it desireth to be released from the Anger ; for *v-*, and *-bel*, are two wills in one Substance : *v-*, is the fire-childe, and *-bel* hath also two Principles ; for the first letter *-b-*, hath the outward Dominion, and the other two, viz. *-e-* and *-l-*, that is *-el*, hath the Angell, the will, to be delivered from both, [viz. from the childe of the fire, and the spirit of the outward world] not presently seperated (for it is the Counsell of God that they dwell in one another :) but the Angells will would be free from the fallhood : it would rule over the *übel* or Evill : he desireth to be in the will of God, and the *übel* or Evill shall stand, the one [part] according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the source of the fierce wrath,) to the Wonders of the Anger of God.

90. For both the Mothers are stirring, and desire to open their Wonders ; yet the will of the soule would not goe into the Anger ; for it knoweth the Devill, that he is haughty, and flying aloft over the Love and Meeknesse of God, at which the soule is amazed ; so also it would not willingly work in the Spirit of this world ; for that hideth also Gods Light from it, and therefore it goeth forth with its will from them both, and would be free in its will, the Spirit of this world may awaken its Wonders in the flesh ; but it casteth its will into Gods Spirit, he shall governe it : and he will not let the *übel* [or Evill,] enter into its will : it desireth [with its will] to be dead & in this world, that it may live in the Holy Ghost : so also it will not awaken the Abyffe, and therefore it hides or sheltereth it selfe under the Crosse, and letteth the roaring Devill passe by ; also it letteth the Spirit of this world, viz. the *fleshly Life*, passe by, it doth as if it were dead ; it suffereth, yet not in God, but in the *übel* [or Evill] which the soule of Adam hath left it as an inheritance : it holdeth not that *übel* [or Evill] for its owne, but for the Wonders of God.

& Or, 10.

91. Therefore it remaineth Patient, as a sufferer, (and yet alio not a sufferer) under the Crosse of Patience, till Christ shall settle it againe upon the Crosse, in the *Rain-Bow* [in the Eternall Substantiality, or in the Eternall Covenant] . For he sitteth on the *Rain-Bow*, and his body, his substance, is the fullnesse of Heaven [or the Heaven is full of his substance] .

92. The *Three colours in the Rain-Bow*, are the Three Principles,
M m the

the fourth [colour] is his body in *Ternario Sancto*; [or in the Inward heavenly working power, in the Angelicall world, in the Eternall Substantiality, wherein the Divine Trinity worketh.

93. O how Great are the Wonders! he that comprehendeth them hath great Joy thereon, there can nothing be named that is like these hidden secret Mysteries, no Tongue can expresse them: for what is better then to have God for his Spouse, *to be in God with ones will*; and after this [life,] time, to be wholly in substance a heavenly body, and a Clarified or Glorified soule.

94. O Great Depth, why art thou so hidden to Men? it comes from hence, because they love the Devill, and the haughty proud fiercenesse, more then thee; and therefore they are not able thus with fiercenesse, to enter into thee; O Mercy of God! bring againe the Tree which thou hast planted why should thy Wrath boast, that it hath borne more fruit upon thy Tree, then thy Love? Build againe the ruined Citie *Jerusalem*, that thy Kingdome may come, and thy will be done; who will give thee thanks in Hell? Draw us yet in with thy Spirit, into thy Praise [or Temple, where they sing of thy Praise]. How long shall Hell drop with fatnesse? Behold! it hath opened its Jawes, and would devoure us all; Come yet and build the Citie of thy Court, that wee may dwell neere thee, that thy Wonders may leape for Joy, when thy Love-Spirit ^h Judgeth. Tarry not O Lord: for thy Tree is become old for sorrow: [that is, the Number of vertuous people is small]: bring yet forth the new greene Branches, which against the Devills will spring up through his Kingdome: Let the Day breake forth: wherefore shall the night of the Anger keepe back the *Lilly-Twigge*? O Lord, thy Tree groweth through the whole world; therefore awaken us O Lord, that wee may eate of its fruit.

^h Or, is Judge.

Of the

Amen.

So be it.

ⁱ For thine is the kingdom, the power, and the glory for ever and ever.

And ⁱ Close [of the Prayer in the Language of Nature.]

95. A-, is the first Letter, and presseth forth out of the Heart, and hath no Nature [or fiercenesse in the pronunciation] but wee cleerly understand heerein, the seeking longing or attracting of the Eternall Will without Nature, wherein Nature is generated, which hath been from Eternity. For the Will desireth the Heart, and the Heart desireth the Will, they are *Father and Sonne*, and the vertue, which goeth forth from them, is the Spirit of the Eternall Life, of which wee ^h formerly made mention.

^h In this Booke of the Three-fold Life.

96. Now

96. Now as the A-, is generated out of the Heart, viz. out of the Eternall Will, and thrust forth out of the Will, so out of A- afterwards cometh the *whole Alphabet with foure and twenty* ¹ *Numbers*: for the A- beginneth to Number, and compriseth the whole Number in the [syllable] -men; These are the Wonders and Works of God, which appeare in the Spirit above Nature, viz. in the brightnesse of the Majesty: which you may understand thus: wee are with our Soules in a strange Inne, viz. in the spirit of this world; which holdeth it captive, and so it *could not come into God*, if God were not become Man, who hath brought our soule *into the Word*, as into the Living Power of God, in himselfe: but now wee are branches on that Tree, and must attract the sap of the Tree into us; if wee would spring from the Tree: else if wee onely Imagine, [and reach] after the Aire and Sunne, then our Branch withereth: Our Will must be put or grifted into the Tree; and *that is* ^m *Prayer*.

Or, Letters.

97. When wee Pray, then the will goeth into the Tree, and attracteth the sap of the Tree into the hungry thirsty and dry soule; and then there groweth out of that sap, a Body, and then saith the soule with great joy, -men: that is, it is mine, that is to say, yes, it is done, take what thy ⁿ will desireth: this is *Faith*; and not [the knowledge or] the History which *Babell* makes a stirre about: for Prayer hath *two things* in it; one is the Earnest Will, which presseth forth out of the miserable smoaky house of the Heart, out of the soule in great humility, and giveth it selfe up into the Heart of God, which became Man, as into the Tree of Life.

^m *The Ground of true Prayer.*ⁿ *The Desire of the Will is Faith.*

98. And that is called ^o *Glauc*- [^{*} belee-]; and then the Will eateth of the Divine power, and that [is the other and] is called ^o-ben. ^{*}fe]: for the Spirit of the soule apprehendeth it, and holdeth it with the Tongue to the Teeth: Understand it according to the Language of Nature; and let the Holy Ghost go forth, out of the vertue & power which the will introduceth into the soule, out of the vertue & power which the soule hath apprehended: even as it mightly goeth forth out of the heart through the apprehended vertue & power through the Teeth: for in the vertue and power of God nothing consumeth; the more the will apprehendeth, and the soule Eateth; the more is the vertue and power, and the mightier and more joyfull is the Body of God, that is, *the Body of Christ*, not that it is greater at one time then at another; no; for it is [alwayes] greater then all: onely the vertue and power in the Great Wonders of Joy, clime up out of Eternity into Eternity, [or from Eternity to Eternity].

^o *Glauben.*^x *Beleeefe or Faith.*

99. Understand us accurately according to its precious Depth thus: When wee pray wee doe *not onely speake* before God: indeed the Will boweth it selfe before God; *but it entereth into God*, and

there is filled with the power and vertue of God, and bringeth that into the soule ; the soule eateth at the Table of God ; and that is it of which Christ said ; *Man liveth by Every word of God.*

*P Introduction,
or Preamble.*

100. *The Lords Prayer* is Gods Word ; and hath *seaven Petitions*, and an *P Entrance*, and *Amen*, or Conclusion ; which together is *Nine* in Number, and the *Tenth* is God himselfe : with the Entrance of the Lords Prayer, the will of the soule entreth into the Father : and with the seaven Petitions, it receiveth whatsoever is the Fathers ; for thereby it becometh an Angell againe ; for in the seaven Petitions it attaineth the heavenly and Divine Centre of Nature ; and in the *Amen* it compriseth all together, and dwelleth therein : for it is the body of the soule, it is the flesh of Christ, the body of God : that is the Ninth Number in *Ternario Sancto* ; heerein is the Tincture heavenly and Divine ; and the Tenth Number holdeth the Crosse, into which no creature can goe, the will of the soule onely goeth thereinto ; the will of the soule is as subtile as the Spirit of God, and Gods Spirit rideth also in the will of the soule, it is his Chariot, which he loveth to have.

q Incarnate.

101. Understand us thus, *the meere Deity, is Spirit* ; and as thin as a will : but it is *q* become Man, and the thin Spirit of God dwelleth in the Humanity, so that our soules may well come to God : and so when the soule thus eateth of the body of God, then it *getteth also* the body of God on to it, and is the childe of God ; God in Christ is the Tree, and our soules in its holy Body, are the boughs and branches thereof.

i Or, Christendome.

102. Let this be revealed to you, O worthy *Christianity*, [*from the East to the West*] from the rising to the setting : the time is neere, wherein the Bridegroom will fetch home his Bride : be not blinde but see ; *buy you Oyle, O you foolish Virgins*, goe forth from the whoredome of Covetousnesse, and of Pride, or else you will not tast of this *Supper* : whosoever shall not have the body of God on the soule, shall not be Guests, neither can they enter into the Kingdome of God.

*i Wedding
Supper.*

*r Or, close.
u God.*

103. And so now when wee speake of the *Conclusion* of the Lords Prayer, wee finde that *u* Hee is the Tenth Number : for it is said : *Dein ist das Reich, und die krafft und die Herrligkeit in Ewigkeit : These is the kingdom, and the power, and the glory in Eternity.* That is, God himselfe in his Number Three [or *Trinity*] : for, understand it Right thus ; The kingdome is *the Fathers*, he is it All, and the vertue or power is *the Sonnes*, who is also All in the kingdome : and *the Holy Ghost* is the Glory : for he possesseth All in the kingdome, and is the Life in the kingdome.

x Or, vertue.

104. And *this Trinity* is of the Eternall Liberty, and remaineth Eternally to be the Liberty. *There is One God, one Will, one Spirit,*
one

one Lord, which together is called, Wonder, Counsell, Power, and is become Man; who is called, Prince of Peace, Saviour, and Conquerour; and it is done to the End, that his Dominion may be great, and that Peace may have no End: saith Isaiah the Prophet of God.

The Seaventeenth Chapter.

Concerning Gods Blessing in this World.

A very good and necessary ^a Revelation, for those that are weake in Faith.

^a Or, discovery.

1. **D**EARE Children; if wee be converted from our Reason, and ^b give up our selves into the will of God, that he may doe with us, and make us, what he will, then when wee put our trust in him, wee goe in to our true Father, and are his children.

^b Or, submit.

2. And now, as a father careth for his children, so also God our Father doth for us, as Christ hath faithfully taught us: saying; First endeavour after the kingdome of God, and the righteousnesse thereof, and then all other things shall be ^c afforded you. Also: Behold the Fowles of Heaven, they sow not, neither doe they spinne, neither doe they gather into the Barne: yet your heavenly father feedeth them: and are yee not more worth then these; O yee of little Faith!

^c Or, added to you.

3. The soule knoweth, that this Garment (of Earthly flesh and bloud) is a strange Garment; wherein it is heartily and deeply ashamed before the Majesty of God: and ^{*} therefore it doth so much doubt of Gods Grace, when it prayeth; it alwayes thinketh its sins are so many, that it cannot reach into the Majesty of God.

^{*} Note.

4. And such paine the Devill putteth it to, who alwayes openeth his smoaky Pit, with the Anger, and draweth the smoake into the will of the soule, that it keepeth back, and is afraid of God: The Devill alwayes presenteth God as a severe Judge.

5. Thus the poore soule keepeth back, and entrreth into the Spirit of this world: and seeketh a livelihood and maintenance; it thinketh God lets things goe as they will; and that things prosper with those that build upon, and trust in themselves. For, when the soule thus sticketh in Reason without God, it supposeth that it must use carking and caring to bring it to passe, it thinketh there is no other way, it must be done thus, the Labour of the hands (or else cunning and suttlerly) must doe it: from whence so many ^d potent Evills doe arise.

^d Strong Delusions.

6. Deare

* Tent or Tabernacle.

6. Deare Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world, the Belly needeth Earthly food, and the Body Earthly Cloathing, and a ^e house to dwell in, after these things the outward Spirit must endeavour: it should labour and travaile: *for in the sweat of thy face shalt thou (Earthly Man) eate thy Bread till thou returne to Earth from whence thou wert taken: saith God in Moses.*

7. For the Body was taken from the Matrix of the Earth, and hath Imagined [or put its Minde] into the Earth, and the Earth hath captivated that againe, so that it hath eaten Earthly fruit; and so is turned to Earth, from whence it was taken.

אָדָם *
אָדָם *

8. For God tooke it from the Earth, that is, [he tooke] a *Mesch*, a Masse or Concretion of ^e Red Earth, [* *Adam* from ^e *Adamah*] from the Fires-Centre, and from the Waters-Centre, viz. from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the soule from within* out of the second Principle into the Heart.

§ Or, big belled.

9. The soule doth not dwell quite in the outward, onely it is captivated with the outward: its will is entered into the outward, and there is § impregnated with the outward Dominion, and so the outward Dominion is come into the soule.

10. And *that* was it which God did forbid to Man, that he should not lust after Earthly fruit power and vertue: neither was there any necessity that drave him to it, for he was in Paradise, and had Paradisicall food without need and Death; And as God dwelleth in the Earth, and yet the Earth knoweth him not, and apprehendeth him not: so also Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the soule in God, and the will of the soule had brought divine food to the soule: but now being turned away, the soule eateth of the Centre of Nature, and the outward Spirit eateth of the Earth; but if the soule turne, and goe with its will *into the Love of God*, then it eateth of Gods Word, and the outward body eateth of the Blessing of God.

11. For when the soule is blessed, then God bleisseth the Body also; for the soule carrieth an heavenly Body in the Old Adamicall one: And *so his meate and drink is blessed, and all that the whole Man doth and hath*: he obtaineth a wonderfull blessing, which his reason cannot apprehend: he must labour and trade, for therefore he is created into the outward world, that he should manifest Gods wonders with his skill and ⁿ Trading.

ⁿ Or, Handicraft and businesse.

12. All Trades, Businesse and Conditions, are Gods Ordinance, Every one worketh the Wonders of God: And so now if the soule stand in the hand of God *in his Love*, then the body is in Gods works of Wonder; and God hath no displeasure at its businesse
or

or ⁱ Doings ; whatsoever it doth, whereby it getteth its food and living. ¹ Or, Matters.

13. The outward Life consisteth in Three parts : one is the Dominion of the Starres ; the second is the [one] Element divided into foure parts ; as into the foure formes of Fire, Aire, Water and Earth : the third is the Dominion of God ; for the Spirit of God moveth upon the Water, upon the ^k Capsula, upon the Matrix. What Man soever doth put his trust in God, and doth not wholly set his heart upon his Reason, hath the Spirit of God for a Creatour : which Spirit of God hath the Verbum Fiat, and Createth continually : it blesseth him in body and soule, in the house, and in the field, in the work of his hands, his businesse and trading : whatsoever he doth, the Spirit of God is continually in it, and createth [or effecteth it].

^k Or, surface of the water.

14. How should it be otherwise ? the soule hath the Body of the Spirit of God ; how can the Spirit of God then forsake the outward Body, which must open its Wonders ?

15. Man doth well enough, in every thing that is not false or wicked, and if it be not contrary to God, and the Love of Mankind : if one did onely cast stones into the Sea (if his brother be pleased with it, and that he get his living by it) then he is as acceptable to God, as a Preacher in a Pulpit : for what careth God for the Labour ? he hath not any need of that.

ⁱ Opus Operatum.
^m Choice or Liberty.

16. Man hath free ^m will ; he may recreate himselfe upon Earth, in what work he will, let him doe whatsoever he will, it all standeth in the Wonders of God. A Swineheard is as acceptable to God, (as a Doctor ;) if he be honest, and trusteth onely in Gods will, the simple is as profitable to him as the wise ; for with the wise he Ruleth and Governeth, and with the simple he buildeth and tilleth the Ground, they are all his Labourers in his works of Wonder.

17. Every one hath an *Employment* [or Calling] wherein he spendeth his Time ; all are alike to him ; Onely the Spirit of this world hath its ⁿ Pitch, which it distributeth in its Might, as the Spirit of God doth in Heaven, there are great distinctions and degrees there also, as the spirit or soule is indued with divine power and vertue, so accordingly is its degree of Exaltation in Heaven, also its Beauty and Clarity or Glory, but all in one Love.

ⁿ Height, Exaltation or highest degree or measure.
^o Highnesse or degree.

18. Every Angell and soule hath Joy in anothers Power and Beauty : as the flowers of the Earth doe not grutch at one another, though one be more beautifull and fuller of vertue then another ; but they stand kindly one by another, and enjoy one anothers vertue : and as a *Physitian* purs many sorts of hearbs together, and every one of them affordeth its vertue, and all benefit the sick : so wee

all

all please God, if wee give up our selves into his will ; *wee stand all in his field.*

19. And as the Thornes and Thistles grow out of the Earth, and choake and spoyle many a good hearb or flower: so also doth *the wicked*, who trusteth not in God, but buildeth upon himselfe, and thinketh with himselfe: I have my God in my Chist: I will cover, and leave my children great treasure behinde mee, that they also may sit in my place of honour and dignity, that is the best way, and thereby he spoyleth many a good heart, and maketh it take *base* and wicked courses, and to think that to be the onely way to get happinesse, and so if they have riches, honour and power, then they have goods indeed ; but if any consider it, it is no better with these then others, and besides the poore soule *is lost thereby*,

20. *For the Dainties of the Rich relish not so well with them, as a Bit of Bread doth to the Hungry* : there is every where, care, sorrow, vexation, feare, sicknesse, and at last Death : All in this world is but meere foppery : The *P* *Mighty* sit in the Dominion of the Spirit of this world : and *they that feare God* sit in the Dominion of the Divine Power and Wisdome : The Dominion of this world, taketh its End with the Dying of the Body ; and the Dominion in the Spirit of God, continueth standing *Eternally*.

21. It is a very lamentable thing, that Man runneth so eagerly after that, which would runne after Man, if he were righteous and honest : he runneth after cares and sorrowes, and they runne after him, he is as if he were *continually Mad* ; he maketh disquiet to himselfe, if he would be contented, he should have rest and quiet enough. Hee putteth an *Q* *eating Worme* into his heart that plagueth and tormenteth him, and causeth an Evill Conscience that gnaweth him, and he is a meere foole with all this : for he leaveth his goods to others, and *taketh the gnawing Worme* in the Evill Conscience *with him from this world*, and that which plagueth him Eternally, *that he holdeth for his Treasure*. There cannot be a greater folly found under the Sunne ; then that Man, who is the Noblest and Rationallest Creature in this world, should in Covetousnesse be the Greatest foole of all, to hunt and presse so eagerly after that which he hath no need of ; for every one hath his *sufficient* portion given him from the Spirit of this world, if he would but be contented therewith.

22. Thus one Man is a Devill to another, and tormenteth one another, and all the businesse is but *about a hand full of Earth*, or for a Stone, of which the Earth hath enough ; And must not that needs be a Wonder indeed ? Doth not the fierce hellish Spirit accomplish it Wonders according to its wish in Man ? As the Booke of the *Revelation* witnesseth ; where one Seale of Anger hath been opened

P Potentates,
Rulers and
Magistrates.

Q Or, Canker.

opened after another, and men are become the servants and Ministers of wrath: they have willfully entered upon it with their Bloud and Goods, and thought they did God good service in it.

¹ Or, Estate.

23. O Blind Man! how art thou captivated in the Anger? what dost thou, or where art thou? why dost thou suffer the Devill to be-foole thee? *Heaven and Earth is wholly thine*, God will give it thee all: Hee hath given thee all; thou hast a Naturall Right and propriety in it; the Sunne and the Starres are thine, thou art Lord of all, let now thy foolish will goe: why dost thou give thy selfe up into Covetousnesse and haughtinesse? Doth not the kingdome of God Consist in Love and Humility.

24. Or doest thou suppose it is *so good to dwell in the wrath*? Behold when the light of thy Eyes doth cease, then thou goest into Darknesse, and takest thy folly, to which thou hast heere addicted thy selfe, along with thee: Is then the Darknesse better then the Eternall Light? Ask the Night whether it be better then the Day? or doest thou suppose that wee are mad that wee thus speak? wee speake what wee see, and testifie what wee know, and thou art blinde.

25. Thus art thou blinded by the *Babylonish Whore*, which the Covetous-Devill brought forth, when Men were secure and carelesse, when they loathed the Word and Spirit of God, as the Revelation of John testifieth, saying; *I will come and take away thy Candlestick from thee*: And Paul saith; *God shall suffer powerfull Errours to fall among them, that they shall beleve the Spirit of Lying, which speaketh Lyes in Hypocrisie and deceit*; [So that] they will stick ¹close to the Devills. But in the Last Time (saith the Prophet David) shall the word of the Lord spring up like grasse upon the Earth: open the Gates in the World wide, and set open the Doores, that the Lord may enter in; Who is the Lord? hee is the Champion in the battell; all swords and speares shall be turned into plowshares and sickles, (saith the Prophet of God) and it shall be done: whosoever shall call on the Name of the Lord shall be saved.

¹ Cleave or hang to Devills.

26. Therefore it is Good to trust in God, and though the Earthly Body should *alwayes lye in Dung*; it is but for a little while, and none know what houre his Time in this world is out, and then followeth the Judgement according to his life: Therefore desist from Covetousnesse, it is the Eternall Roote of all Evill, and of all Folly. A Covetous Man is the Greatest Foole on Earth, for he devoureth himselfe, and causeth disquietnesse to himselfe, and so bringeth Evill upon himselfe by it: *Hee knoweth not what Man it will be, who shall possesse his Covetousnesse*; and many times it is shamefully consumed in Whoring: That wherewith one hath destroyed his soule, with the same another is frolick in another foolery: for it must all come to its Effect. But hee that trusteth in God hath continually enough:

N n

whatsoever

whatsoever he hath he is contented with it, and so he is much richer then the foolish covetous [person] who oppresseth the miserable for Money, which cannot prolong his life from Death, nor preserve him from Hell.

27. The *Honest and vertuous* gathereth treasure in Heaven, he getteth a New Body, wherein there is neither hunger nor thirst, nor frost nor heate, and he hath rest in his Conscience, and will Eternally rejoyce in his Treasure: And the Covetous Foole gathereth an Earthly Treasure, which he must leave to others, and an Evill Conscience, and a Treasure in the Abyffe, which will gnaw and eate him Eternally.

28. Gods Blessing never leaveth any that sincerely trust in God, and letteth that goe which will not stay: *God hath Wonderfull wayes*, wherewith he feedeth and nourisheth his children; as *Daniel* in the Lyons Den, and *Elijah* under the Juniper-Tree: and *the Widdow of Sarepta* in the Famine. Hee that trusteth in God, hath built sure in Heaven and on Earth.


The Eighteenth Chapter.

Of Death, and of Dying.

How Man is when he Dyeth; and how it is with him in Death.

A Great Gate of Wonders.

^a Or, undergone it.

1.  Know that *Reason* will say: thou hast never ^a tried it, and thou art yet in this world in the outward Life, *how then* canst thou know this? Indeed Deare Reason, according to my outward Man I must say so too, and I say the Truth as to the outward Man.

2. But seeing wee can Live both in God and in this world together; and seeing the soule, if it will know God, must with Christ presse into God through a Narrow streite Gate, through Death and Hell; therefore wee have power to write *of the way*, and will set it downe for a Memoriall, since wee are yet in this world: For God is wonderfull, who ^b judgeth in a thing, and yet the Judgement is not executed in the thing at that instant: and so though wee are in the

^b Or, determineth.

the Earthly Life, wee shall yet speake of the Life in Death, which wee well know [and understand] .

3. For there is no knowledge incomprehensible to the Matrix of Nature, if the Spirit ride upon its wings it goeth through the Three Principles, and if it ride upon its Triumphant Chariot may it not then ride through Death and Hell? who can hinder it? And may not a soule thus behold the wonders of God? especially when this is the Time, wherein all Wonders shall be revealed [or made manifest] .

4. Wee speake not of our selves alone: The Starre is appeared which hath broken the Seale: why dost thou long stand gazing? Observe it, the Time is come, there is no preventing of it more.

^c The Starre of the sixth Seale.

5. All that hath a beginning, hath an end, that which is included in Time, goeth with Time againe into the Ether: If wee had lived in this world without necessity, and without Death, in a Pure Body without spot or blemish, yet the outward Kingdome at the end should have departed from us, and so wee should have remained in the Heavenly Substantiality, after the manner of Enoch and Eliah, as also Moses, yet Moses entered through death into the Paradisicall Life: But Enoch and Eliah were taken up without Dying; and there the outward Dominion with the spirit of this world, was taken from them without Dying: which will also be done at the Last Trumpet; upon which will follow an Eternall Life, and an Eternall Death.

6. The true Man in the heavenly Image, hath no Time; his Time is like a Round Crowne, or a whole Rain-Bow, which hath no beginning nor no End: for, the Image which is the similitude of God, hath neither beginning nor Number: it hath stood from Eternity in the Wisdome of God as a Virgin without^d bringing forth, or without willing; for Gods willing was the willing in her, shee hath^e appeared in the Holy Ghost with all the Wonders which wee have brought to Essence and Light in this world.

^d Or, Generating.

^e Or, Shone forth.

7. But shee was without Body, without Substance, without Essences, the Essences were out of the Eternall Centre in her made stirring with their Creation, as in Three Mothers, according to the Three Principles: That God would be manifested in all the Three Principles, was the Creation: and that the Dominion of the Image, did not continue in its^f Order and Appointment, was the Death, in that the Middle gave it selfe into the outward, and the outward into the Middle, which is not the^g Ordinance of the Eternity: and therefore there happened a Breaking: for the outward, in the Middle hath a Beginning, and a Number, and therefore it goeth to the End, and must breake it selfe off from the Middle againe, and this the Longing Desire hath done, it hath set the Middle, (wherein

^f Or, Ordinance.

^g Order or Law.

there is an Eternall Life) outward, and let in the outward into the Middle.

8. Thus the Life consisteth in *three Parts* ; as first , the Inward, which is Gods Eternall hidden Mystery in the fire , from whence the Life existeth ; and secondly, the Middle, which hath stood from Eternity as an Image or similitude of God in the Wonders of God without substance, in which Gods desire was to see himselfe in an Image; and just as a Man seeth himselfe in a Glasse, so was this also : And so thirdly, this Image in the Creation hath againe got a Glasse to see it selfe in, which was the *Spiritus Majoris Mundi*, the Spirit of the Great World, viz. the outward Principle, which is also a figure of the Eternall [Principle] .

9. And on this [*outward*] figure the Image hath so gazed, that it hath Imagined and received in the outward Image, which must now breake off againe : but seeing it is bound with its Bond to the Eternall Centre of Nature, therefore it happeneth to be *very painfull to breake off*, as to that bond ; for there one Life is broken off

10. And when the Aire ceaseth , then the fire must be smothered, and goe into its *Ether*, and that is *Death* : for the outward Principle and the Inward breake off one from another ; for the outward hath a beginning, and the Inward not ; and therefore the outward must breake off.

11. The outward consisteth onely in the *Sunnes Tincture* , and its Dominion are the *Planets* and *Starres*, who alwayes drive on their Dominion to the Limit [or Period of their course] for Every Planet hath its Limit in that place it stood in at the Creation, and that is its Period, and its *seculum*, or course : and when it cometh to that place or point, then *all whatsoever it was wholly Lord over*, breaketh : for it beginneth a new course or *seculum*.

12. But you must understand it aright [thus], Every one [of the Planets] hath not the Tincture of Life ; *Saturne* , *Mars*, and *Jupiter* have the Great Life ; *Saturne* seperateth whatsoever he getteth in his Limit, he doth it not [actually], but he leaveth the Life, and then it hath no Leader, but breaketh of it selfe , and so it is with the *other* [Planets] . But its limit or period must reach to the ^b Crowne of th *Starres*, in that *signe* and Point which the Planet hath its limit and period in.

13. And therefore many a young childe even in its Mothers womb is old enough for Death, for its ¹ Lord is at his Period, and leaveth its childe; and the cause why we cannot [easily] search out our End is , that wee doe not properly and exactly know the Limit of our ² Leader: for we must know its Number or Period, & the Number or Period of the *signe*, if wee will hit the point of our Limit or End.

14. Behold

^a Or , Zodiack of the twelve signes.

³ The Lord of its Ascendent.

⁴ Note the Calculation of Nativities.

14. Behold now in what *Danger* wee are according to the outward Life, neither are wee at home in this Life, and yet wee are quickened and awakened through the outward Life, and so a soule comes to be Generated; though indeed the outward life cannot generate a soule; ¹ *for the seede is sowne with [or in] all the Three Principles*, and there are Three Mothers, each of which hatcheth its Chicken.

1 Note.

15. This Might was given to Man; though indeed the Image of God did not stand thus: For *Adam*, before his *Eve* [was made], was a chaste Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meeknesse, and could of himselfe have brought forth after a heavenly manner, without dividing or rending of himselfe, if he had stood out the Tryall; and then one Man had been generated from another, after that manner as *Adam* in his Virgin-like manner was Man, and the Image of God.

16. For that which is out of the Eternall, hath also an Eternall manner of Generating, its substance must goe wholly out of the Eternall, *else* it subsisteth not in Eternity. But having no Tongue to^m bring to Light how one is in *Death*, when he is Dead, though indeed wee understand it: therefore wee must shew it in similitudes.

^m Or, to Ex-
presse.

17. A *Dead Man* hath no breath, neither hath he any fire in his body: the Body hath no feeling, for it breaketh [or corrupteth] altogether: its Essences goe into the Earth: its Elementary Spirit, *viz.* the Aire, goeth into the Aire, and vanisheth in a vapour; the water and bloud is received by the water and Earth, and then there remaineth nothing of the outward Man; *he is quite gone*, for he hath beginning and End, all his Essences are gone.

18. Understand us after this manner: as the Image stood in a forme from Eternity, and yet it had no certain forme, but was a Wonder, like one that *Dreameth* of a sight or Image, and so it hath been foreseene in the Wisdome of God, with all wonders.

19. Also observe this; when God the Father once moved himselfe to the Creation, then he awakened (in the Image,) *Essences*, which stood hidden in the Centre of Nature; and these Essences are out of the Eternall Liberty, they should worke their wonders in or according to the will of God; they should frame no other will, for that which they should doe and open, should stand Eternally: for it was out of the Eternall; and should worke in the fragile or corruptible, and bring its *similitudes* into the Wonders.

20. For the fragile or corruptible hath in the inward an Eternall Mother; and seeing now that the Eternall Image hath let the Corruptible into its will; therefore hath the Roote of the Corruptible

⁴ Note.

ble (which is also Eternall) wrought in the Image, and put its Wonders therein, * which continue now standing Eternally as a figure, seeing they are generated out of the Eternall : and so they stand in the Will in the Desire of the soule when it is departed from the Body.

ⁿ The representation of the Thought.

21. And though it happen, that the Will (in the time of this Life, viz. in the time of the Body) doe goe forth out of falshood and wickednesse, yet the Will [purpose and ⁿ intention] remaineth as a figure, which followeth the will as a shaddow, for it is generated out of the Eternall, the soule, in its Eternall Essences hath made that ; for the soule worketh by its will in the Centre, and the Starry Spirit worketh in the Body, in the flesh and bloud, and hangeth on to the soule, and maketh the soule to long and lust ; that it also may doe as the Starry Spirit doth.

^o Note.

^p Or, subject matter.

22. ^o And so now what the soule doth, it doth in its Principle in the Eternall, and all that followeth the soule in the deceasing of the Body ; onely in the time of the Body, it hath ability to draw its will out from it : and when the will is renewed, then also the ^p substance, which the will hath made in the Centre, is renewed : and though it had been Evill, yet it becometh Good, and so standeth in the Centre, to the [manifestation of] Gods works of Wonder.

^q Or, sweeter.

23. Thus also wee give you to consider ; how the Condition of the wicked soule is, which thus in Covetousnesse, haughtinesse, in Tyranny, and meere falshood and wickednesse, departeth from the Body, when all that sticketh still in the will of the soule unconverted from it, in those very works the soule must Eternally ^q swimme, for that is its substance which it hath heere made [to it selfe], neither doth it desire any other : And though it offer to hate it, and seeke in the Centre for abstinence [to avoyde it] yet it awakeneth but the fire-Roote thereby, which kindleth and increaseth this substance ; for the Meeknesse [viz. the Water of Eternall Life] is not in its will, whereby it might quench the fire, and turne it selfe from the Evill into the will of God : and though it seeke for that, yet there is no finding of it.

24. Then cometh sorrow and lamentation upon it, and kindleth the Evill substance many hundred times more, so that the soule desireth to cast it selfe downe headlong, and yet falleth continually deeper into the Centre of the Abyffe.

25. It is with that soule as with one that Dreameth, that he is in great torment and Anguish, and seeketh help every where, and yet cannot finde it, and so in the End despaireth and giveth himselfe over to the Driver [or Tormentor] when he seeth no remedy, to doe what he will with him : And thus the poore soule falleth into the

the Devills Armes, and neither dare nor can goe any further : but what he doth, that it must doe also.

26. It must be Gods Enemy, and, in high-mindednesse, in its falshood and wickednesse which it committed heere, flie out in the Fire above the Princely Thrones of Angels : and that is its recreation in its foolish sport ; and being it hath constantly, (heere on Earth in the Body) , made it selfe a foole, there also it remaineth to be a foole and a Juggler.

27. For Every Damned soule, goeth forth (in its heere practised false wicked Matters) in the Anger of God, as a Stout, Proud Devill ; that which it hath heere asked, that it doth there also ; for that very Matter of Folly, is its Treasure, and therein is its Will also, and its Heart, as Christ saith.

*Note heere
the Treasure
of the soule.*

28. But those soules which at the End narrowly escape the Devill, and but then first enter into the will of God, when the Body is deceasing ; they are as one that is escaped from a fight, for they are quite Naked; and have little of the Body of the Heavenly Substantiality ; and they are very humble, and love to lye downe in Rest, and so in the Stillnesse waite for the Last Judgement, hoping, with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the soules : and although they have Joy with them, yet they see their substance under them, and are very humble in the Majesty: for their dwelling and delight is onely Paradise, viz. in the one Element, but not Majesty, for the Clarification or Glory is different, all according as the holinesse and Love is.

29. But the Zealous soules in the Wonders of God, which heere under the Crosse, wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Christs Body, and walked therein in Righteousnesse and Truth, all their Doings also follow them in their strong Will and Desire ; and they have unspeakable Joy in the Love and Mercifullnesse of God.

*Works,
Matters, or
Essences.
Barmhertzigkeit.*

30. For the meeke Love of God embraceth them continually: all the Wonders of God are their food ; and they are continually in such Glory, Power, Might, Majesty, and Wonder, as no Tongue can Expresse ; for they are Gods Children, Gods Wonder, Gods Power and vertue, Gods strength, Gods honour and glory ; they are his Prayse, they sing his song of Prayse or Halelujah in Paradise, in the Element, and in the Centre of Nature ; there is no awakening of the Wrath [there] in Eternity : but Every Spirit in Nature is a Love-desire : they there know no Devill, Anger, nor Hell ; there is Eternall Perfection : whatsoever the will desireth, that is there, and all in Power.

▪ Matter or
Thing.

31. It is written : *The kingdome of God consisteth in Power*, and not in the Earthly substance, for this Earthly substance is not from Eternity, therefore also it will not be to Eternity : If you will conceive of the Heavenly Substance, you must have a care that you bring a *heavenly Minde* to it, and then the Spirit of God will well shew the Heavenly Substance ; it is much easier for the Enlightened to conceive of the Heavenly Substance, then of the Earthly ; Let not the Reader Imagine the thing *so difficult*.

32. But in the *Thoughts* of his owne Reason, he cannot reach to it ; let him leave off, for thereby he attaineth onely a Glimps, even as Antichrist hath but a *Glimps* of the Word of God, and of the Doctrine of Christ, and yet strongly supposeth that he hath apprehended the Word ; but it is a *meere foppery*, their Crying and Roaring is meere Juggling.

33. If you have not the *right hammer*, you cannot strike the Clock that awakeneth the poore captive soule, Heaven and Earth and *Every thing lyeth in Man*, you need but to use the right Hammer, if you will strike his Clock and awaken him out of his sleepe : your *Crying aloud* will not doe it, you will not be able to beate the Divine sound into him, if you your selfe have it *not* : But those that have the right Hammer, they awaken him indeed ; therefore *all Teachers without Gods Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Eare, and no Hammers for the soule.

34. The soule dwelleth not in the outward Spirit ; Indeed the Outward Spirit hath *insinuated it selfe* as an *Evill Companion* into the soule, but hath not the Principle in it, wherein the soule dwelleth, but is onely a cover and *hinderance* to it.

35. And so also the Antichrist is but a *hinderance* to the poore soule ; for if the poore soule were not so fast tyed and bound to the *Crying*, which onely filleth peoples Eares in *Sermons*, it would enter into it selfe, and seeke it selfe, it would endeavour after amendment and abstinence from sinne ; but now it supposeth that to be *Holinesse* which entereth in at the Eare, and yet many times there is nothing but drosse, filth, and reproach against Love and Concord in it.

36. What shall a Man say ? Is not all quite blindfolded and full of Hypocrisie : every one endeavoureth after nothing but for the Belly ; Both the Shepheard, and the Sheepe, the Superiour [or Magistrate] and the Inferiour [or Subject,] : the Spirit of God is *very scarce* and rare among them, and though they boast much of it, yet it is but a shew of holinesse and hypocrisie, where the heart knoweth little of the Spirit of God, it is a meere Notionall Conjecturall knowledge and *▪ matter* without spirit.

▪ Or, Thing or
confused
Horchporch.

37. O thou worthy Christianity, behold thy selfe, O *Europe, Asia, and Africa*, open thy Eyes and looke upon thy selfe, doe but seeke thy selfe. Let every one seeke himselfe, or else it will not be well with them: There is a strong Bow bent: fall into the Armes of the Archer, and be converted, and finde thy selfe, or else thou wilt be *shot away* [as an arrow out of a Bow]. Be not rocked asleepe by children, but rise and walke upon thy owne feete, it is high Time, the sleepe is at an End, the Angell hath sounded his Trumpet, doe not draw back, consider what the *Revelation* of Jesus Christ saith, *That those which hang to the Whore of Babell, that is, to the Confusion*] will goe along with her into the Lake which burneth with fire and brimston: [viz. the Lake of Gods Anger, which burneth with Judgement, Famine, and Pestilence, which will sweepe the whole Earth].

^a Or, *Examine.*

38. For the Whore will not be converted, shee must ^b drink of the Dregs of that Cup which shee hath filled: therefore let every one himselfe, open his owne Eyes, for God is Great, who will Judge her, shee will continue and goe on in her sinnes, and at length Despaire; shee cryeth *Mordio* [Murther, Murther,] and yet none hurteth her, but it is her owne Evill that plagueth and tormenteth her, viz. the Hypocrisie, supposed Holinesse, high-minde and Coverousnesse; shee hath *Wolves* that bite and teare her, yet they are but *Wolves*, that doe so, and are none of the sheepe.

^b What measure shee hath meted to others shall be meted to her.

39. Therefore it is necessary to awake, not in much searching after *Opinions and fooleries*, but in seeking thy selfe: for much searching without Conversion from Evill is meere deceit, and seduction from this way: And though thou shouldst Reade *this* a thousand Times without Conversion of thy will, thou wouldst understand as much of it as the *Ass* doth of the *Psalm Booke*: and Just thus it is with the *Belly-Priests, the Antichrist*.

^c *Psalter.*

40. Doe you suppose it a slight matter, to set an *Ass* upon a kingly Throne? How then shall the *Belly-Ass* stand before God, who setteth himselfe with an *Asses Heart*, in the Throne of Christ, which is the dwelling place of the Holy Ghost, *onely for Gaine, honour, and Esteeme sake*, and is meere a teller of Stories, or Relator of a History, without any knowledge; and besides is full of blasphemy and wickednesse: Or dost thou suppose thou art *fit enough* to sit in the Throne of Christ, when thou hast studied some Arts and forrain Languages? Deare Sir consider! Looke upon Gods choice, upon *Abraham and the Patriarcks*, also upon *Moses and the Shepheards*, also upon the *Prophets and Apostles*, and thou wilt soone see, whom God chooseth, and whether hee chooseth Art or Spirit.

41. Therefore be warned, let every one consider his state and condition

condition he is in ; He that worketh worketh the Wonders of God, and goeth in simplicity with his will into Gods will, and hangeth as a childe to God : he hath but two wayes to goe, one in his work wherewith he may sustaine his belly, the other in the will of God, and so putteth his trust in God, let him make and doe with him what he will : and wheresoever he is, or whatsoever he is going about, he saith, *Lord it is my Employment, or Calling, thy will be done,* give mee what is good for mee ; and such goe on very rightly in Gods works of Wonder.

^d Or, Captaine.

42. But he that is *chosen by Nature* to be a Ruler, Governour, or ^d Leader, Especially in a Spirituall State and Condition, he ought well to have a care of his Doings, that he doe not goe *without his Weapons*, or Armour ; for he Leadeth the flock of Christ ; Hee is a ^e Sheepheard, the Wolfe is continually about him.

^e Or, Pastour.

43. If he be *watchfull*, and doth consider that he hath Christs sheepe under his keeping, and feedeth them aright as a faithfull Shepheard : then the Shepherds Crooke shall be a Great Glory to him in the Eternity : But if he seeke onely the Wooll, *viz.* his owne honour and Esteeme, might, power, and Authority, Pomp, State, Glory, and voluptuousnesse, and spendeth or consumeth the sheepes Pasture, and doth not give them food and drinke, but is a lazy sleeper, snoring in fleshly Lust and pleasure, while one sheepe is going astray heere, another there, being scattered and lyable to be devoured by Wolves, who will not goe in by the Doore of the sheepfold, but clime up on the out side, and onely contrive how they may by cunning, suttlety, and crafty tricks, steale away their food, and ^t sheare off their wooll : All such are of the Number of Wolves, and have not the Shepherds Crooke of Christ ; but they have and use the Devills Sheares : and must hereafter *howle* with the Wolves Eternally.

^t Or, fleece them.

44. How may any call *himselfe* a Shepheard of Christ, who is not chosen to be a Shepheard by the Spirit of Christ ? Or may a Wolfe make a Shepheard over the Sheepe ? are they not ^{*} both Wolves ? or doe wee speake from conjecture ? It is not so in the Order of Nature, for an Evill thing cannot produce a good thing out of it selfe, but one Evill thing generateth another.

^{*} He that maketh & he that is made a Shepheard or Pastour.

^z Or, make him milde and gentle.

45. How then can one wrathfull Souldier ^z appease another furious Souldier, who fully purposeth to kill, slay, and murther ? Or how wilt thou *awaken the Holy Ghost in Man*, seeing there is onely the Spirit of this world in thy voyce ? That cannot be, unlesse it were already awakened in the Hearer, who *heareth* the voyce of the Holy Ghost in ^h all words which are spoken of the wonders [or works] of God.

^h Every word that is spoken by any whatsoever they are.

46. And if an Asse could speake, and should speake of Gods Word,

Word, the Hammer of the Awakener would then strike in the soule which is in God : *Whosoever is of God heareth Gods Word, saith Christ : yee therefore heare not, because yee are not of God : but of the Devill, and of the spirit of this world.*

47. In some there is no Word or Spirit of God at all *to be awakened* ; for the Wrathfull Matrix hath captivated them ; which is plaine and manifest in some to whom Christ himselve spake : he had the Hammer indeed, but his Spirit *entereth not* into the malicious obstinate soule, but into those, who would faine be vertuous, honest, and godly, *if they could* : And when once the Hammer thus awakeneth the Spirit of the soule, that the soule turneth and casteth it selfe into God, *then it can.*

48. The Old Man should not have the Dominion, but the Spirit of God should have it ; else there is *no ability*, but a keeping back by the Wrath ; For there is a *Twofold* Longing or seeking in the soule : one is the fires greedy covetous fierce Longing, which alwayes seeketh after Earthly Matters ; and the other is from the Spirit which is brought forth out of the Fire, wherein the right Life of the soule in the Image of God, is understood, that is Gods Longing, which seeketh the Kingdome of Heaven.

The Old Adam.

49. And so when the right Hammer (*viz. the Spirit of God*) striketh in it, then that Longing is so strong, that it overcometh the Fire-source and Longing, and maketh it meeke, so that it desireth the Longing of Love, *viz. the Longing of the soules Spirit* ; and there is good to be done ; such a soule is *easy* to be awakened, so as to subdue the outward Dominion, especially when the Hammer of the Holy Ghost soundeth through the Eares into the Heart, then the Tincture of the soule receiveth it *instantly* : and there it goeth forth through the whole soule, through both the Longings, for it casteth it selfe into *one* will : for *two* wills doe not subsist in Eternity, there must be but one ; one of them must be impotent or unmighty, and the other Omnipotent, or Allmighty, or else there is *disunion*, or no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternall subsistence, to have but *one* onely will : if it had *two*, one would breake or destroy the other, and so there would be strife : Indeed the Eternity consisteth in many Powers and Wonders, but its Life is meerely and onely *the Love*, out of which goeth forth Light and Majesty : All Creatures in Heaven have but one will, and that is inclined into the Heart of God, and goeth into Gods Spirit, even into the Centre of Multiplicity in the springing and blossoming, but Gods Spirit is the Life in Every thing.

51. The Centre of Nature affordeth the substance, and the Majesty affordeth power ; and the Holy Ghost is the bringer forth :

* Or, so.

He hath the Predominancy : and it hath been so from Eternity^r but in an *Invisible* substance * before the Creatures : There is nothing New in Heaven, that was not before, but onely that the substance is become palpable and comprehensible ; God himselfe hath shewen forth himselfe in Similitudes and Images, else all had been but meerely and onely God : The Devill is Gods ; he is *his wrath* or fiercenesse in the most inward Centre, which is also the most outward, for his kingdome is the Darknesse in Nature, as is before mentioned.

1 Bring forth
or regenerate
himselfe.

§ 2. Therefore Man should have a care of himselfe, and endeavour to 'propagate or put forth himselfe, for he is a roote in the soyle of God, and hath gotten the Spirit of understanding : he must 1 bring forth fruit out of the Spirit of the soule, in the power of the Holy Ghost ; not according to the forme and manner of Darknesse, but out of the Power of the Light : for whatsoever groweth out of the power of the Light, that, belongeth to Gods Table ; and whatsoever groweth out from Darknesse, which remaineth a fruit in Darknesse, belongeth to the Darknesse in the Abyffe in the Wrathfull Matrix [or in the fierce Genetrix].

§ 3. After this [Life] time there is no recalling ; for as an hearb is sprung up and growne, so it remaineth, and so it relisheth, and is afterwards desired for food *onely of those* that are of the same Essences [or quality] : but those that have not the same Essences, desire it not for food, neither doe they gather it into their Barnes,


§ 4. Therefore let every soule try and examine it selfe, and consider what kinde of fruit it is : it is *good converting while wee are heere* in this Life, and to prune off [the Evill] Branch, and to send forth a better from its roote : but when the *Great Reaper* cometh, he cutteth off all, one and other, and then the weeds and evill branches are bound in Bundles, and cast into the fire ; but the good hearbs are set upon Gods Table.

§ 5. Wee have very faithfully opened *this* according to our Gifts, and whosoever is hungry let them eate, and whosoever thirsteth let them drinke ; *they may have it without money* : that our Joy in God may be full, and that wee also may have to eate in the *other world*. *Hallelujah Amen.*

*The world
to come.*

**The End of the Booke of
the Threefold Life.**

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F I N I S.

X L.

QUESTIONS

Concerning the
SOULE.

Propounded

By D^r. BALTHASAR WALTER.

And Answered,

By JACOB BEHMEN.

Aliàs Teutonicus Philosophus.

And in his Answer to the first Question is the
Turned EYE,

OR,

Philosophick GLOBE.

(Which in it self containeth all Mysteries)
with an Exposition of it.

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A CATALOGUE OF THE 40. QUESTIONS.

READER,



He Author wrote this Answer to these Questions, chiefly for his friends sake that sent them to him, as also for the benefit of all such as love the knowledge of Mysteries: this friend of his was Dr. *Balthasar Walter*, who travelled for Learning and hidden Wisdome, and in his returne home, hapned to heare of this Author in the City of *Gerlitz*, and when he had obtain'd acquaintance with him, he rejoyced that at last he had found at home in a poore Cottage, that which he had travell'd for so far and not received satisfaction: then he went to the severall Universities in *Germany*, and did there collect such Questions concerning the Soule, as were thought and accounted impossible to be resolved fundamentally and convincingly; which he made this Catalogue of, and sent to this Author, from whom he received these answers according to his desire, wherein he and many others that saw them received full satisfaction.

QUESTION. I.

WHence the Soule proceeded at the Beginning?

2. *What is its Essence, Substance, Nature and Property?*

3. *How is it created the Image of God?*

A Catalogue of the forty Questions.

4. *What, and when was the breathing of it in?*
5. *How is it peculiarly fashioned, and what is its forme?*
6. *What is its Power?*
7. *Whether is it corporeall or not corporeall?*
8. *After what manner commeth it into the body of Man?*
9. *Which way doth it unite it selfe with the Body?*
10. *Whether is it ex traduce and propagated after an humane bodily manner? or every time new created and breathed in from God?*
11. *How, and where is it seated in man?*
12. *How, and what is the Illumination of it?*
13. *How doth it feed upon the word of God?*
14. *Whether is such new soule without sin?*
15. *How commeth sinne into it; seeing it is the worke and creature of God?*
16. *How is it kept in such union, both in the Adamicall and Regenerate Body?*
17. *Whence and wherefore is the contrariety between the flesh and the Spirit?*
18. *How doth it depart from the Body at the Death of a Man?*
19. *How is it Mortall, and how immortall?*
20. *How doth it returne to God againe?*
21. *Whether goeth it when it departeth from the Body, be it saved or not saved?*
22. *What doth every soule departed? doth it rejoyce till the last Judgement Day?*
23. *Whether doe the soules of the wicked, without difference (for so long a time before the Day of Judgement*

A Catalogue of the forty Questions.

Judgement) finde so much as any mitigation or refreshment?

24. Whether doe mens wishes profit them any thing? or sensibly doe them any good?
25. What is the hand of God and the Bosom of Abraham?
26. Whether doth the soule take care for men, their friends or Children, or their Good; and whether doth it know, see, approve or disapprove their undertakings?
27. Whether doth it know this or that Art, or Occupation, whereof (while it was in the body) it had sufficient skill?
28. Whether also doth it obtaine, somewhat more certaine knowledge of Divine, Angelicall, Earthly and Diabolicall Matters then it had in the body?
29. What is its Rest, awakening and Glorification?
30. What is the difference between the Resurrection of the flesh and of the Soule, both of the Living and of the Dead?
31. What kinde of new Glorified bodies shall they have?
32. What shall their forme, condition, joy, and Glory be in the other Life?
34. What is that lamentable and horrible condition of the damned Soules?
35. What is the Enochian Life, and how long doth it continue?
36. What is the soule of the Messiah, or Christ?
37. What

A Catalogue of the forty Questions.

37. *What is the Spirit of Christ, which he willingly commended into his Fathers hand?*
38. *Of the things which shall come to passe at the end of the world?*
39. *What, and where is Paradise with its Inhabitants?*
40. *Whether is it mutable, and what shall it be afterwards?*

TO

TO THE READER.



If wee knew the preciousnesse of our owne soules, we would confesse and acknowledge with an inward feelingnesse, the answer to Christs Question, when he said; what shall it profit a man to gaine the whole world and loose his owne Soule? Or what shall a man give in exchange for his soule? the soule is so precious that nothing can truly be valued at so high a Rate. To save it is the greatest gaine, to loose it is the greatest losse: then who will not highly prise the study and understanding of the way to save it. Christ saith, He that will save his soule shall loose it, and he that will loose his soule shall save it: but who understandeth this? we know it is the earnest desire of every soule to be saved, and to be happy and glorious, but the way is very unknowne to us poore fallen soules, for we can hardly suppose that loosing will be the saving of our selves: Christ also taught that the way to Glory was through many tribulations and Death; this way he entred into Glory, and so have all the blessed from the beginning of the world, and can no otherwise to the end thereof: but how shall a soule know the way to loose and deny it selfe, so that it may assuredly attaine Eternall Salvation? Let it listen, in its heart and Conscience inwardly to that Teacher, which it shall find there, who is in God himself: we have the Testimony of Moses for this; who told the Israelites the word, the Commandement is nigh thee, in thy heart and in thy mouth (not the outward

To the Reader.

but the Inward heart and mouth) as also the Apostle Paul saith to the Romans, that Christ the Eternall Essentiall word of God, the word of Faith which they, the Apostles, preached, is nigh us in our hearts and in our mouthes, and in another place he saith, Doe you not know that Christ is in you, except you be past reproofe *ad omnes* improbi? furthermore the Apostle John saith, that God is Love, and he that loveth; God dwelleth in him, and he in God, which we all perceive is true, for in him we live and more and have our being, and this may be knowne though the Apostle Paul had not said so much, for one of the Poets of old spake what he knew and said, we are all of his Off-spring, as the Apostle mentioneth it: nay we all know that he that doth well is the servant of God, but he that doth evill is the servant of the Devill who ruleth in his heart: and though there is none that doth good, no not one, nor can do of himself, while he is in this mortall, life yet through Christ in him he can desire to doe well, and be sorry when he hath been drawne away to doe evill by the lusts of his owne heart, by which the Devill tempteth us to doe evill; but if we will resist the Devill he will flie from us, if we will leave off to doe evill, and desire, trie, and learne to doe well, without doubt we shall be able through God that dwelleth in us: and then he will teach us all things, and lead us into all truth by his Spirit. All this we shall fully understand, and all Mysteries when God shall manifest himself in us, if we earnestly desire it with all humility, self-deniall losing of our soules, and being nothing in our
selves

To the Reader.

selves ; for then God will be *All in All*, and nothing is impossible with God: *All this and much more* hath the Author of this Answer to these Questions concerning the soule, found true, and hath out of his inward *Mystery* manifested many things in this, and other writings of his, the knowing whereof will be exceeding usefull to the furtherance of the salvation of every soule ; which when I had read I was very much satisfied in my owne soule, and doe desire that others may be made partakers of them, so farre as lyeth in me : I have therefore taken in hand to put this Treatise into English, which I chose to doe rather out of the Originall then out of any Translations, because they many times come short of the Authors owne meaning, and because I found many errours in some of them, and he is so deep in his writings, that we have need to desire that our soules may be put into such a condition as his was in, else they cannot be fully understood: but the same God that satisfied his desires will satisfie ours, if we cast our selves upon him in our soules, and let him doe with us what he pleaseth.

Concerning the Author, he was from his youth much addicted to the hearing of Sermons ; and hearing that speech of our Saviours, Luke 11. ver. 13. Your heavenly Father will give the Holy Spirit to them that aske it, and by the differences and controversies in Religion, which he knew not how to satisfie himselfe in ; he was so stirred up and moved, to aske, seeke, and knock, that he might know the truth ; upon which by the Divine drawing

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drawing and will, he was in Spirit wrapt into the holy Sabbath in which he remained seven whole dayes in highest joy by his owne confession; after he came to himselfe he layd aside the folly of youth, and was driven by Divine zeale earnestly to reprehend impudent, scandalous, and blasphemous speeches, and did forbear in all his actions the least appearance of evil; and continued to get his living by the labour of his hands, till the beginning of the sixt Seculum, which was the yeare 160. When he was a second time possessed with a divine Light, and by the sight of a sudden object, was brought to the inward ground or Center of the hidden nature: yet somewhat doubting, he went out into an open field, and there beheld the miraculous workes of the Creatour in the signatures, figures, or shapes of all created things, very clearely and manifestly layde open; whereupon he was taken with exceeding joy, yet held his peace in silence praying God. But ten yeares after in the yeare 1610. through the overshadowing of the holy Spirit, he was a third time touched by God and renewed, and became so inlightned, that least so great grace bestowed upon him should slip out of his memory, and he resist his God, he wrote privately for himselfe, (without the help of any Bookes but the Holy Scriptures) many Bookes the Titles whereof follow at the end of this worke. which bookes containe such high and deep grounded Mysteries of the Deity, as have not been reveal'd since the Apostles times.

On the 18. Novemb. Stilo novo, betimes in the morning he cal'd one of his sons, and asked if he also
heard

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heard that excellent musick? he said no, then he bad that the dore should be opened, that that musick might be the better heard. Afterwards he asked what a clock it was? being answer'd that it had struck two; he said, it is not yet my time, my time is three houres hence, in the meane time he was heard to speake these words.

O thou strong God of hosts deliver me according to thy will, O thou crucified Lord Jesus, have mercy upon me, and receive me into thy Kingdome.

When it was neare about six of the clock, he tooke his leave of his wife and sonnes, and blessed them, and said; now I goe hence into Paradise; then spake to his sonne to turne him, and sighing deeply, he mildly and quietly departed this world.

If it were not for the great fruit that I conceive may grow to every one that studieth it, I should be sorry that I am the Instrument, to make such things knowne in my Native Language; and much more unwilling it should be published to the view of so many various minds, as are now sprung up: But my hope is, goodnesse will get the upper hand, and that the fruits of the Spirit will prevaile to the subduing of the Lusts of the flesh: now I readily submit to the censure of those who have that good desire: and of those who are not proudly and perversly wedded to their owne conceits, (when they have considered this Authors meaning:) whether this will not be as beneficiall to us as it hath been to other Nations: Indeed my mind is lead to think, that our troubled doubting Soules may receive much comfort leading to that
inward

To the Reader.

inward Peace which casseth all understanding: that all the disturbing Sects and Heresies arising from the Darknesse and malice of men and Devills, will be made to vanish, and cease by that understanding which may be kindled in them from it: they that rule will perceive how to effect all their good purposes, to the joy and happinesse of them that are subjected to their government; and Subjects will soone learne to obey in every thing as the Primitive Martyrs did, though they should live under such Governours as they did: so God shall be glorified by all mens love to one another, and peace will flourish over all the Earth.

It may be some will think it so hard to attaine the understanding of this Author, when they read the answer to the first Question, (which is far more difficult then any of the other, because it containes the summe of them all in brief) that they will forbear to take so much paines as they suppose is requisite; but if it should prove a little harder then other writings, the profit will counterwaile the Labour with a hundredfold advantage; yet let every one read it themselves, or heare it read with their owne eares, that others misreport hinder them not from so great a benefit, and they shall no doubt attaine it, for I am convinced by my owne experience that every one may receive according to their vast or narrow capacity, who have according to mine owne measure been satisfied, though I be

One of the unworthiest
of the Children of Men,
J. S.

THE AUTHORS PREFACE TO BALTHASAR WALTER.

1. **D**earely beloved friend, it is impassible for Reason to answer these your Questions, for they containe the chiefest and greatest Mysteries, which are alone knowne to God :

2. Hence saith ^a Daniel to King Nebuchadnezzar: That which the King asketh & desireth of the Learned, Chaldeans, Astrologians and Wise men, is not in their power. The God of Heaven onely can reveale secret things: it is not in my Reason to answer the King, but yet, that the King may perceive the thoughts of his heart God hath revealed it, not that my Reason is greater then any mans living.

^a Dan. 2. 27.
And such an answer Ioseph gave to the King of Egypt.

3. So likewise I say to you: you shall be answered (not that my reason is greater then any mans living; but onely that you may perceive the thoughts, the earnest seeking and desire of your heart,) it is given me to answer you.

4. And you should not so anxiously seeke after these things, they are in no outward reason: But to the Spirit of God nothing is impossible; seeing we are the children of God, and in Christ new borne of God: the sonne seeth very well what the father doth in his house, and also learneth his Art and worke.

5. Seeing also we are the mystery of God we ought not to suppose, that we must not meddle with such mysteries, as Antichrist teacheth; for none taketh unto himselfe any thing of Gods Mysteries unlesse it be given him: and St. James saith, ^b Every good and perfect gift commeth downe from above, from the father of lights, with whom there is no change nor alteration.

^b James 1. 17.

The Preface.

^c The three-
fold life.
* Note that by
the words di-
vine essence,
substance, or
essentialitie in
the writings
of this Author
he meaneth
not that ef-
fence which is
God himselfe,
but whatsoe-
ver is be-
sides God, and
which taketh
its originall
from God, as
the eternall
Idea's in the
wisdom of
God doe. And
that which is
essentiall ac-
cording to the
forme or fi-
gure of the
Idea, and that
wherein all
Idea's lie, he
callethe Myste-
rium magnum
& Cœleste Ar-
canum.

6. And seeing you seeke so eagerly after such things, you become thereby even the cause of finding them: for God giveth his mysteries both by meanes and also without meanes, but that no man might boast, he often maketh use of very mean people about them, that it might be acknowledged that they come from his hand.

7. You shall be answered with a very sound and deepe answer, yet briefly comprised, not according to outward reason but according to the spirit of knowledge.

8. And although I could sufficiently shew and demonstrate these things in a larger description: yet seeing they are all described, and explained at large in my other Writings: at present I set them downe but briefly for the ease and delight of the Reader, and that it may serve for a short memoriall of the great mysteries.

9. But he that desireth to know these things fully & fundamentally, let him seeke them in my former Writings, especially in the ^c third part, and there he hath the whole ground of the * Divin^e Essence, and also of the creation of all things, of that which is eternall, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it doth, and what it shall be in the end.

10. And therein also lieth the Key of the Mysterium magnum, so farre forth as a creature is able to comprehend or beare, and thither we referre you for further explanation: and so I commend me to you into the brotherly love in Christ,
Anno 1620.

Jacob Boehmen.

The first *Question* Answered.

I

QUESTION the First.

Whence proceeded the Soule Originally at the beginning of the world?

1.



We have, both in our second and third Booke sufficiently laid open the mysteries of the Soule according to the three Principles of the Divine Essence: where also we have set downe by many Circumstances, the eternall Centre of the eternall Nature: and also the Ternary of the Divine Essence; and moreover what Eternity hath ever beene, and how the beginning of the Creation ^a was brought forth; and what an Angel, and what a Soule is: Also we have laid open the heavy fall of Lucifer, and moreover both the Mothers which have so brought it forth, the one ^{*} procreating the heavenly Essentiality, and the other the Hellish: where also we have written of Light and Darkenesse.

^a Or came to be.

^{*} Engendring.

2. Therefore we shall not be very well understood by the Reader in this Treatise unlesse he hath read over and well ^b comprehended ^c the third part of our Writings.

^b Or understood.

^c Or booke.

3. Although that apprehending is not in humane power, yet the way thereto is very faithfully shovne him, so that if he doe long to attaine it, he shall obtaine a ^d Guide and directer, (if he follow our counsell) who will shew him the key of the *Mysterium magnum*, leading to that precious *Philosophers stone*, and to all Mysteries: let none thinke this impossible, for with God all things are possible: He that findeth God, findeth all things with and in Him.

^d Leader, or the holy Ghost.

4. Now you know ^e according to Reason, that all things are originally sprung and derived from Eternity: This also the holy Scripture tells you: in God are all things; In him we live and move and have our being, and we are his off-spring.

^e In or by.

Act. 17. 28.

5. And although men cannot say of God that the pure Deity is Nature, but that it is the Majesty in the Ternary: yet we must say that God is in Nature, although Nature can as little reach or comprehend him as the Aire can comprehend the Sunshine: However we must say; that Nature is borne in his will, and that it is a *SEEKING*, produced out of Eternity; for where there is no Will, there is also no Desire.

The first Question Answered.

^f Glance or
Lustre, or
brightnesse of
his Glory.

^g Or rousing.

^h I Will; Fa-
ther.

² Heart;
Sonne.

³ Proceeding
or Efflux;
holy Ghost.

ⁱ Declared or
Expounded.

^k Or v. z.

^l Or Being.

^m Moveable-
nesse.

ⁿ Astringency
or bitingnesse.

^o Acidnesse.

^p Or power.

^q Rigging.

^r Lightning.

^s Or Being.

6. But in God there is an eternall Will (which is himselfe) to beget his ^f Heart or Sonne: and this Will maketh the ^g stirring or proceeding out of the will of the Heart, which is a Spirit: so that the Eternity consisteth in ^h three Eternall Formes, which are commonly called Persons: as we have very accurately ⁱ explained it in our third Booke.

7. Then if we discern and know that there is not onely Light and Majesty, but also Darkenesse, as is plaine; it behoves us to know whence Darkenesse ariseth.

8. For in the Eternity beyond Nature there can be no Darkenesse, for there is nothing to bring it forth: we must onely looke into the Will and the Desiring, for a desiring is attracting.

9. And whereas in the Eternity it hath nothing but onely it selfe, it draweth it selfe into the Will, and maketh the Will full, and that is its darkenesse, whereas otherwise, if it were not desiring it were a Nothing, ^k but an eternall stillnesse without ^l Essence.

10. Thus the Attraction maketh ^m Mobility and Essences which otherwise could not be in the stillnesse: and so also this maketh ⁿ harshnesse, hardnesse, and drouth together with ^o sharpnesse.

11. Neither can we say for all that, that the Darkenesse swalloweth up the Light, ^p as the Eternall Liberty; for, that which is Eternall cannot be altered nor changed: but yet we must say that Light and Darknesse are in one another.

12. Now the Light is good and hath ^p vertue, but the Darkenesse hath the harshnesse, hardnesse and coldnesse: and the desire of the Will maketh Essences and attracting, which is a ^q stirring in the hardnesse, and if that which is attracted doe stirre by the drawing then it causeth a jarring, whereby Light and Darkenesse are mingled together in the sharpnesse.

13. And we must consider, ~~that~~ the free Light is sharpened in the Essence in the sharpe stirring, whereby we come to understand the ^r fire-flash, and the eagernes; and yet we cannot say that there is any rending.

14. For that which is Eternall without beginning admits no severing, but stands as a wheele which begetteth it selfe in it selfe: whereof you have a similitude in the Mind of Man, where indeede there is a Will of a rising and runing, but no removing: the greater the Will is, the greater also is the ^s Essence, and the more strongly it is sharpened.

15. Thus the still Liberty which is neither Darkenesse nor Light is sharpened in the sharpe Desiring attracting, so that it appeareth as a flash which shineth.

16. Also

The first Question Answered.

3

16. Also we cannot say that the Liberty doth take in the flash, for from Eternity it hath had Nothing : but we can well say, that the Light and Splendor shineth in the Liberty.

17. For that which is free letteth in the Light, but that which is not free (as the ^t harshnesse which maketh Darkenesse, and is ^t Or *estrin-* materiall, to speake in a Spirituall sence) that doth not receive *geny*. the Light.

18. This we can truly say, that whatsoever is transparent and ^u Mild or not of a grosse Nature doth take in the Light, as appeareth by *fluid*. the water which taketh in the Light, and the harsh Earth not.

19. Moreover in Fire you have a sufficient manifestation of the Essence of all Essences, for you see that the Fire burneth in an harsh drie matter, for it is the harsh Desire which entreth into it selfe like a great anguish, and reacheth after the Liberty ; where also it receiveth the Liberty, like a flash, and it kindleth by the flash that it burneth.

20. And although it must be understood that there is no such fire in the Eternall Essence as that is which appeareth externally, yet it is internally, in the harsh Desire and externally remaineth darke : Therefore the Eternall Fire is externally darke, and internally, as it is in it selfe in the Will of the Eternall Liberty it is a Light, which shineth in the Still Eternity.

21. * Now then, we understand, that in Fire there are ten *Or d ffe-* *Formes* ; all which are borne in the Will, and all belong properly to the Eternall Will : therefore we rightly say that the Eternall Will is Gods Will : and that the Liberty which hath the Will is God himselfe, for it is the Eternity and nothing else. *rences kinds or manners.*

The first Forme.

22. First, there is the Eternall Liberty, which hath the Will, and is it selfe the Will : now every Will hath a ^x seeking to doe ^x Or *longing*, or to desire something ; and herein it beholdeth it selfe, and seeth in the Eternity what it selfe is ; it maketh to it selfe a glasse of its owne likenesse, for it seeth what it selfe is, and so finding nothing but it selfe it desireth it selfe.

The second Forme.

23. The second Forme is the Desiring, and yet it hath nothing but it selfe, thereupon its desire seeketh a modell of its owne Will in it selfe, and maketh it selfe pregnant, so that a darknesse or over-shadowing commeth to be in the Will : which the Will would not have ; but the Desire : the seeking causeth it ; and yet there is Nothing that is able to consume or expell the Desire.

The first Question Answered.

24. For that which is before the Desire, beyond the seeking is Free and a Nothing, and yet it is: yet if it were a thing that could be perceived, it were an Essence, and must subsist in that Essence which brought it forth: but seeing it is without Essence, it is the Eternity, *viz.* Good: For it is no source, and hath also no Mutability, but it is a Rest and an Eternall Peace.

25. But seeing the immense Space is bottomlesse, therein being neither number nor end and also no beginning, therefore it is like a Glasse, it is All things and get as a Nothing: it behold-

eth it selfe, and yet findeth nothing but an **A**, which is its ^a Eye


26. **AV** is the Eternall Originall of something, for it is the Eternall beginning and the Eternal End: Thus the Eternal Abylfe looketh into it selfe and findeth it selfe.

27. The **A** is below and the **V** is above, and the **O** is the Eye, and although it be no Essence it selfe, yet thus it is the Originall of Essence; there is neither below nor above but its

As the sight of the Eye. Glasse in the **AV** is a sight.

28. But whereas there is no ground, therefore its Glasse is such an Eye as this **O**; for God himselfe saith in the *Revelations* I am **A** and **O**, the beginning and the end, the first and the last.

29. Consider us according to its precious depth, for we speake not here according to Nature in a ^b Forme, but according to the Spirit above Nature in the ^c Divine Character **T**.

30. The  is the Eye of God, the Eye of Eternity; This maketh and is a Glasse, and it is a round circle like a Globe not like a Ringle; for we cannot describe it otherwise. Hereby we meane the Globe of Eternity; wherein lieth the foundation of Heaven and Earth, of the Elements, and also of the Starry-^d Spheare.

31. For it is a Globe like an Eye, & it is ^e the Eye of Gods Wonders, wherein every thing was seene from Eternity, yet without Essence, as in a Glasse or Eye, for it is the Eye of the Abylfe; concerning which we have no Pen, Tongue nor utterance either to write or speake; onely the Spirit of Eternity leadeth the Eye of


^a Originali
Textu.
AVge.


^b Similitude,
or Parable,
or Figure.
^c Go**T**tes Cha-
racter **T**


^d Or wheele or
Orbe.
^e Gods won-
derfull Eye.



of the Soule thereinto ; and so we see it, else it must remaine in Silence ; and this hand could not describe any thing of it.

32. Now seeing that in the Eternity there is such an Eye, which is God himselfe, (and yet is not called God but Eternity ;

and according to the Eye he is called A and , before

the A there is Nothing, and in the  there is All, and in

the A and  beginning and End) hence we finde, that

there is a Will in the , and the Will is the  it selfe

which maketh the A, (*viz.* the Eternall beginning of the

• seeking) so that the Abyſſe beholdeth it selfe, and maketh a ^{• Drawing or} Forme in it selfe like a Globe. ^{longing, or}

33. For the Eye finding no bottome, it closeth it selfe, and becommeth like a round Globe of Glatte, and so it is the similitude of Eternity, in that it can finde it selfe : for there is no finding in the Abyſſe, because there is no place or limit but the meere Abyſſe : and when it doth find it selfe in the Eye, yet it findeth nothing but the Eye, which is the Globe. ^{attracting.}

34. Now the Eye maketh the Globe, and it is the Globe, and all put together is a ^f Will to seeke it self, and so to see what the Eternity is, which is made manifest in the Eye. ^{f Or an Eternall will.}

35. For the Eye maketh a beginning and an End ; and because there is nothing that can give it, it giveth it selfe, and it is from Eternity to Eternity, the Eternity it selfe, it ^s toucheth Nothing . for it is a Nothing in it selfe.

36. Then if there be a Will, which is the Eye, and which keepeth the Eye, that keeping is the Desire of the Eye, and so the Desire causeth an attraction in the Eye, yet nothing is there but the Eye : and the Desire onely attracteth it selfe in the Eye, and impregnateth the Eye with that which is attracted, so that it becommeth full, and yet also nothing is there but a darkening of the Free Eye ; yet the Eye is not darke, but the Desire in the Eye is impregnated in it selfe.

37. For the Will of the Eye is still : and the Desire of the Will maketh it selfe full, and the Eye continueth free in it selfe : For it is free in and from Eternity, and this we call the Eternall Liberty inall our Writings.

The third Forme.

38. Now a Desire is sharpe and attractive, and that maketh

The first Question Answered.

maketh the third Forme, *viz.* a moving in it selfe, and it is the Originall of the Essences; and hence come the Essences in the Eye and in the Will, and yet the Will may not suffer it selfe to be attracted.

39. For its peculiar right is to be still, and to hold the Eye in the Circle in the Globe, and yet it cannot defend it selfe from the drawing and filling, for it hath nothing wherewith it can defend it selfe, but the desire.

40. And here ariseth the Eternall Enmity and contrary will, the Will, will not be darke, and its Desire maketh it darke, the Will would suffer the Motion willingly, because it is its manifestation, but the drawing in and darkning pleaseth it not, though indeed the Will is not attracted nor darkned, but the Desire in the Will impregnateth it selfe.

41. Now when the Desire thus sticketh fast in the darknesse, there is a great anguish, for it is troubled and attracted and also darkned, and bringeth anxiety to it selfe in it selfe, and desireth liberty: and drawing so strongly at the liberty, would faine draw it selfe into the Liberty, and so it maketh it self more eager, rough and hard, and the Darknesse is like an horrible consuming sharpenesse.

42. For it snatcheth the Liberty into it selfe: but it is so sharpe that it appeareth in the Liberty as a flash of lightning, which consumeth the darknesse with its eagernes: and hence it is that God saith, *I am a consuming fire.*

^a Deut. 4. 24.

^b Materia.

43. Hereby understand, how every ^b matter consisteth in the power of the true Fire, and how the floare shall one day be purged: for it is the Originall of the Fire, which hath all power; for it consumeth whatsoever the Desiring hath made, whether it be stone or minerall, for it is the sharpnesse of the Eternall Liberty and maketh the Centre of Nature.

Centrum Nature.

1.

2.

3.

4.

44. But that you may search yet deeper, know, that the Fire Originally consisteth in three Formes, *viz.* in the Desire, and then in the matter of that which is attracted, *viz.* in the darknesse, in which Essentiality proceedeth from the Attraction, and thirdly, the Anguish source, and it selfe maketh the fourth Forme, that is the flash, for the Liberty causeth that, and is the kindler of the anguish source.

45. For the Desire in the Darknesse, would have nothing else but the Liberty, and the Liberty is a light without shining, it is like a very deepe blew colour mixed with greene, so that it is not knowne what colour it is, for all colours are in it; and the Desire in it selfe in its eager anguish and sharpnesse breaketh the colours, and maketh an horrible consuming flash in it selfe, and changeth

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changeth it according to the anguish that it becommeth Red.

The fourth Forme.

46. Now the Liberty in the Desire suffereth it selfe not to be bound or captivated, but changeth it selfe from the Red flash into Light, into a glance of the Majesty, and it is an exulting great Joy in the Liberty.

47. For the Eye is made manifest in the Light, and the ^aEssentiality is made manifest in the Will, and then it is knowne what Light or Darknesse is: also thus the Eternity is knowne, and so Gods Holinesse alwayes ariseth in the wonders from Eternity, and it hath neither limit nor beginning, for it is an Eternall beginning comprehended in Nothing but only in the Wonders, which are its owne Essence, where there is neither limit nor number. ^a Or Substantiality. ^b Time or years.

48. And thus nothing is knowne in the still Eternity, but the glance of the Majesty, and the Spirit which is borne in the Will, and the Majesty hath the ^c Dominion. ^c Regiment.

49. Beloved friend, understand the sense right: we meane not, that the Birth apprehendeth the Liberty without, but within it selfe in its Centre, it apprehendeth it selfe in it selfe, and maketh Majesty in it selfe, and yet there is no including there, but it is, as when life ariseth from Death or from Nothing, which dwelleth onely in it selfe, and this is called a ^d Principle: and that wherein it dwelleth is called Nature, which hath seven Spirits and Formes, as is to be seene in our second and third Booke. ^d Life. ^e Principium.

50. Yet this Principle hath but one Spirit, which is the life of that Principle, and it hath but one will neither, which is the ^f fulfilling of the Eternity with the glance of the Majesty. ^f Or satiating.

51. For this principle is the Power proceeding from the will of Eternity, and the entrance, or the Eternall beginning of the Power, is the Life and the Spirit of the power, which thrusteth forth the Essences of the begettresse, and openeth the Originall of the Majesty.

52. And the whole Eye (which hath thus ^g made it selfe a ^g Or formed, Glasse in the **A** and **O**) is all things, it is the Eternity, ^{or figured.}

and in it selfe in the Eye it begetteth the Majesty, which is the Heart and power of the Eye, and also the Spirit, which proceedeth from the Power in the Heart, even from the fiery Light flaming Essences.

53. Thus understand the Holy Ternary in one Essence; the Father is the Eternity without Ground, which is Nothing and yet all things, and in the Eye of his glance he seeth that he is

C

all

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all things : and in the Power of the Majestie he seeleth, tasteth and smelleth that he is Good, that is, that he is God : although

ⁿ The Tau or
Crosse.

ⁱ Schwierigkeit
oft Breeheit
guere.

^k Or without
ab extra.

the ⁿ **T**. (*viz*: the ⁱ harshnesse) ariseth in the Centre.

54. And in the Spirit is the moving of the Power, and the Multiplication without ground and number, wherein consisteth an Eternall bottomlesse multitude, and all in Power.

55. For, that which hath no ground hath no number, nor is there any shutting up or comprehension therein, and that which is within it selfe cannot be knowne ^k externally, but it may be felt by the Spirit; Thus the Internall driveth out from it self and manifesteth it selfe in Figures, or else God could not be known.

56. Thus God is together one Spirit : and is from Eternity in three beginnings and ends, and that onely in himselfe : There is no place found in his sight : and he hath nothing in himselfe that may be compared to him ; also there is nothing which can search and manifest any thing further then his Spirit : which alwayes manifesteth it selfe from Eternity to Eternity.

57. He is an Eternall seeker and finder of himselfe in the great Wonders ; and that which he findeth he findeth in the Power : He is the Opener of the Power ; Nothing is like him, neither doth any thing find him, but that which yieldeth it selfe to be his owne, that entreth into him : That which denyeth it selfe to be, in that thing the Spirit of God is all things ; For it is one onely Will in the Eternall Nothing, and yet it is in all things as Gods Spirit it selfe is.

58. And this, my beloved friend, is the Highest Mysterie : Therefore if you would finde it seeke it not in me but in your selfe, though not in your Reason neither, which must be as dead, and your Desire and will must be in God : and so God becometh the will and the deed in you : also the Spirit of God bringeth your will into himselfe, and then you may well see what God is, and what Spirits child this hand is, and from what kinde of Spirit it writeth.

59. Furthermore I brotherly exhort you, that you seeke not with such eagernesse, you will not reach the bottome of it with such searching : although you are knowne and beloved of God ; and therefore we give you this for a Rule, yet externally I have no power to give it you.

60. But follow my counsell, leave off your laborious searching in Reason, and enter into the will of God, into Gods Spirit, and cast outward Reason away, and then your will is Gods will, and Gods Spirit will seek you within you.

61. And if he find your will in him, then he manifesteth himselfe

himselfe in your will, as in his owne propriety. For if you quit that will, then it is His who is all things: and when he moveth goe you with him, for you have Divine Power, and then whatsoever you search he is in it, and then nothing is hid from the will: thus you see in his Light, and are his.

62. And let no feare terrifie you, there is nothing can take it away but your own imagination, let not that enter into your will, and so you shall worke the wonders of God in his Spirit, and acknowledge me your brother in him, else I shall be but as one that is dumb to you: This I tell you for good will.

63. And seeing wee write of the Eternity, to the end to satisfie your will, concerniug the soule, (our purpose herein being according to the will of God) wee will therefore first shew you the ground of the soule, and then its Originall: and so open your eyes that you may be freed from your laborious searching.

64. For you have now to your old-age gone about this, and so farre as I understand, you have not yet found that deep Mystery in the Spirit: But seeing it is Gods will that you should know it, and have it given you for a reward of your so great labour, therefore have a care that you receive it aright: and then that you cast not the Pearle before swine, which are not worthy of it, nor will not be worthy of it to Eternity.

65. For that which shall be revealed to you here, belongeth to the Children of God, therefore be faithfull and employ it according to the Spirit, and not according to humane reason.

66. For it is so sublime that it will not endure earthlineffe which proceeds from Covetousnesse, Pride, Selfe-glory and Arrogancy, although you be not such; but looke well into whom you poure oyle, for it is poyson to many: let others themselves seeke as you have done; But give the Children bread that they may eate, and praise Our Father which is in Heaven, for to that end it is given you.

The fift Forme of Fire in the Eternall Will.

67. As wee have opened an entrance and a glasse to you of the Eternall Originall, from whence the Eternall fire proceeds, and what it is, so it is also necessary, that wee shew you further according to the highest depth, what the Eternall Nature is, in its propagation.

68. Wherein wee must understand two Kingdomes, the one good and pleasant, the other an evill, wrathfull, and ever envious sad one: of which the Philosophers from the beginning of

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the world have treated, and sought after it, but the time of finding it was not then.

*Or secret
Mysterie.*

69. But now it is at hand, that the hidden^l thing should be found, not onely by me, but also by many that will be faithfull, and humble themselves to God, and seeke in his Spirit and will; it will be found in the Eye of God onely, and no where else; therefore let none dive deeper in searching elsewhere, or he will find the Devill.

70. Seeing then the Eternity is thus which yet is Nothing, and yet there is Light and Darknesse, Life and Spirit, which are all things: and so there is a seeking (that is, a desire) in both, to find it selfe, though there be Nothing that can be^m found but the Spirit.

*Or that can
find any thing.*

71. Now seeing it hath nothing that it can find, and yet the Desire goeth on Eternally forward, therefore the Desire is a figure of the seeking will, the similitude of the Eye of God, and it is as a glasse of the Eternall Eye which is called God.

72. Now this is in two manner of wayes, one according to the Light, and the other according to the Darknesse: for the seeking is in both; and yet there is no departing of the one from the other; the Light is in the Internall, and the Darknesse in the Externall, and yet that which is most internall is also most Externall, but the Light is the middlemost.

73. For it is in the Nothing; therefore it cannot be the most internall, for it hath no Place nor limit; it is its owne finding, which the Darknesse findeth not, but the will in the Darknesse, which desireth the Light, goeth out from the darknesse and remaineth Eternally in the Light.

74. Now the Desire of the Light presenteth a Modell like it selfe, wherein the Eternity is manifest: that is, all whatsoever the Spirit, in the Eternall power of God, findeth in it selfe from Eternity to Eternity.

The Modell.

75. This Modell is not God the Eternity it selfe; for it taketh its beginning in the Spirit, and it is the wonder of the Spirit which it seeketh and findeth from Eternity; andⁿ it is in the Eye of God as a figure, and all the wonders of the Abyss of Eternity are therein, and are beheld in the Light of the Majesty, as one wonder in many Endlesse wonders.

76. Also it is an Image of God, a Virgin full of purity and chastity, and no begettresse, for the Holy Spirit onely openeth the Wonders in the Power.

Erblicket.

*Discovereth
it selfe.*

77. Yet this Virgin is the similitude of God, his Wisdome wherein the Spirit^o discerneth it selfe, and alwayes and in Eternity openeth the wonders therein: and the more is opened the more is in it.

78. For

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II

78. For she * is without ground and number, and as unmeasurable as the Eye of God himselfe is, there is nothiug like her, also nothing can be found, that may be likened to her, for she is the onely similitude of the Deity, and the Spirit of God is her Essence therein. *The wisdom. x x x

79. She is a Circle and Modell, which so openeth our mind that wee see her, and God in her; for our will is cast into her, and she is in our Will: Therefore wee speake of God, and see him in her, as in our Owne propriety, according to the hiddenesse of the Humanity, this P sight is exceeding precious.

80. We must speak somewhat also of † Darknesse: It is in it selfe an inclosing, though there be nothing which barreth it up, but it shurteth it selfe up, and begetteth it selfe, and is its owne Enemy to it selfe, for it maketh its own source, without Ground and number; and hath no giver that can bestow this but the Darknessees owne Forme. P Or Seeing.
q Of the way
or conditioⁿ of

81. It ariseth from the first Desiring when the Desiring † contracteth it selfe and impregnateh it selfe, so that it becometh a very stinging, bitter †, harsh, hard, cold, wrathfull, fire-Spirit: † For the Desire causeth harshnesse by the Attracting in the will, yet the drawing is stinging and the suffering bitter: which the Will willeth not, and therefore goeth forth from the stinging and entreth into it selfe, and maketh a peculiar Principle, where- in the Majesty appeareth. † Or draweth
into it selfe.
† Or astring-
gent.

82. Thus the great Anguish ariseth in the bitter suffering: and yet nothing is there neither that can suffer, but it is thus in it selfe, and it is its owne Life: and if this were not, the † splendour of the Majesty would not be, the one is the cause of the other, for the flash is in the Darknesse, and the Light with the Majesty is in the Liberty. † Or glance.

83. And this onely is the † divorce, that the Liberty is a still Nothing, which receiveth the Light into it, and maketh the Darknesse materiall, and yet there is no comprehensible † Essence, but a darke Spirit and power, a filling of the Liberty, in it selfe, that is within the desire and not without it: for without it is the Liberty. u Or differen-
cing.
x Or Sub-
stance.

84. Therefore God is the most hidden, and the most manifest, and that is the † Great Mystery, and the Abyſſe is hidden and yet manifest; as the Darknesse is to our sight: But the source is unsearchable, till the Will sinke downe into it, and then it will be found and felt, when the Will loseth its † Light: And here- in lieth the Ground of True Faith; let this be told you, yee Teachers in Babel. * Or Mysteri-
um magnam.
y Or Life.

85. Seeing then there is an Abyſſe, which in regard of the impression

The first Question Answered.

impression of the darknesse is called Ground, wherein the source is a cause of the life: (for the wrathfull flash is the awakening of the life, although it be nothing there but in it selfe) and it is also a Desiring, and that desiring is a seeking, and yet it can find nothing but a glasse, and a similitude of the darke wrathfull source wherein Nothing is.

^a *Sterne.*

^a Or *zealous.*

86. For it is a Figure of the Earnest wrathfull flash, and of the sharp and ^z severe power which is Gods according to which he calleth himselfe, a consuming Fire, and an Angry ^a Jealous God.

87. And this glasse is also without Ground, without beginning and without End, and yet hath an Eternall beginning and an Eternall End: and is the only Cause, that the Abylles is blew, dusky and fierie: It is the cause of the Starres and Elements; for the Firmament is a second Glasse proceeding from this.

88. As there is a Threefold source in every thing, and each is alwayes the Glasse, begetter and cause of the other; nothing excepted, all things are according to the Essence of the Ternarie.

^b Or *discovereth it selfe.*

^c Or *rigling.*

89. Seeing then there is a Glasse in the Abylles, in which the source beholdeth it selfe: so it is also a figure and Image of the source, which standeth before the source, and doth or bringeth forth nothing, but is a Virgin of the source wherein the wrathfulness of the Flash ^b discerneth it selfe infinitely without number; and alwayes openeth its wonders therein, by the bitter Spirit of the ^c stirring Essences.

90. Which hath its life in the flash, so that it flieth more swiftly then a Thought; and even the thoughts of the Creatures are and proceed herein, also the Spirits of all living creatures are herein with their root; each life according to its Principle.

^d *Substance.*

^{*} Or *Substantiality, or Earth.*

91. And in this Spirit of the Fire-flash, consisteth the Great Almighty Life, for it is consuming; as the flash consumeth the Darknesse, and as the Fire consumeth all things, and yet remaineth a Life in it selfe; yet it is an Hunger and Thirst, and must have ^d Essentiality or else it remaineth a darke Hungry Fire: a will to devoure and to enjoy nothing, a will to Rage and sting and to finde Nothing but it selfe: whence Essentiality (*viz.* the water) and also ^{*} Sulphur is begotten and begetteth it selfe from Eternity to Eternity.

^e Or *hidden secrets.*

92. And here my beloved friend, seek the first root of the soule in the Fire life, and the second in the life of the Light, in the Majesty, and so you shall finde Gods Image and likeness, and the Greatest ^e Mysteries of the Deity lying therein.

93. And although there be such an Eye of the wrathfulness, wherein

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wherein the Earnest ^f severe Fire-life taketh its Originall, yet it ^fOr strong, or is not at all ^g sever'd from the life of the Light: but is one on- ^{sterne.} ly life that hath two Principles; for it burneth in two sources ^g Or rent. which are within one another; and it is one onely Spirit, having two differences, and two wills, one will dwelling in the Fire, and the other in the Light.

94. And know certainly for a Truth; that the darke Fire-life is the Abyſſe of Hell; for it is the ^h severe Anger of God. ^h Or sterne, or

95. But doe not you seeke, as *Babell* that great City of confusion upon Earth, hath sought: which wee blame not for any thing bur her negligence and carelesſeneſſe, and for seeking her Owne Glory and power, and by that meanes hath ensnared her selfe in the wrathfull Anger of God; which hath a long time subjected her under its wonders, and drawne many soules into its source. Consider this.

96. In the third Booke of our writings, this is set downe at large, and that booke is somewhat easier to be understood then this is, but in this is the deepest ground of Eternity, so farre as a spirit can conceive, for it cannot beare more, well may it be described more largely, but not more deeply, for it is comprehended in the Abyſſe in both the Principles, for the soule ariseth in the Abyſſe in both Principles, and in the spirituall will, in the Eternity.

97. And yet if it be not wary and circumspect, the Devill may easily ride in its Chariot, *viz.* in its Will; but if it be circumspect, and doe cast it selfe into the will of the Majesty of God, then the Holy Ghost rideth in its Will, and it is his Chariot.

98. And herein you may now finely search the Ground of Heaven and Hell, of Angels and Devills, of Evill and Good, of Life and Death, if you seeke, as wee shall further direct you.

The sixth Forme of Fire.

99. Seeing then, two Principles are so in one Essence, (as no man with Reason can speake against it; for every life consisteth in venome and in Light, each in its owne principle, and according as it hath the source, so hath it also its Light) therefore we must search what that is which sustaineth the life that it be not starved, and what driveth forth its source, that it can endure for ever.

100. This now also hath two differences, for the Light-life hath its owne source and driving, and the Fire-life also its source and driving, each in it selfe: but the Fire-life is the cause of the Light-life, and the Light-life is Lord of the Fire-life, and herein lyeth the ⁱ Great Myſterie.

ⁱ Myſterium

101. For *Magnum.*

101. For if there were no Fire there would be no Light, and also no Spirit, and if there were no Spirit to blow up the Fire it would be smothered, and Darknesse would be, and the one would be a Nothing without the other, therefore they belong both together, and yet divide themselves one from another, but without any ^k fleeing, and yet there is a fleeing of the Spirit.

^k Or removing.

102. You may understand it by this: looke upon the glowing Fire; first there is the Matter from whence it burneth, viz. the harsh attracted bitter substance, which hath an Anguish source, and is a ^ldarke Body, whether it be wood or any such thing.

^l Corpus Opacum.

103. Now when it comes to be kindled, you see Three Principles, first the wood, in the Darknesse with the Externall ^m source of this world, which also hath its owne Life, or else it would not take fire.

^m Property and Condition, or Quality.

104. Now the Fire hath a wrathfull, harsh, strong, bitter desiring ⁿ source which begetteth thirst, a devouring and consuming, and the great bitternesse is its right Spirit, an Enrager and awakener, which hath all Effences of the Life in it, and it is the power of the life and of the driving, otherwise there would be no burning.

ⁿ Quality.

105. That maketh the great anguish-seeking after the Liberty: and in the Fire it attaineth the Liberty: for it consumeth the darknesse in the wrathfulness, and also the Matter of the Fire, from which it burneth.

^o Inseparability.

106. And thereby wee know that one Spirit, which divideth it selfe into two Principles, into two Spirits, but not severedly, and yet fleeing one before another, and the one catcheth or apprehendeth not the other, and the one is the life and cause of the other.

107. And therefore they are two Principles seeing they have a twofold source and life, and yet there is but one roote from whence they proceed, and one of them affordeth life, and the other affordeth food for that life: This is a wonder and yet no wonder, for there is nothing that can wonder at it, for it selfe is All things in one only Effence. *

1. Fire.

2. Seeking.

3. Desiring attraction.

4. Substantiality or Corporeality.

5. Sting.

6. Anguish.

7. Liberty.

108. Now the fire in it selfe is first a seeking to draw into it selfe, and that is the substantiality the *chur*, for the seeking maketh it in the Desiring by its attraction; or else there were Nothing; and the Attraction is the bitter sting, a destroyer, which the substantiality cannot endure, and will not suffer, and that not willing to suffer is an anguish, a will to overcome the substantiality with the bitter sting, and the anguish, pierceth into it selfe, and catcherh at the Liberty; and the Liberty is a light in comparison of Darknesse.

109. Now

109. Now the Anguish is an horrible sharpnesse, and thus the Liberty is taken and sharpned, so that it becommeth a fire-flash and the Anguish-will in the sharpnesse of the bitter flash, consumeth the Substantiality, be it wood or any other thing.

110. Now when this hath consumed it, then the Anguish is a Darknesse againe, and the flash remaineth hidden in it selfe againe; and is an Extinguishing, and the anguish is in the darknesse as at first, before the flashing of the Fire, and it remaineth onely in a terrible source, where the bitternesse is alwayes made more terrible, by the rough attraction.

111. Now this is thus according to the Outward Principle of this world, as we see undeniably by experience; seeing then there is an alwayes-enduring Essence in the Eternity, we therefore demonstrate it thus: behold and consider it deeply and reade this with diligence.

112. The sinking of the anguish in the Eternall darknesse, is an Eternall hunger, and an Eternall thirst, and an Eternall Desiring; and the darknesse in it selfe attaineth nothing in the Eternity, that it can satiate it selfe withall out of the Eternity, therefore it is rightly and truly the hunger and thirst of the Abylle of Hell and of the anger of God.

113. But the will in the anguish (because it can attaine or finde nothing) therefore it maketh a figure and a similitude to it selfe in the desiring with the eager attraction, and the eager, harsh, bitter darke Essence, is the Materiall similitude it selfe, it eateth it selfe, and is it selfe the matter of the Fire, that so the Eternall flash may alwayes continue, and the wrath is alwayes an Eternally continuing burning, and burneth Eternally, out of the Darknesse, and hath its owne Life in it selfe, viz. the bitter sting of the Anguish, which rageth and raveth, and is the stirring and originall of the Life, and that is A Principle.

114. And understand hereby the Eternall desiring seeking, an Eternall Coveting, and yet having nothing but it selfe an Eternall Envious Enmity, a seeking of the Essences, when the innumerable, and Groundlesse multitude is alwayes borne in the Will: and an Eternall craftinesse, a continuall rising in the hunger, an Eternall finding of the similitude of its owne desire, the similitude of the Essences, in the Will, and this is manifest in the flash: for the flash elevateth it selfe ever above the darknesse; and the Essences are in the flash, and are continually brought into the Will.

115. Thus the Fire-will is a seeking of the high swelling Pride, and a Contempt of the darknesse: it contemneth its owne roote; it is covetous and would devoure more then it hath, or more then it should, it hath all lusts; for the desiring Essences are manifest in

Or Liberty.

Understand

by this the

sinking of the

hunger and

thirst of Hell,

and of Anger.

Rigling.

Or Principium.

pium.

Sucking or attraction.

the Fire, and thence it cometh to passe that in each Will each Essence is againe a Centre of a whole substance.

116. And this is the cause of the Creation of this world; viz. that the Modell hath appeared from Eternity as in a Glasse, and was in the Eternal Essences in the figure, as in a virgine without bringing forth, and was seene in the light of God: and hence cometh the Matter of the Earth, Starres and Elements, also All Arts, wit and subtilty, deceit, fallhood, covetousnesse, haughtinesse in the Creatures of this world.

^a Viz. seeking.

^x Verbum

Fiat, Let there

be, as Fiat

Lux. Genesis 1.

Let there be light.

^y Or attraction.

^z Figure, or Idea.

117. For this world is a Materiall seeking, comes from the Eternall^a, and is become materiall and perceptible in the Creation, viz. in the word ^x Fiat, by the Heaven of the waters, as may be seen in Earth and stones: and the Firmament together with the Elements is yet this ^y seeking, and still it seeketh the Earthy; for it cannot reach back againe into the Eternall.

118. For all substances goe forward in their progresse so long, till the End findeth the beginning, and then the beginning swalloweth up the End againe, and is as it ever was: but that the ^z Modell remaineth, for the Modell did proceed from the Eternall, from which the Creation came forth into a substance: as The Eye of Gods wonders.

^a Or attraction.

^b Or wheelings
Or farring.

119. You must know also, that the Spirit of the Aire, proceedeth from the bitter Eternall Fire-spirit, which also goeth forward after the Wonders, in the will of the ^a seeking of the Essences, which are the Starres: and therefore it maketh ^b whirling, and cometh from many places: as from above, from beneath, and sidewayes, and many times round about like a wheele, all according as the Fire-seeking is kindled by the Essences of the Starres.

^c Or Mid.

^d Matth. 25. 8.

^e Regiment.

Viz. Turba

Regimen securum werden-bagen.

^f 1. Number,

or Time.


^g 10. X.

100.

1000.

^h 0.

120. This is wholly like the wheele of the Minde, and it hath its owne Spirit, and a proper life of its owne, and a proper Will of its owne: and therefore it is a Principle, and continueth so long, till the End findeth the beginning; then the beginning taketh the End into it selfe, and maketh the Middle which manifesteth what is done between both beginning and End therein, which ye will consider further of, unlese ye be ^c foolish ^d Virgins.

121. Also this ^e Dominion continueth no longer, then it can remaine in the number of the Creation: For every day of the Creation is a Circle of a Revolution in the Eye, and hath its ^f number, ^g Ten whereof is the  the highest number: and Man hath ten times ten, viz. a hundred, for his number: and in the Crowne of Paradise he hath the number Thousand; but in the Eternall Essentiality in the Divine Centre of the Majesty he hath ^h no Number.

122. Now

The first Question Answered.

17

122. Now looke narrowly, with very cleere Eyes: God created this world with every substance, in six dayes, and they were finished about the middle of the sixt Day, somewhat after-noone towards the Evening, and then the Rest, and the Sabbath of the seventh Day, began on the sixt Day: And so the Eternall Rest found the beginning of the Creation on the sixt Day afternoone; this was the End, then came the Beginning and the End together in One againe, and it was manifest what God had made in the Dayes.

123. Seeing then Man by his Imagination hath destroyed the heavenly Angelicall Body, and hath brought it into a corruptible number, that is, into the outward Principle, and therefore he is in it: for he hath lost the Paradisicall number, and is placed in the hundreth number, wherein he is also now given up to the Outward Life, as to his leader, that is, he hath given himselfe up to this Leader, so that his number, to be fulfilled in the Circle of the Outward Principle, is cleerely knowne to us.

124. If we knew certainly the houre of the sixt Day wherein the Creation was finished, we could then set you downe the yeare and day (we meane the ¹ last Day) for it goeth not a minute further, it hath its limit hidden in the inward Circle. ¹Or Indgement Day.

125. Therefore know for certaine that the time is neare; for in the sixt Day afternoone the Rest of the Eternall Day began, and therefore God institured the Sabbath of the seventh Day, for a Rest, and an everlasting Remembrance.

126. And as the Rest began on the sixt Day towards the Evening, and the Entrance to the manifestation of the ^k workes of the Creation (the End then taking in the beginning againe, and the six Dayes stood thus in the Circle as a wonder) so know that ye were created in Paradise, and yet are gone out from it into the Spirit of Wrathfulnesse into Death¹; which hath now wrought its wonders in you these 5500. yeares and upwards. ^kWorking, Viz. the wonders. ¹Which Spirit

127. And now the End hath found the beginning againe, and ye shall see, also feele and finde, what Paradise hath been, even every one of them that shall be borne in God.

128. For (to speake after the manner of Reason, and not according to God) Paradise is borne againe, but ye shall not escape mortality, nor the wrath in the Flesh, but Paradise is now already manifest in the Minde, in the soule of the Children of God, and they have the true taste of the Power.

129. And no subtilty nor power can hinder it, no subtilty can suppress it, nor can any Devill destroy it; for the End hath found the beginning, there can be no hinderance of it, the Power of falsehood breaketh, and then remaineth nothing but a waiting for the bridegroom; for the Children of God shall be found in Paradise,

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when the *Turba* in the Wrath shall be swallowed up. We speake high things, yet we understand and know them certainly in the Wonders.

Or attraction.

Or Cunning or Policy.

Or Wit.

130. Thus as is mentioned above (if you understand us aright) there is borne out of the Wrathfulness of the Anger; out of the Eternall Centre (out of which this world was produced and created, which is a^m seeking of the Eternall:) in the Spirit of this world, (in this Principle wherein we now live:) and there will alwayes be borne fallhood, Coverousnesse, subtilty, deceit, enmity, in the Will; Lying, Murder, Pride, desire of honour, Selfe-Power, Art, ⁿ wit, the wisdom of this world proceeding from Reason, they all come from this roote and remaine in the Wonders of Gods Anger, and though Reason and selfe^o prudence be never so fine, yet it is in the Anger of God, and springeth from the Abyffe.

131. And here behold thy selfe thou faire world; it is no Fable, as thou holdest it to be, it is knowne in *Ternario Sancto*, and he that cannot get within the limit of that, he is captivated by Antichrist, and belongeth at last to that Lake from whence he sprung, it is no time to linger now, both the doores stand open; and whatsoever hath growne in the *Turba* shall be swallowed up with it.

132. So also consider the Eternall Fire further, and take a similitude from all sorts of fire in this world, for that which is a Spirit, in the Eternity, is a substance in this world. You see also that fire in it selfe is an anguishing wrathfull rising bitter Essence and source, and yet you see nothing else in the proper Forme of Fire, but the flash which shineth, you see not the source, you can onely feelé that.

133. You see also that the fire when it burneth, sendeth up from it selfe a Smoake, in which there is water, whence soote cometh which sticketh to the sides, especially where the fire is inclosed and not free, then the soote is seene as in a chimney; and the soot and water are in one another, and thus the Materiall Earth cometh originally from the Eternall fire; which Lucifer kindled; Then in the wrathfulness Time began, and the Creation was after that manner which is mentioned in the Third Booke.

Or Myserium Magnum.

134. Understand, the ^o Great Myserie further: you see that every Fire giveth light, and you see also that Aire goeth forth from the source of the Fire, and you know very well that if the fire had no Aire to blow it up, it would be smothered, as all fires are smothered when they have no Aire, and yet they produce Aire.

135. The Aire is the life of the fire, and the Aire hath its Originall from the Anguishing bitter stirring source of the Essences, out of the Will: Now you see also very well, that fire must have fuel to burne, or else it is a Darknesse, and although it devoure it selfe (by its eager attraction,) yet that fire is nothing but a source

in the Darknesse, which we understand to be the Abyſſe of the Anger of God, which is not manifest in God, but is onely as a cause of the Life in the Kingdome of God.

136. You see that all fire must have ⁹ matter, or else it will not burne, understand it thus, the fire produceth Aire, and in the Aire water, and it mightily attracteth the Aire with the water into it selfe againe; whereby the source of the fire is so allayed that it shineth. ^{9 Substance.}

137. For without water no fire shineth, if no water can be procured in a thing, in that thing the fire will not shine, but glimmer; as for example, in ¹ a red hot stone, which hath the source of the fire, and no shining but a glimmering, and hardly that, but in Iron it shineth wherein the fire hath water: and therefore Iron at length cometh to be consumed and getteth Rust, but a stone doth not: This is thus according to the Outward Principle of this World; but according to the inward (*v.z.* the Kingdome of God) it is as followeth, observe it. ^{1 Glowing.}

138. The Eternall fire burneth Eternally; yet it is a Spirit: but not manifested according to the wrathfulnesse in the Kingdome of God: understand it thus: the flash maketh a shining; which ariseth from the fire, and yet it dwelleth not in the wrath of the Fire, but satiateth the fire wholly, and giveth light also out from the fire, and is not comprehended nor retained by the fire: but carrieth with it another source of its owne, *viz.* ¹ Meeknesse, and yet hath the Power ², Wisdome and Art of the Fire, for in the Light, the Essences of the Source of the fire are first manifested. ^{1 Amiablenesse or Friendliness.}

139. Now the light maketh no ⁴ source, but it entreth into it selfe into a Meeknesse, and yet is desiring, which proceedeth from the source of the Fire; and its desiring is an attraction of the Meeknesse and power into it selfe: and so it maketh it selfe pregnant with Meeknesse. ^{1 Wit, reason, or knowledge. 2 Or paine.}

140. For the Light is a Fire also, a very yerning fire, a desiring fire, and a perpetuall finding Fire, which alwayes findeth what is generated in the Originall.

141. All the Power which ariseth in the wrathfull fire, is manifested in the Light; and the Light desireth it in meeknesse: for the wrathfulnesse of the Fire and the shining of the Light, are two Principles, of a twofold source, each dwelling in it selfe, and one comprehendeth not the other, to Eternity, and yet the one is the life and the cause of the other.

142. And we must understand it thus: we must consider that an horrible anguishing ^{*} source maketh a sinking into it selfe, like Death, wherein the limit of Separation is, and yet the Anguish keepeth its source in it selfe: but the sinking into it selfe as it were into Death entreth into its ² Aether, wherein the life of the Anguish is ^{*} Skie, or *re-* no ceptacle. ^{* Or paine.}

The first Question Answered.

no more knowne : for the sinking breaketh forth from the anguish source, as a dying, and it is a dying, and yet in the Eternity there is no dying ; but a kind of entring into another world, of another Principle, of another source.

143. For the sinking entreth into the still Eternity ; viz. into the Liberty ; and as the source of the wrathfull Fire did remaine in it selfe, in its life, so the sinking is a going quite out from the fire-Life, and yet it proceedeth from the fire-life, but it hath not the source thereof, for it is broken off from that in Death : and the limit of the Separation is a Death ; so that the sinking Life pierceth through Death, and sprouteth through Death forth in another world, and hath another Substantiality, (viz. another water) wherein the Light shineth : and therein is no wrathfulness.

7 Foundation
or bottome.

144. For in the Eternity there is no Death to detaine any thing with, but there is a kind of entring into severall Conditions : for that which hath no beginning hath also no End nor no^y ground : and thus the Light ariseth from the source of the fire.

2 Extra
without.

145. For the Light dwelleth in the Fire, and yet not in the Fire ; it is another world, and it is another Fire, called Love, Power, Wonder, sweet, milde, pure, and it is no substance, also it is not Nature, but 2 beyond Nature in another Principle.

146. It is nothing but a Light flaming Powerfull Majesty, and it hath its owne Spirit, which bringeth the sinking through Death, and which sinking out of the Anguishi through Death, maketh the sprouting forth through the Death.

• The Spirit.

147. • It is free in it selfe both from the fire, and from the Light, and it is not held or captivated by either of them both, (no more then the Fire detaineth the Aire :) It proceedeth from the Light, from the power of the Light ; and openeth all whatsoever is either in the source of the Fire or in the source of the Light.

148. Yet it hath no feeling of the Fire in it ; but it is a blower up of the fire of Light, a producer of the Essences of Love in the desiring Power ; and an Opener of the Essences of Love.

149. And that we might be understood (Speaking of the Essences of Love, as of another Fire, let it be observed : behold when the light is so brought forth through the wrathfulness, that one fire goeth forth through the other, then the fire of Light desireth the wrathfulness no more, for it is dead to the wrathfulness, and it is a peculiar Fire in it selfe, and it sendeth forth its life out of it selfe, which is a sprouting : for it is both desiring and attracting whence Essences proceed, and it hath all formes in it, as the fire-life hath, also such a rising.

• Or Vertue.

150. And yet the Essences are borne out of the ^b power of the Light, and when they fully taste one another, there is a meere De-
fire

fire and satiery, and yet there is nothing that the Desire of Love can draw into it selfe, but it attracteth it selfe into it selfe, and maketh it selfe pregnant with the Power of the Majesty, so that this Will becometh satiate; and yet it is nothing but this Power, which is an Image of the Wonders: It is a similitude of the Birth; and it is the power it selfe: it is the Essence of the Spirit from whence the Spirit hath its food, it goeth forth from the Image and floateth as the Aire in this world doth. *Moveth, wavelth.*

151. Now the Spirit finding nothing like it selfe, and so not finding it selfe but in the Power, therefore it is desiring; for it dwelleth in the Ground of the Power, and yet is not the Power it selfe, therefore its desiring maketh a similitude of it selfe. *without it selfe.*

152. For a desiring is a seeking, and the figure of the seeking is in the seeking; the figure maketh the Seeking manifest: Thus the Spirit also dwelleth in its owne Figure, in the Power, and in the Light of the Majesty; and it is an Image according to the property of the Spirit. *viz. The Desiring.*

153. The Spirit is not the Image; but the seeking and its desiring is the Image; for it dwelleth in it selfe, in its seeking; and in its figure it is another Person then the figure of the Power, and according to this Essence God is said to be Threefold in Persons.

154. But that we may open your Eyes wide, that you may see the whole ground of the Deity (for now it both shall and must be made manifest) you must looke upon the Great wonders, which we lost by going forth from Paradise; where now we must labour in the fixe working dayes of this world; Therefore consider now what and where we are; and you shall here finde such a thing as was hidden even to Nature.

155. Behold, when you will speake of the Trinity, then looke upon the first Number, upon the **A** upon the Eternall beginning which is the Father; and then looke upon the **O**, in the middle, viz. the Sonne, and then looke upon the **V**, which is the proceeding of the Holy Ghost, which in himselfe goeth with the sinking through the sharpe wrathfulnesse into the second Principle which hath **E**, and goeth forth through the power, as a light flaming flash which hath **I**.

A. O. V. E. I.
I. E. O. V. A.

156. Now put thereto the swift going of the flaming flash that is **T** the omnipotence of the Eternall God, which consumeth in **G**oTter. *the*

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* *Liebe.*

the wrathfulnesse as a flash, but in the *Love in the **I**, as an exceeding loving God Exalteth, thorough pierceth and powerfully Exulteth: Now if you put the **L**, thereinto, then you have the Matter of the Divine Essence, in the power it is an Angel, and in the out-birth out of the Centre it is **g** Gold.

g *GoLT.*

157. The World is Covetous and Ambitious (especially those that will be counted Masters of Arts) and say they know Gold; and are blind people; why doe you not then seeke it? perhaps thou wilt aske, how should ye seeke it? Goe with the outward life into Death, there the outward life must die, and in the anguish yeild it selfe up into the Number of the Crowne, viz. into the number 1000. and there the End is, and the Death ariseth to a glorious life with a new faire body, you need afford nothing to it but the soule, which will then bring forth much fruit, and then thou hast an Angel which is free from the wrathfulnesse, for it is wholly pure, seeke it and you shall finde it.

^b *That is, in the wisdom of Reason, in the Old Adam, in the Ihood and selfhood of the outward man.*

158. Yet perhaps thou supposest thou shalt finde it, as thou art^h in thine old Cloathes: No Sir, we will teach you another A B C, learne that first, then seeke it if you please, if not, let it alone: For the **O** is much nobler then the **L**.

ⁱ *Or Eye.*

159. Behold now the **A** (viz. the beginning of the Eye) together with the **V** (which is the marke of the Spirit,) and goe through the Middle of the **O** and so you will make a stroake or line through the **O** thus* **⓪**.

* *Viz. two Principles.*

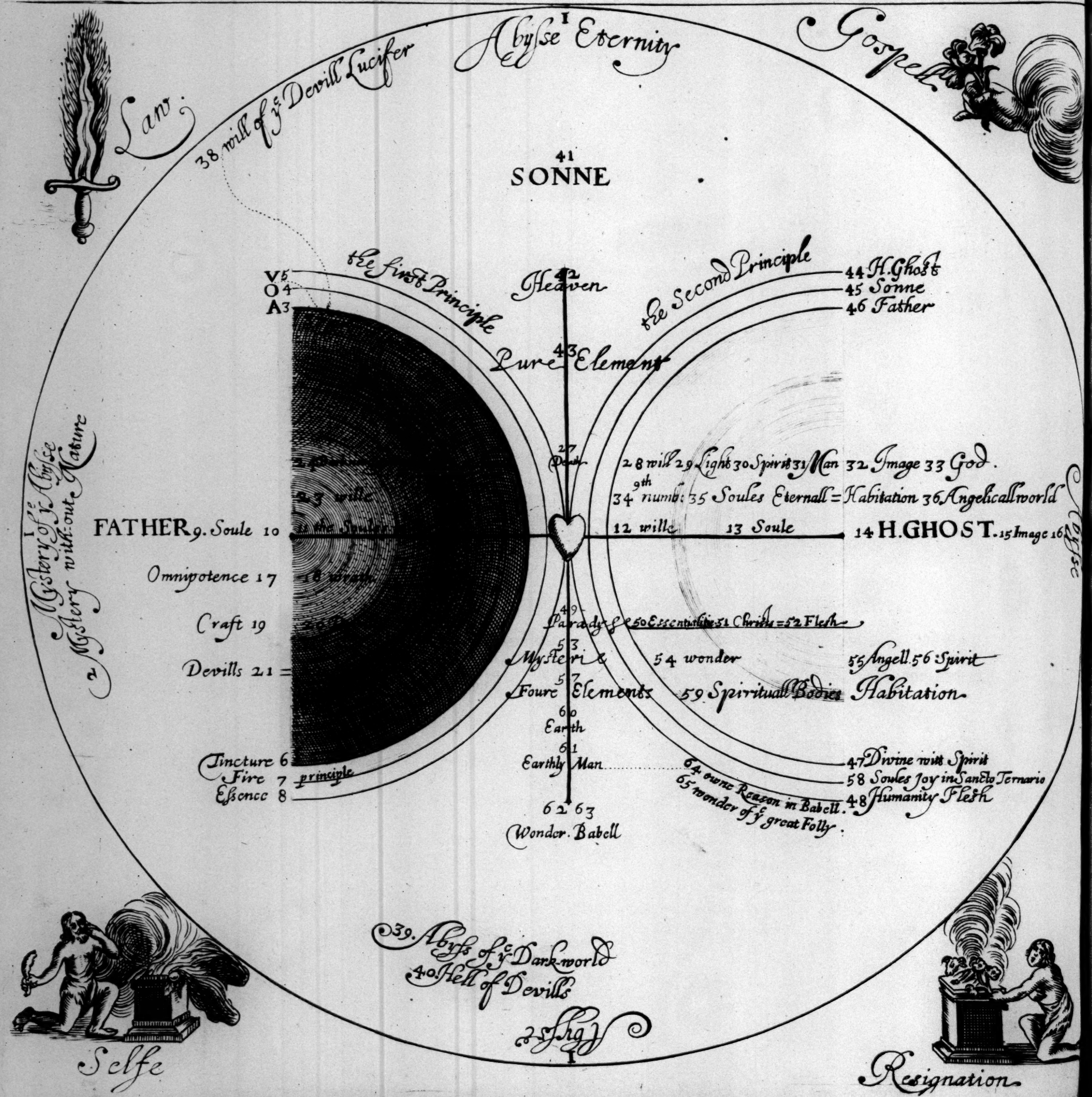
160. Now part the two principles one from another, seeing they part themselves, and set them one to the other with its halfe **O** like a Rainbow thus **☾** for so they stand in the figure, and set the wrath at the left and the light at the Right hand, for it cannot be portrayed otherwise; but it is one Globe.

161. And take the Spirit which is borne in the Fire, and goe therewith out of the wrath in the sinking through Death into the other halfe Eye (viz. into the second Principle,) and you shall see this Figure. **✱**

The figure following belongeth to this place.

The

The Philosophique Globe, or Eye of wonders of Eternity, or Looking-Glass of wisdom



The Exposition of the Philosophick GLOBE or EYE, of both the Threefold Circles which signifie especially the two Eternall Principles, The*
** Third being also cleerely understood therein, and how it must be understood.*

* Or semicircles.

* Third Principle.

162.

Those Circles should be like Round Globes through which a Crosse should goe: for it is the Eye of Eternity which cannot be pourtrayed; It Representeth the Eye of the Essence of all Essences; the Eye of God, which is the Glasse of wisdom, wherein all wonders have been seen from Eternity: and hereby is described how it is entred into an Essence, for the Reader of this booke to consider of.

163. Not as if it could be described or pourtrayed, for the Minde onely apprehendeth it, and onely ¹ that which can walke in the Divine Mytery; Not by Art or Reason, but by that understanding which the Spirit of God openeth to the humane Spirit of the soule in the Great Mytery, otherwayes it cannot be apprehended.

¹ That Minde.

164. The Reader should observe the Numbers, and also what standeth within or without a Circle, and where every word in a Circle beginneth and endeth, all of it hath its peculiar signification and meaning: for every word standeth in its due place.

165. That which is without the Circle and wheele, signifieth the Liberty of the Abyſſe ^m without the Principle.

^m Extra Principium.

Number. 1. Abyſſe.

166. The Great Mytery of the Abyſſe, wherein the Eternall Divine Essence, in the Glasse of Wisdom, doth bring it selfe forth in the ⁿ Ground; is marked with the number 1. and the number 2. standeth close by it; which is so to be understood round about that whole Circle.

ⁿ Or Centre.

Of the Three Circles.

167 The Three Circles drawne about one another, signifie the Eternall Birth of the Divine Essence; and All Eternall Mysteries both within Nature and without. *Viz.* the Originall of All Essences, as it is here described.

E

Of

The first Question Answered.

Of that halfe of the Threefold Circle at the Left hand, and of number 2.

° Extra Naturam.

168. The threefold Circle at the left hand, (where also there standeth without the Circle at Number 2. the Mystery ° without Nature) signifieth, how the Abyſſe bringeth it ſelfe into a Ground; that is, how the Eye of Eternity, viz. the Firſt will (which is called the Father of Eternity, and of all beginnings) bringeth it ſelfe in the wiſdome into Trinity, into an Eternall Ground, and dwelleth in it ſelfe and poſſelleth it ſelfe; and how it bringeth it ſelfe into Nature, alſo how Eſſence ariſeth; as alſo perceptibility and perception.

Of that halfe of the Threefold Circle at the Right hand.

169. The other Threefold Circle at the Right hand, ſignifieth the Divine Eſſence of the Holy Trinity; and the Angelicall world, which ariſeth from the Great Myſterie of Eternity, and is manifested by the Principle of Fire.

What the Croſſe ſignifieth.

170. The Croſſe [whose Armes goe] through both the Threefold * Circles; ſignifieth the Perſons of the Deity; and how they part themſelves in the Eternall *unigeniture*, as is further mentioned hereafter, according to the Numbers.

* Or ſemicircles, or halfe Globes.

Of the Eye in the Circle.

171. The Eye in the Circle through which the Croſſe goeth with an P Angle, each [half of the Eye] ſignifieth a world, both that at the Left, and that at the Right: That at the left ſignifieth the Great Myſterie of the Darke world, where the Eye of the Wonders bringeth it ſelfe into Nature: that at the Right ſignifieth the Light world, where the Divine Myſterie having brought it ſelfe forth through the fire, dwelleth in the Maſtick Light, with the firſt Myſterie of the Wonders.

2 Or Two Armes.

Of the in the angle of the

272. The Heart in the angle of the Croſſe, ſignifieth the Ground or Centre of the Deity: Not as if it were ſeparate and did poſſeſſe a Place; (for it ſelfe is the place or Ground of the Deity, and is the miſt every where) But that men might learne to diſtinguiſh God from Nature; and that Chriſtians may learne to underſtand the Regeneration, viz. how God hath Regenerated us in Chriſt, out of his Heart upon the Croſſe: Therefore this Figure is thus delineated, that
the

the Reader might further consider it. For This Figure comprehendeth all whatsoever God and the Eternity is.

*The Exposition of the Circle at the Left
hand. number 3. 4. 5.*

173. The three * Characters **A. O. V.** marked * Or Letters. with 3. 4. 5. signifie the Mysterie of the Holy Deity ¹ : without Nature, and how it manifesteth it selfe in Nature. ² Or beyond.

*Of the **A.** number 3. and of the Tincture, number 6.*

174. **A.** signifieth the first Eternall ¹ unsearchable Will : which ² Or Abyssall. is called Father ; goe round that Circle to the nether point , where Tincture standeth at number 6. which is the *Ens* of the Will, and the first beginning of Nature : for the Divine Mysterie of the Trinity standeth above , and the Mysterie of Nature beneath ; Each Circle signifieth a Person of the Deity in the first Mysterie.

*Of the **O.** number 4. and of Principle,
and of Fire ; number 7.*

175. The **O** at number 4. signifieth the Ground of the My-
stery ; viz. the Birth of the Heart or Word of God, which the first
Will (viz. the **A**) in the Glasse of Wisdome, receiveth and
holdeth in it selfe as a Ground of its Essence : For the **O** signifieth
also the Eye of the Glasse of Wisdome : for the Eternall word is ¹
comprehended in the wisdome, and manifesteth it selfe in the Light ² *Conceived, or
formed.*
world by the Principle of Fire, goe round from the **O** and you
will finde, Principle and Fire, beneath at N. 7.

*Of **V.** number 5. and of Essence, number 8.*

176. The **V** at number 5. signifieth the Spirit of the Mysterie
without Nature : viz. the Spirit of the First Eternall ¹ unsearch- ² Or beyond.
able ³ Or Abyssall.
E 2

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able will, it ariseth out of the will in the Power of the Word in the Great Myserie, and proceedeth from the Will and Word, and its *Exit* maketh Essence: *viz.* wonders of the Power colours and ver- tue; where yet in the Myserie of the Abylſſe without Nature, no colours are ^{*} discerned, for they lye all hid in one, which is a Glimps of a Great Wonder, and it is called an Essence of the Won- ders: Goe about in the Circle from **V** and you shall finde be-

^{*} Or *knowne*.

⁷ Or *Number Three*.

neath nee: e number 8. Essence: which signifieth that the Essence of All things is under the Spirit of the ⁷ Ternary, and that we must alwayes distinguish Essence from Deity.

² *Absque*.

² *Magick*.

^b Or *Idea*.

^c *Virginalis sapientia*.

177. For in the Essence, Nature with its seven formes ariseth; For the Ternarie is but a Spirit in the Essence; and yet there is no Essence ² without the Ternary: for the desire of the Ternarie is the Eternall ^a *Magia*; and it maketh Essence; it bringeth [things] into a Ground according to the ^b Modell which the Spirit openeth in the wisdom, out of it the Creation came forth, according to the Modell in the Glasse of the ^c Virgin-like Wisdome.

**A further Exposition of the first Principle,
and of the Myserie of the Beginning in the
Creation, also of the Darke world: and how the
Angle or line of the Crosse, and number 9. at
the left hand, with its upper and nether
space must be understood.**

OF FATHER: N. 9.

^d Or *angle*.

178. **A**T N. 9. FATHER standeth before the ^d Point of the Crosse, and Abylſſe before that, which signifieth the Myserie of the Father without Nature. For Nature beginneth at the Point of the Crosse. The first and Greatest Myserie is the Abylſſe; wherein the Nothing bringeth it selfe into a will, which is called Father, or the Originall to something: The Creation is arisen out of the Myserie of the Father through Nature; here by this Myserie the Eternall Nature with its seven formes is ^e understood.

^e Or *meant*.

Soule. number 10.

^{*} Or *Angle*.

^f The point of the Arme at the left hand,

179. At the ^{*} point of the line N. 10. Soule standeth: which signifieth the Originall of the Eternall Spirits, *viz.* of Angels and soules of Men, for the ^f point signifieth the Centre in Nature, where the

the threefold Spirit manifesteth it selfe by Nature, which againe signifieth the Magick Fire in the Fathers Property, from whence the Angels have their Originall, and also the Soules of Men.

180. We must here understand the Ground and Originall of an Eternall Spirit; for Nothing is Eternall except it have its Originall from the Eternall Magick Fire: the Originall is not to be taken for the true Spirit, but for the Centre, *viz.* the Cause of the Spirit.

The Soules Will: number 11.

181. Every right Spirit is understood in the Light of Life, * ** Or and so is the understanding.* with the understanding; for no right understanding can be in the fire but in the Desire of the Light: and therefore the fiery will must bend and incline towards the heart of God, that is, towards the power of the Light and understanding, as may be seene here, where the Soules will standeth upon the line of the Crosse, marked with the number, 11. and there receiveth power from the Heart of God, and so it becometh an understanding Spirit.

Will number 12. and Soule, number 13.

182. For it receiveth the Power of the Light, in the meeknesse and humility, and goeth with the Spirit of its will, (that is, with the Noble Image and similitude of God,) through the power of the Heart, into the second Principle; that is, into the Light world, as may be seene in the other 3 Circle at the Right side of the Heart, where N. 12 Will standeth, and Soule N. 13. which signifieth, that the soule goeth out of the source of the Fire, which is the Fathers property, and Entreth into the Sons Property: and dwelleth in the Divine power in the Light world. *3 Or halfe Globe.*

H O L Y G H O S T. number 14.

183. ^h Without the Point of the Crosse, N. 14. HOLY GHOST ^h *Or beyond.* standeth signifying the Holy GHOST, who ariseth from Eternity in the will of the Father at N. 9. before the ⁱ point at the left hand, ⁱ *Or point of the Crosse.* and bringeth himself through Nature, along through the Heart and Divine Power at the right hand, out ^k from Nature; and also through the power of Angels, or of the Spirit of the soule, quite our, and dwelleth in the Liberty in the Glance of the power and Majesty; and is in Nature yet not comprehended by Nature; but in the property of the Divine power onely. ^k *Or beyond.*

Image; number 15.

184. Beyond the Word H: GHOST N. 15. Image standeth, also without Nature; which signifieth that the Noble Image groweth out of the Fire of the Soule, as a flower groweth out of the Earth, and hath no feeling of the fiery property: for the fire is as it were swallowed

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swallowed up in it, and yet it is there, but in another source, (*viz.* in the Desire of Love) a light flaming fire in the Divine property.

Abyssse number 16.

^l *Extra*
without.

^m *The tree it*
groweth upon.

185. After Image standeth Abyssse N. 16. signifying that the true Image standeth in the Abyssse ^l: beyond all source, and dwelleth in Nothing, *viz.* in it selfe onely, and through it God dwelleth: therefore there is nothing but the Divine Power, that can finde, move, or destroy it; for it is not in Nature, although it ariseth from Nature, in its Roote, yet it is quite another thing; as an Apple differs from the ^m Tree; though it be upon the Tree and receiveth vertue from the Tree, yet the Sunne also giveth vertue to it: and so the Divine Sunne (*viz.* the Majesty) giveth vertue to the Image.

Of the word Omnipotence; number 17. and Wrath; number 18.

ⁿ *Or bounds.*

186. Furthermore, at the left hand N. 17. there standeth Omnipotence, and it standeth without the ⁿ Circle of Nature also: which signifieth the Fathers Myserie, which bringeth it selfe by the *Magia* (that is, by the Desire) into Wrath: wherein the strong founding life and strength is understood in the entrance of Nature in the first three formes, *viz.* Astringency, bitternesse and Anguish: and therefore the word wrath, standeth in the space under the line, N. 18. which signifieth, that the Wrath toucheth not the Angle of the ^o Ternarie, but is borne in the Desire.

^o *Or number*
Three.

^{*} *Or Subtilty.*

** Craft; number 19.*

187. Craft standeth at N. 19. under the Word Omnipotence: which signifieth the Essence coming out of the Glasse of the Principle, which Craft, in the second Principle is changed into a right understanding, and here in the Magick fire it is but craft; for it is subtile and sharpe, and a cause of the understanding.

Devill; number 20.

188. Over against craft Devill standeth, N. 20. in the space of the darke world, which signifieth the Malice of the Devill, in that he is departed from the point of the Ternarie, and hath put his will into Wrath and craft on purpose to Domineere over the Meeknesse of God thereby, and to use the strength and power of the Fire and Wrath.

Devills Art; number 21. 22.

189. Under the Word Craft standeth Devills Art, N. 21. 22.
Devill

Devills standeth without the Circle of Nature, and Art standeth within the Circle of Nature; which signifieth, that the Devill was created out of the Myserie of the Father upon the line or stroake of the Crosse in the Eternall Nature as well as the other Angels: But he did get his Art N. 22. in the Magick ^p seeking of Nature in the Centre of the darke world, whereas he should have gotten it in the power of the Heart of God, and that is the cause of his fall and of his Envie. ^{p Or sucking, or Attraction.}

Will; Number 23.

190. Over the line number 23. standeth Will; signifying that the Devill hath raised up himselfe from the Divine Line, (upon which he was created) as a proud Spirit, who would faine have been his owne Lord, and have ruled by his owne Art and Wit.

Darknesse: number 24.

191. As also the Pride and subtilty of Men doth now: who^s in the same manner raise themselves up from the Line of God, from Obedience, in owne selfhood in which the will cannot reach the Divine power and light, but falleth into it selfe, into the darke anguishing Magick Fire; as above over the word Will, is noted with number 24. and first into Darknesse: for Reason loseth the Divine understanding, and the Divine Desire, wherein it can receive the Essence of God, and so ^q impregnate it selfe with ^r power from God.

^q Or fill.

^r Or Vertue.

Fire; number 25.

192. And then ^f it kindleth the Magick Fire of Covetousnesse; so that it willet to have ^t much, and never hath enough, as here N. 25. ^{f Or Reason. Or more.}

Anguish; number 26.

193. And when it hath filled it selfe with Covetousnesse, then the Magick Fire in the Anguish beginneth to burne, N. 26. for that which is throwne into the fire by Covetousnesse, is fewell for the Magick fire wherein the fire burneth: and there Death is borne; which must separate what Covetousnesse hath brought in.

Death; number 27.

194. And herein also consisteth the Grievous fall of Adam, who hath imagined as the Devill did, and desired to have the variety of this world as his owne: He would be cunning and get much ^{*} skill, and even the Earthly and hellish source in the skill: Had he continued upon the stroake in the Line of God, he had not been Earthy, for the Spirit of his will should have dwelt in God, and have brought Divine foode into the body: but now he is in the Anguish, N. 26. ^{* Or Wit.} and

The first Question Answered.

and must againe goe through the Principle into Death, N. 27. where his body must be consumed in the Mysterie.

^a Power or
Vertue.

195. And if he doe not in the time of this Life turne his will into the Crosse of Christ, (as is to be seene in this Figure) then he is reserved in the Mysterie for the Judgement of God, where he shall be tryed in the fire, whether the Spirit of his will have any Divine ^a power in it or not, or whether he can subsist in the fire, and there his proud Earthly workes will be burned up: and if the soule remaine in the Darke Magick fire of the Will, (for it selfe is a Magick fire, when the Divine Light-fire is not in it) then one Magick fire receiveth the other, and then there is no remedy to help out from thence.

*Will, number 28. Light, number 29. Spirit,
number 30. Man: number 31.*

^x Or will.

196. But the soule which in the Time of this Life did turne again, and did yield it selfe up with its will into the Death of Christ, at the line of the Crosse, N. 27. that soule is then sunk downe from its proud and ^x wicked workes and become free in that same will, and is entred into the Death of Christ; and sprouteth forth, with the Spirit of its will, N. 28. in the Divine power from the Death of Christ, through the second Principle; where the Spirit of the Will ^y obtaineth the Divine Light againe, N. 29. and the ^z Image N. 30. standeth againe in the Divine Man, N. 31.

^y Or reacheth.

^z Or Spirit.

Image: number 31. God: number 33.

^a Or substanti-
ality.

197. For when the Spirit of the Will entrench into Death at the Crosse, then it putteth on the Divine Essentiality (that is Christs flesh) into it selfe againe, and bringeth it with it selfe, into the Light world, where the Divine life springeth forth againe in the Holy Body; and the Image is free againe; as here N. 32. is to be seene, and it dwelleth in God N. 33. and eateth of Gods word or Essence: For the Image here is ^b without Nature, in the Liberty, but the Humanity is in Nature, as it is here set downe.

^b Or beyond.

198. But for those soules, which abide in their proud covetous workes in the Anguish N. 26. they abide indeed in the Magick Fire of Anguish, and their workes are fuell for that fire.

199. But if the Spirit of the Will at length yet doe incline it selfe towards the death of Christ, and yet is hard bound to the wrath, then it hangeth as it were by a thread to the death of Christ.

The ninth Number; number 34.

^c Or washed,
scoured, or
purged.

200. This soule must needs burne thus a while, till the Spirit of the Will can enter into the Death of Christ, and till its Sydereall fuell be burnt up: when the Earthly body dieth the Image must be ^c bathed,

The first Question Answered.

31

* bathed, which this present too wise world scorneth, but shall be forced to trie it in Death, where that little Sparke, (which did hang but as by a thred) must enwrap it self quite into the Death of Christ: for it hath lost both body and Essence, and remaineth naked without Divine^d Essence or body in Gods Mercy in the Divine Tincture: viz. in the ninth number N. 34. and waiteth for the last Judgement, wherein God will restore in the Tincture all that which *adam* lost: But the workes which it hath done here, will not passe through the fire, but the Darke Magick fire hath swallowed them up into its Myserie in the Darke world; let this be told thee O Man.

* Or *washed, scour'd, or purged.*

^d Or *substance.*

Soules Eternall Habitation: number 35.

201. After the ninth Number, standeth the soules Eternall Habitation noted with the N. 35. which signifieth that these escaped soules, are yet in God, in the Angelicall world, but without their workes, and they cannot so highly attaine the Glance of the Majesty, as those which^e in this life have clothed themselves with the power of God. The word Habitation entreth into the Liberty, without Nature, as also above it the word Image doth. For the soule must stand in Nature, but the habitation of the Image is without Nature in the Divine Liberty.

* Or *here.*

Angelicall World: number 36.

202. Beyond the word Habitation, standeth Angelicall world N. 36. signifying the whole^f Court of Angels or Princely Thrones in the Liberty of the Divine Majesty, whereas their root, is in Nature but is not^h felt.

^f Or *place.*
^g *Thrones or Principalities.*
^h Or *acknowledged.*

Proud Devill: number 37. will of the Devill

Lucifer: number 38.

203. At the left hand in the upper space, N. 37. standeth proud Devill, with twoⁱ lines: one reaching to be upon the Characterⁱ Or *Legs.*

O, N. 4. and the other reaching up above the Great Myserie of the Ternary, where standeth Will of the Devill Lucifer N. 38. Here the Devills fall is to be considered.

204. He hath driven his proud will from the line of the Crosse upwards, and would domineere over the Myserie of the Divine wisdom by^k cunning subtilty and wrath, in the power of Fire, and^l kindle the Myserie of the Ternary, that he might be Lord, (as indeed he did kindle the Essence in the Myserie: where from Earth and stones proceed) and would faine have flowen out above the Myserie of the Ternarie N. 38. as still at this very day he desireth to flie out above the highest Thrones of Angels.

^k Or *reason,*
^l or *in wit,*
craft, and fury.
ⁱ Or *inflame.*

The first Question Answered.

Abyssse of the Darke world: number 39.

Eternall Hell of Devills: number 40.

^m Or till fire
or before the
fourth forme
which is fire it
selfe.

205. And hence it followed that he was thrust out from the Divine Mysterie, from the highest Thrones, into the darke Magick fire, and is throwne downe beneath (*viz.* into the Abyssse of the Darke world; N. 39.) where he must dwell without the Principle in the horreur of Fire: (that is, in the first three formes ^m of Fire) in the Anguish: and there he hath his Hell, as below N. 40. is to be seene, and thither also doe the damned soules fall, where to Eternity they cannot see God.

The other line of the Crosse upwards.

ⁿ Or under-
stood.

^o Or in the
Creature it
selfe.

^p Or beside it
selfe outward-
ly.

^q Or to receive
it.

^r In Locum, or
space, or
bounds.

^s Or that.

^t For a resem-
blance of it.

^u Or Triplici-
ty.

^x Or Three-
nesse.


^y Or by.

^z Give up it
selfe to him.

206. Over that line N. 1. above standeth Abyssse Eternity, signifying the Liberty without the Principle, and thereby is ⁿ meant, the Mysterie of the Eternity, wherein every Creature standeth in its owne source, in its owne fire, whether in Darknesse or in Light, and hath no other light but what shineth ^o in it selfe, and it also comprehendeth that light ^p without it selfe: Both worlds, *viz.* the Light and Darke world are in one another: but the Light is not attained, except a creature be capable ^q of it.

207. There are Angelicall Thrones, which we know nothing of, our knowledge reacheth onely ^r unto the place of ^t this world, so farre as the kindling in the Creation did reach, and ^z therefore this wheele is made with the Crosse in it.

SONNE; number 41. and of the Heart.

208. Over the upright line standeth SONNE N. 41. and at the left Angle or Point N. 9. FATHER, and at the right line N. 14. HOLY GHOST: signifying, the Persons and birth of the Holy ^u Trinity: The  in the Crosse is the Centre, and signifieth the Eternall band of the ^x Trinity.

209. The word SONNE, N. 41. signifieth the Word, which the Eternall FATHER alwayes speaketh from Eternity in the Light and Darke world, according to the property of each source.

210. But the Three Persons are free from the Crosse and touch not the line, which signifieth, that God is free from Nature, and is not comprehended ^y in Nature, but he dwelleth in himselfe, and indeed also in Nature, but is not comprehended by that which doth not ^z yeild it selfe into him.

Of the Heart in the Crosse.

211. The Heart in the Crosse signifieth, first, that the Heart of God
hath

hath manifested it selfe in Nature ^a by the Principle of Fire, whence ^a Or with, the Majestick Light ariseth: secondly, it signifieth the Manifestation in the Humanity, wherein the Heart of God hath manifested it selfe with a Humane Heart, and how that humane Heart hath obtained the comprehension of the Holy Trinity: as it is the Centre in the Crosse; where we must understand the Inward man, viz: the Inward Heart.

212. And we may see that the HOLY GHOST at the Right line, N. 14. goeth forth from the Heart in the Light world: which signifieth that the HOLY GHOST dwelleth in the New-borne Heart (viz. in the Image,) and continually bringeth the Will of the Image into the Divine Light world: and as this Heart in the Crosse is united ^b to the Holy Trinity: so must the Humane Heart (understand ^b Or with, the Inward man) be united ^d to the Deity that God may be all in all ^c Or we meant, in him, even will and deed. ^d Or with.

213. But the word SONNE, number 41. standing above over the line of the Crosse severed from the Heart, signifieth that the Man Christ, is become Lord ^e of All, and is King over this whole Circle: ^e Or over All. For God hath manifested himselfe in the Humanity, and this Man ^f Or substance, comprehendeth the whole Divine ^f Essence in him: for there is ful- ^g Or know, or nesse, there is God, and the Divine ^g Essence, in him and without ^h Or substance, him: we can finde God no where else but in the ^h Essence of Christ, ⁱ Or Deity, therein ^{*} is the whole fulnesse of the ⁱ God-head bodily. ⁱ Col. 2.9.

Heaven; number 42.

214. The word Heaven upon the upright line of the Crosse, number. 42. signifieth, first, that heaven is in the Man Christ and also in us, and that we must enter by his Crosse and Death into him, in his Heaven which is himselfe, for upon the Crosse Heaven is opened againe and borne anew ^l in us. Secondly, it signifieth, that the true Divine ^l Or to us, Heaven is an Habitation ^m of the Divine Desire, viz. of the Di- ^m For, vine *Magia*; Therefore it cannot be said that we enter into it, but ⁿ Or into it, that we are begotten ⁿ in it, ^o out of Gods Fire in the Divine ^p Or by, Essentiality, and no otherwayes but upon the Crosse, viz. through and ^p Or substanti- in the Birth of the Holy Trinity. ^{ality.}

Pure Element; number 43.

215. The words Pure Element, number 43. upon the upper line of the Crosse signifieth the internall world, out of which the Externall, with the foure Elements, is brought forth, and its ^q Essence standeth in the internall roote. ^q Or substance,

Holy Ghost; number 44. Sonne: number 45.

216. Moreover it is to be noted, how ^r those words stand, begin ^r Viz. pure and end: for they begin at the outward Circle at the left hand, where ^r Element. above

above number 5. the Holy Ghosts Character **V** standeth and be-

f Or Being.
or substance.

* Viz. the space
between the
second Circle
and the third.

^u Or substance.

low number 8. ^f Essence, and they goe through the two Circles at the Right hand, to the ^t second space; which signifieth the Originall of the pure Divine Element, the Habitation and ^u Essence whence it ariseth: viz. from the Spirit of the Eternall Myserie in the Divine Essentiality; viz. in the Essence of the Great Myserie: and yet it is manifest onely in the second Principle, viz. in the Essence of the Sonne and Holy Ghost, as above at the Circle on the Right hand may be seene, number 44. and 45.

* Or wit, or
Reason.

*Father: number 46. Holy Spirit of Divine *
wisdom: and understanding; number 47.*

217. The Pure Element is the working in the True Heaven, and it shutteth it selfe in and up with the Crosse; it is the springing or stirring in the Fire and in the Heaven of Light, whence the Divine Essentiality (understand the Essence; and not the Spirit of God) is a life: for it reacheth not into the Essence of the Father, number 46. below which Circle there standeth Divine wisdom: but the Holy ^x Spi it, number 47. giveth Divine ^y wisdom and ^z understanding.

^x Or Ghost.

^y Or wit, or
Reason.

^z Or know-
ledge.

^a Or substance.

^b Must be ta-
ken to be.

^c Or stroke.

218. The Element is an ^a Essence in respect of the Deity, as the life in the Flesh ^o is in respect of the soule; For the Tincture is higher and giveth the *Ens* of the Spirit, wherein the Light-fire is understood.

Humany, Flesh: number 48.

219. Under the words Pure Element on the upper ^c line of the Crosse, number 27. Death standeth, and the Word beginneth at the left Circle, and goeth through the Crosse and through the first Circle at the Right hand. There looke upon both the outward Circles, that at the left and that at the right above and below, and then thou shalt quickly finde what the ^d Right of Death is, and that it is the dying source in the Magick fire, and holdeth the Essentiality captive in it selfe, as at the left hand below number 8. and at the right, number 48. may be seene: and then above at this Circle number 44. and at the left above, number 5. is seene that the spirituall life goeth and sprouteth forth through Death, and possesseth the highest Circle. For whatsoever will attaine the Divine life, must goe through the dying Magick Fire and subsist therein, as the Heart on the Crosse must subsist in the ^e Fire of God.

^d Or Jurisdi-
ction.

^e Or Divine
fire.

^f Or owne Re-
giment.

220. Moreover we must know, that in *Adam* we have turned our selves away from the Crosse, and are above the Crosse with our lust and Desire, number 23. and gone with our will into ^f a selfe Go-
vernment.

verment, and now Death hath captivated us in it selfe: we must therefore sinke downe from Death upon the Crosse, upon the line of Christ into the Heart againe, and be borne anew in the Heart, or else Death retaineth us captive: For Death standeth now upon the line of the Crosse: but at the Judgement it shall be given to the Darke world: For our wil must now enter into Rest through the Death on the Crosse, but the outward Crosse shall be done away, and then death shall be made a scorne.

221. Thirdly it signifieth, that the life of God in Christ, made death a spectacle upon the Crosse, when death was destroyed on the Crosse^h by the Dying of Christ, where life grew up through death,^g *As show.* and the Heart yielded it selfe into the Middle (*viz.* into the Centre) ^h *Or In.* as a Conquerour of Death.

Paradise; number 49.

222. Under the Heart, number 49. standeth Paradise: the word beginneth at the outward Circle on the left hand, where above number 5. is the Spirit of the Great Myserie of the Abylfe of Eternity, *viz.* **V.** and below at the same Circle number 8. Essence

is written; and it goeth through the Crosse, and at the right hand through all the three Circles, and into the Liberty; which signifieth theⁱ Station of Paradise: It ariseth in the Myserie of Eternity and groweth up through the outward world, and also through the Light world, hidden in the outward world, and manifest in the second Principle in the Light world, and therefore that word goeth through all the Three Circles, signifying the Originall of the humane body. ⁱ *Or Place.*

Divine Essentiality; number 50.*

223. For in this Place, out of this Essentiality was Adams Body (understand the outward Body) created according to the third Principle, and the Inward body (understand the body of the Image,) out of the heavenly part in the Light world, out of the Divine Essentiality, as it is set downe at the right hand neere Paradise, number 50.

^{*} *Or Substantiality.*

Christs Flesh; number 51. 52.

224. That Divine Essence (understand Essence, not Spirit) is inclosed in the wisdom of God, and the Heavenly Tincture is in it; For this Essence brought Gods word (which became Man, ^k in Mary,) ^k *Into.* into her Essentiality (*viz.* in the body of the Image) which was inclosed in Death; and in^l it God and Man became one person: For ^l *Viz. the Essentiality.* this flesh is Christs flesh according to the Heavenly Part, therefore after Essentiality standeth Christs Flesh, number 51. 52. ^l *Or Substantiality.*

225. Christ

The first Question Answered.

225. Christ had such flesh in the Inward Man, as *Adam* had before *Eve* [was taken out of him] when he stood in the Divine Image in Purity: and therefore none can enter into Paradise except they obtaine that flesh againe that *Adam* had before the fall, and Christ in his Incarnation: Therefore we must all beⁿ borne anew out of the Heart upon the Crosse, and put on Christ.

Mysterie; number 53.

^o *Mysterium.* 226. Under the word Paradise, number 53. standeth^o Mysterie, and the word ariseth at the left hand in the second Circle, where above at the same Circle number 4. the Character **O** standeth, and below Principle and Fire, number 7. and it goeth to the right hand through the Crosse, and through the first Circle at the right hand: This rightly sheweth mans creation according to the body.

227. For, the body is a mysterie taken out of the Inward and outward world, from above and beneath: understand out of the Matrix of the Earth: this is the Matrix of the Earth; out of this^p Principle^q it is created; and we see that it was created out of the Inward and outward^r Essence (that is, out of the Darke and Light world) and is mixed with Evill (that is, with wrath) and also with Good.

Wonder; number 54. Angel; number 55.

Spirit; number 56.

^f *Or a wonder of God.* 228. But Man was created out of the Mysterie an Image and similitude of God, for^f a Divine Wonder: Therefore at the right hand number 54. there standeth Wonder, for he was a wonder of all Essences, a Lord of all Essences, taken out of all Essences: and he was an Angel in the Inward Image: as next the word Wonder, there standeth Angel in the Liberty, number 55. for his spirit dwelt in the Liberty of God, that is, in the Majesty: as after the word Angel there standeth Spirit, number 56. which signifieth every true Man, viz. the first before the Fall, and the second in Christ, into whom he must enter againe, or else he remaineth separated from God.

Foure Elements; number 57.

^o *Or Out-birth.* 229. Under the word Mysterie there standeth at number 57. Foure Elements, which arise at the outward Circle on the left hand, and goe to the right hand through the Crosse, and through two Circles; which signifieth the outward world, which ariseth as an^t Effluence out of the inward Essence of the outward Circle; and bringeth its wonders into the Mysterie, first into the second Principle into the first two Circles; for it should not goe with its Essence through the

the third Circle at the right hand, into the Liberry, but in the Principle passe into the Mysterie, and be^u tryed in the Principle, viz. ^u Or Refined. in the Fire: for there is the limit of Separation. or purified.

*The Soules Joy * in Ternario Sancto ;
number 58.*

* In the Holy
Ternary or
Trinity.

230. Above at the second Circle on the right hand number 45. standeth Sonne, who is the Judge and * Arbitratour, and below at the same Circle standeth, Soules Joy in *Ternario Sancto*: signifying, ^x Or Separation. that the soule shall have Joy in its workes, which it hath brought into the inward Mysterie in the Angelicall world, and which it hath wrought in the foure Elements to the prayse of God: for the foure Elements stand with their root in the Great Mysterie.

231. And were not the y Earth come into such a corrupt state and Condition, and if the poyson of the Devill and his kindling had not procured it: it had been one Essence in the other three Elements, as in the Heavenly Essence it now is. y Angelicall Earth.

Spirituall Bodies Habitation: number 59.

232. Adam hath swallowed this morsell, and thereby lost his Angelicall forme: For the foure Elements should be hidden in him, and he should live but in the one Element in Divine Power, and know nothing of Evill, as at the right hand in the Liberty, number 59. there standeth the Spirituall bodies Habitation: and there should the body of the Image (that is, the body of the soule) dwell, but it was hindered, it must under the Earth, and be shut up in the Earth.

Earth; number 60.

233. Under the words Foure Elements standeth Earth number 60. signifying that Earth is wholly slipt out or fallen off from the inward world, for the word Earth toucheth neither the left nor the right Circle, it is as it were dead, but the Crosse goeth through it, signifying its *Restoration*: that the Humane Earth is Regenerated on the Crosse, and that the Heavenly Divine Essence shall be severed from the Essence of the Darke world by the Divine Fire, where then there shall be new Earth in a Heavenly source, forme, Essence and property, and that which is in the Earth hidden shall spring up againe in the heavenly part: and here the Resurrection of Man is to be considered, and further it is to be considered, that the Earth is placed thus in the Abylfe, for it reacheth no Principle, therefore it must vanish.

Earthly Man; number 61.

234. Under the word Earth standeth number, 61. Earthly Man, there

The first Question Answered.

there the Crosse is between the words, which signifie the fallen Earthly Man, that is, fallen under and into the Earth; that is, he is fallen to be the Earths; and the Crosse parteth the words Earthly and Man, for Man shall be severed from the Earth againe, and enter into his Eternall part, whether it be into the Light or Darke world.

^z Or to the Earth as to his owne home.
Or to be subject to it.

Wonder; number 62.

235. Under the line of the Crosse standeth, number 62. Wonder: which signifieth that the Evill Wonders and also the Evill part of the Earth, shall * at the Judgement of God, (when God shall make separation) fall ^a home to the Abyffe of Darknesse, and be the Earth for all Devills and ^b wicked people to dwell together upon: for the Abyffe standeth under it, number 1.

* Or in.
^a As to its owne place.
^b Or Evill.

Babell; number 63.

236. Next to that word Wonder standeth, number 63. *Babel*, signifying that *Babel* is onely a Wonder of the Abyffe, and she worketh onely Wonders in the Abyffe.

* Owne Reason in Babell; number 64.

237. A little above, under the Circle at the right hand, after Earthly Man, number 64. standeth Owne Reason in *Babel*, which goeth about the Circle of the second Principle, and goeth along in its owne Power under the Divine world, it supposeth it selfe to be in God, and that it serveth God, and yet it is without God in it selfe, and teacheth and doth its owne Matters onely, it ruleth the outward world according to its owne Reason without the Spirit and Will of God, even according to its owne selfe-will onely. Therefore it goeth about the Light world flattering, and giveth God ^c faire words, but remaineth without God still in the Abyffe and entreth into it.

* Or selfe Reason.

* Or good.

Wonder of the Great Folly; number 65.

238. Under Owne Reason, number 65. standeth Wonder of the Great Folly, signifying *Babell*: which hath found all ^d Arts, ^e subtleties, and ^f devices, and lost it selfe: it seeketh Gold and loseth God, it taketh Earth for Gold, Death for life, and that is the greatest folly that can be found in the ^g Essence of all Essences, as is enough demonstrated in other places.

^d Or Inventions.

^e Cunning deceit, fallacies.

^f Feates or tricks.

^g Or Being of all Beings.

^h Or converse.

The Conclusion.

239. Thus we see where our home is; not in this world but in the two inward worlds, in which of them we ^h trade here in this life, into the same we enter when we dye; we must leave the outward: we must be new-borne onely on the Crosse.

240. *Babell* hath wholly turned it selfe away from the Crosse; which

which signifieth proud men wedded to their owne Wit and Reason who rule themselves by their witty folly.

241. The Earthly Man upon the Crosse, number 61. signifieth that simple flock of people, which yet hang to the Crosse of Christ, and are at length regenerated through the Crosse.

242. But Reason hath also rent it selfe off from the Crosseⁱ by owne pleasure, owne Power and Lawes, and that is the Wonder of Folly which the very Devills doe mock at.

ⁱ By taking its owne pleasure, and making Lawes according to its owne power, though against right.

243. The Reader should consider this further; for there lyeth much under it, it hath the understanding of all the three worlds; behold thy selfe therein, it is a most true Glasse; for the Ternarie is a Crosse, and it hath two Kingdomes in One, which part themselves by sinking through Death.

244. Therefore the Devill would be above God, and therefore God became Man, that he might bring the soule out of the Wrath, through death into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is: and the Crosse standeth between the two Principles, and goeth from the Fire-life into the life of Light.

245. Understand us thus my beloved friend; the soule hath its Originall in the fire-life (for no Spirit subsisteth^k without the source^k of the fire:) and it goeth out from it self with its own will through Death: it accounteth it selfe as dead, and sinketh it selfe downe as dead, and so falleth with its will through the Principle of Fire, into the Divine light Eye, and there it is the Chariot of the Holy Ghost, whereon he rideth.

^k Or sine, absolute.

246. But when it will goe [of] it selfe, then it continueth in its owne Fire-nest, in the Originall, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the Crosse at the left hand, as is to be seene in this Figure, and that is its Originall, as shall be further mentioned hereafter.

247. ^l It is a whole Figure of the Crosse: according to the outward Image of the body it resembleth a Crosse-Tree, the body having two Armes, signifying two Principles, and the body in the midst, which is a whole Person: The Heart is the first Principle, and the Braine is the second, the Heart hath the soule^m, and the braine^m Viz. seated the Spirit of the soule: and it is a new childe, and yet not a new one neither, the stock is from eternity, but the branches grow out of the Stock.

^l The soule.

^m Viz. seated in it.

248. And though it hath not been a soule from Eternity, yet it hath been knowne from Eternity in the Virgine of the Divine Wisdom, upon the Crosse; and in the Roote it belongeth to God the Father, in the soule to God the Sonne, and in the Will to God the Holy Ghost.

The first Question Answered.

ⁿ Verbum Fi-
al.

249. Seeing then its will could not stand in the Father (but would domineere ; and so it fell into the fire of Wrathfulnesse) therefore the Father gave it to the Sonne, and the Sonne tooke it into himselfe, and became Man in it, and brought it by the ⁿ Word *Fi* into the Majesty, into the Light againe : for the Sonne bringeth it through the Anger and Death into the Eye of Holinesse again, at the right hand : into another world in God to the Angels ; whereof there shall be further mention made hereafter.

Now we come againe to the sixt Forme of Fire.

* + . X.

250. Know then, wherefore wee have set the Crosse here ; the * Crosse is otherwise the number ten, when we number in the order of Reason : But according to the two Principles where the Eye appeareth parted, the Crosse should be between the fift and sixt forme, where Light and Darknesse part.

251. But you must know, that God is both the beginning and the End, and therefore we put the Crosse at the End according to Reason : for there wee goe through Death into life, it is our Resurrection.

† X or 10.

° Or Extra
Crucem.

252. Againe, the Number † Ten, is the first and also the last, and through it is death, and after death Hell, viz. the Wrath of the Darknesse ; which is ° without the Crosse, for it falleth againe into the **A**, and the Creator is in the **A**, into which *Lucifer* would faine have insinuated himselfe, but he is driven out into Darknesse, which is his Kingdome in the source.

° Or unmaske-
red.

° Or make him-
selfe a Devill
in so doing.

° Or right
Eyes, viz. Spi-
rituall Eyes.

† Or of God.

° The New-
birth.

253. You must understand, that we meane by the twofold Eye, a Round Globe cut in two, wherein the Crosse stood from Eternity, it cannot be drawne in any portraiture, because the halves are so in one another, they are one and yet two : the Spirit onely understandeth this, and whosoever doth not enter through death upon the Crosse, into Regeneration, (that is, into the Divine Body) he understandeth not this : and let him leave it *uncensured*, or else he will be a workman and censurer for the Devill : we would have the Reader faithfully admonished ; for it is most certaine.

254. For this figure containeth the whole Ground as deep as a Spirit in it selfe is : and the Reader cannot know it without true Eyes ; words cannot be set according to its right order, for the first is also the Last, and the middlemost goeth through all ; and is not knowne but in it selfe, Therefore searching is not the best way to finde the Mysterie in : But to be borne in God is the right way to find it : for without that, all is but *Babell*.

255. All lyeth in the will and in the earnestnesse, viz. that the will enter into * Magick, for the Eternity is Magicall; all things come to Essence out of Magick: for in the Eternity in the Abyſſe is Nothing; But that which is, is Magick. ** In Magiam.*

256. From Magick comes Philosophie, which foundeth the Magick, and seeking findeth Astrologie therein Eternally; and Astrologie againe seeketh ^u its Master and Maker: viz. Astronomie, the *^u His cause and Ruler.* * Sulphure and Mercurie, which hath its owne Principle, and therein is the third Magick, viz. the * Physician; who seeketh the ⁷ corrupter and would heale it; but he findeth the fourth Magick, viz. the ² Divine, who seeketh the ¹ Turba in all things, and would heale the Turba; but he findeth the Eye of the first Magick, and there he seeth that all is the wonder of Magick: then he leaveth off from seeking, and is a ^b Magus in the first will; for he seeth he hath all power to finde and to make what he will: and then he maketh himselfe an Angel, and remaineth in himselfe, and so he is free from all other things, and continueth Eternally: This is the highest Ground of the Essence of all Essences. ** Sulphur & Mercurium * Medicus. 7 Or disease which destroyeth the health. 2 Theologus. 2 The curse of God. b Magician: Mayor.*

257. Although the Whore of Babell will by no meanes relish it, yet we speake from good ground and say: that Babell and her children are ^c borne of whoredome, in their * Magick, Philosophie, Astrologie, Astronomie, Physick, and Divinity; Babell is the true Childe of none of these, she is a Refractory proud Bastard. Wee have knowne her in the **A** and **O**, searching for Philosophie and Astrologie, and have ^d knowne her to be a Whore in all ^e Glasses, she committeth whoredome in all Glasses. *Matth. 2. 1. c Adulterous. * Magia. Philosophia. Astrologia. Astronomia. Medicina. Theologia. d Or found.*

259. She saith she is the Eye, but she hath a ^f false Eye, that glimmereth out of her whoredome, in Pride, Envie, and Anger, and her seate in the Magick is the ⁸ averse left Eye: she boasteth upon the Crosse, but she entreth not into the Centre, she will not goe through Death into life. *e Specula mirrors, or looking Glasses, or Expositions, representations, and illustrations, and similitudes in her teachings.*

260. She saith, I live, and yet hath an unrighteous life, but that is her true life, if she would continue in it alone to her selfe; But she oppresseth the Children that are borne ^h upon the Crosse, and treadeth them under her feet. *f Or squint-Eye. 8 Or back turned.*

261. Therefore the Crosse hath bent its Bow, and will shoote away Babell from the Crosse: The Spirit of the Wonders declareth this in the Magick. (The first Crosse is the first Principle, and it will shoote away Babell from the second Principle.) *h Or live in Patience and Resignation.*

The seventh Forme of Fire.

262. One Magick alwayes proceedeth from the other, and is the Glasse and the Eye of the other, wherein the wonders are knowne

¹ Or *longing*.

and propagated ; for in the Abyſſe there is nothing ; but in the Magick is all , each Glaſſe is a Centre, but yet its owne , for, the luſt ¹ ſeeking, and Deſire, bringeth it forth : it is the Modell of the firſt.

263. For when I ſearch to the beginning of the Eſſence, then I finde the Eye which is God : which is a deſiring will of Eternity, which entreth into it ſelfe , and ſeeketh the Abyſſe in it ſelfe.

^k X. 10.

264. It is in Nothing, but it is the Glaſſe of the Abyſſe ; it ſeeketh it ſelfe, and findeth it ſelfe ; and that which is found ſeeketh againe a Modell, wherein it can ſeek, finde, and ſee it ſelfe : and that proceedeth ſo farre till it commeth to the Number ^k ten.

¹ Great Myſteric.

265. Then the laſt findeth the firſt againe in it ſelfe, and ſo the laſt becommeth the Modell and Glaſſe of the Firſt, and the firſt of the laſt, and ſo it becommeth an Eternall Band , and it ſtandeth in the will , in the deſiring, ſeeking and finding , and the ¹ *Mysterium Magnum* is included in this Eſſence.

^m Or *ſatiating*.

266. But now the middlemoſt in the Deſire willet to have a ^m fulfilling, wherein it may Reſt, or elſe all would be in an anguiſhing ſource : and the Deſiring draweth forth the Middlemoſt of All formes, wherewith it ſatiateth its hunger, wherewith alſo it is in Joy in it ſelfe in perfection, and ſo out of the Anguiſh there commeth a Love, a ſatiating of the ſource, and the Middlemoſt is Sulphur, wherewith the Spirit ⁿ Refreſheth it ſelfe in the will , for Sulphur hath two formes in it, *viz.* ^{*} power and Light.

^o Or *quickneth*,
or *enliveneth*.
^{*} *Phur*, Power,
Sul : Light.
[†] *Materia*.
Subſtanti-
ality.

267. And this together is the Eſſence borne out of all formes, it is [†] Matter, Eſſentiality, corporality, the Divine Body , Chriffs heavenly fleſh, and it is the full ſatiating of the Spirit in the **O**, alſo it is the Reſt , and the manifeſtation of the Deity ; it ſubſiſteth in the Virgine Wiſdome.

^o Or *end*, *pitch*,
Bounds.

^p Or *quiet*.

268. The Croſſe is its ^o limit : and it is the Eſſentiality, which by ſinking entreth into Death , as is mentioned before : where the Wrath remaineth in Death ; and it is ^p ſtill as a Death or a Nothing, and the life ſprouteth up out of it, in another Principle.

^q Or *Geni-*
trix, or *Bear-*
rer.

269. It ſelfe is not the Principle, but the Principle is borne in it, all Glaſſes of the Magick are manifeſted in it, and all the wonders of the ^q Begettelle, it containeth the *Mysterium Magnum*, and out of it the Spirit openeth the Wonders of Eternity : the Spirit giveth it the Eſſences , for it is the food for the hunger of the Spirit.

^r Or *in*.
^c Or *a*.

270. It is an Eſſence of Wonders, without Number and End, alſo it hath no Beginning, for the Spirit in the Deſire maketh it begin from Eternity, and it continueth, to Eternity : it is ^c the Body of the Ternary (which is called God) and the ^c body of Angels, ſo that the Spirit ſubſiſteth in an Image ; or elſe he would not be knowne.

271. Thus

271. Thus he knoweth himselfe in the Image, and seeketh the best Magick, and he findeth what he seeketh, and eateth it, and thereby giveth his will to the Divine Body, so that there is an Eternity in the Holy Principle.

272. For the Wonders arise in the will of the corporeall Spirit; which wonders take hold of the Spirit of Eternity; viz. of the Holy Ghost, and thus there is a sound and song proceeding from the Eternall wonders, for the Will of the Corporeall Spirit is therein.

273. And in these seven Formes the Joy of the Deity is increased and perfected, for it is a satiating of the Eternall desire, and it is the Eternall foode.

274. But seeing all Essences arise from fire: Therefore we will cleerely set before you the *Mysterium Magnum*, and shew you Paradise, if any to whom this is told and discovered, will be blinde, let him adventure^c it with *Babell*.

^c To perish.

275. You know that every life consisteth in fire and Water, and the Essentiality is its Body, and the Body proceedeth from the power of the Spirit: for it is the food of the Spirit, and the Spirit againe is the food of the body, and the highest and greatest^u Nourishment is in himselfe: for the outward body could not sustaine him, if the true life were not in himselfe.

^u Or Nourishment.

276. Now then Fire is the first cause of life, and Light is the second cause; and the Spirit the third cause: and yet there is but one Essence, which closeth it selfe in one onely Body, and manifesteth it selfe, and so findeth by seeking.

277. And every Essence^x consisteth^y of two Essences, viz. of an inward and an outward, one seeketh and findeth the other, the outward is Nature, the inward is Spirit above Nature, and yet there is no separation but in that which is included in a Time; there the Time parteth the limit; so that the End findeth the beginning.

^x Is.
^y In.

278. Thus you see also, how the true Essentiality ariseth from the Light: for it is the satiating of the will: the water ariseth from the meeknesse of the Light, for the Desire taketh hold of the meeknesse and keepeth it: because it hath a good^z relish: and so the meeknesse becommeth Essentiall, and it is an Essence of the Fire, a satiating of the desiring Wrath, a quenching of the Wrath, and a corporality of the Fire: for when the body^a is dead, then its Spirit is in the beginning; in that which gave a beginning to it, it is in that Glasse.

^z Or taste.

279. Now then as the source is twofold, so also the water is twofold; viz. an outward and an inward, the one belongeth to the Spirit, the other to the outward Life; the outward is as it were a Death, and the inward is the life of the outward, for the outward standeth between Wrath and Paradise, in the^b insunken Death, and the

^a Or perisheth, or dyeth, or corrupteth, or departeth.

^b Death that is sunke downe into the Centre in a thing.

the Inward is Paradise it selfe : for the Spirit groweth up therein out of the Eternity.

^c Or without.
^d Visible.
280. You may very well see that this is true, as followeth. Observe the Summer and Winter, Heat and Cold, and your eyes will soone be opened, if you be borne not ^c outwardly but within your selfe, with a true Magick will to finde God ; for it is very ^d plaine.

^e Longing,
^f Sucking,
^g Drawing.
^h Or in.
281. For the Water in the Deep ariseth from the fire, not from the Wrath but from the Light ; for the Light proceedeth from the fire and hath a ^e seeking of its owne, it seeketh a Glasse, to behold it selfe in, and it seeketh an Habitation, and draweth it ^f by its desire into it selfe, and dwelleth therein, and that which is drawne in is water which receiveth the Light : else if the light did not dwell in the water, the deep of the world could not comprehend the Light : The water is the satiating of the Desire of the Light.

282. And the water againe seeketh the Glasse, and would have a House to dwell in, and that is flesh ; as you see, the water receiveth the shadow of all bodily substances, so that the body may be seene in the water, and that is, because the seeking of the Water hath captivated it.

283. Furthermore you see herein, the End of Nature ; For the Eye findeth its Life in the Water : and so goeth back into the seventh Forme, and seeth its body in the Water : the Outward desireth no more, this body desireth no other body more in the outward, but it looketh back after its Mother, of which a Glasse is a true Example, which is water and fire, and it receiveth the Image very plainely.

ⁱ Or outwardly.
284. And thus you see, that the End goeth back againe, and seeketh the beginning and no farther ^j in the outward. For this world hath a limit, and is included in Time, and hasteneth to the limit, and there the End findeth the beginning, and this world is as a Modell or Glasse in the Beginning : by this you may finde somewhat of the Myserie, and behave your selves well in the beginning, that you may be found to be a wonder in the Love of God.

^k Or Forme.
^l Outward.
285. And know that the second ^k kinde of water is in the Spirit, it is the Glasse of its father, of its maker, which dwelleth in the Spirit, and is found onely by its Maker, it selfe findeth not it selfe : for so long as a thing goeth ^l forward, there is no finding in the inward, but the Spirit which dwelleth in the inward, that findeth it selfe in the outward.

286. Yet the outward life findeth not the inward, unlesse it have the Spirit of the inward ; and then it findeth by the inward Spirit, and so the outward life speaketh of the inward, and knoweth it not ; but the inward Spirit filleth the outward, so that the outward is as it

it were a mouth, and the Inward bath, and produceth the Word, and so the Inward Kingdome is manifest in the outward by the sound: which is a Wonder.

287. The Inward is a Prophet: and the outward apprehendeth it not, but if he doe apprehend it, he hath the Essentiality of God in him, that is, the Divine flesh, Christs flesh, the flesh of the Virgine, and yet the Prophet is in the Spirit, but that flesh receiveth his power and vertue, and assureth the outward Man that he doth nothing but what his Maker will have done, and such a condition this pen is in, and no otherwise.

288. And thus we know the ^k Ground of this world, that it is a ^k Foundation, figure of the Inward according to both the Mothers, that is according to both the Fires, *viz.* according to the fire of Wrath, and according to the fire of Light; The Sun is a ^l Modell or Glasse of the Light ^l Or Idea, or instance. of Eternity, and the outward fire is a Glasse of the Wrath, and the ^m Essentiality of them both is Water and Earth: the ^m Earth is the ^m Resemblance of Wrath, and the ⁿ water of the Light, and the ^o Aire of the Father. the Eternall Spirit; which is called, God, the Holy Ghost. ⁿ The Sonne. ^o The Holy Ghost.

289. Yet you must know, that this world is not the Essence of Eternity, but a figure, or a Glasse of it; therefore it is said to be a peculiar ^p Principle, because it hath its owne life, and yet consisteth only in the Magick seeking of the Inward. ^p Or third Principle.

290. The ^q Word *Fiat*, is the ^q Master of the outward; for it keepeth the outward in its conceived Glasse; the outward is not the Glasse; but it is a similitude in which his Spirit doth ^r expresse it selfe, in workes of wonder: that it might see the Wonders of both fires; *viz.* of the Wrath and of the Light: and so continually bringeth the End of all Essences into the Beginning: therefore this world ^r turneth round; for the end continually seeketh the beginning: and when it findeth the Wonders, then the End giveth the Wonders to the beginning, and this is the cause of the Creation of this world. ^q Verbum Fiat. ^r Or Maker, or Ruler, or Orderer as an Artificer. ^s Or contrivance, forme. ^t Or is like a wheele that turneth round.

291. The life of every Creature was a Wonder before the beginning; for the Abyffe knew nothing of it: and the beginning of the Eye findeth all, and setteth the Modell in it selfe, so that it hath an Eternall number, and delighteth it selfe in the number of the Wonders.

The eight Forme of Fire.

292. Seeing then an Essence consisteth thus in two Formes, the one of which, taketh an ^u unsearchable beginning into it selfe, and keepeth it Eternally: and the other of them, is the Modell of the Eternall, ^x framed, and the body of it included in a limit: therefore the *Turba* must be considered, which destroyeth the included, framed life ^u Abyssall, bottomlesse. ^x Or contrived. Or conceived. Or formed.

The first Question Answered.

life againe, and setteth the Modell of the framed Wonders in the beginning againe, and presenteth such a thing to the beginning as was not from Eternity, but onely in the framed Time.

293. My beloved friend, such things as these, are shewen to you, and such as you are, who seeke the beginning: for your Minde is our Mysterie; you should seeke it in Us, not in mee; I, (the outward Man) have it not: but the Inward in the Virgine, (wherein God dwelleth) hath it, which^y speaketh of it selfe in the plurall number.

^y Or calleth it selfe twofold.

294. My outward Man is not worthy of the Mysterie; but God hath so prepared it, that he might reveale himselfe to you by that meanes, that you should know him by some other meanes, and not say my wit hath done it.

295. Because you are a very learned person, therefore you shall know that God also loveth the simple, and such as are contemned of the world, if he seeke God as I have done, and you shall know also that the true Invention consisteth not in Art, but in the Spirit and Will of God.

^z Arcanum.
Or an hidden treasure.

296. For this Hand is simple and accounted foolish in the Eye of the world, as you know: and yet there lyeth such a ^z secret therein, as is incomprehensible to Reason.

^a Mark 10.23,
24, 25.

^b Or cares for the belly.

^c You have no power with them.

297. Therefore have a care, poure Oyle into the wounds, that require healing; and consider what Christ ^a saith: how hard it is for that man to enter into the Kingdome of God, who is intangled with ^b worldly cares, having great power and honour.

298. You shall not finde this plant among the high ones of this world; for ^c you cannot, you are a Mysterie to them: the Spirit it selfe seeketh the beginning: looke to it, play not the Hypocrite; (for the beginning is Paradisicall:) that the impure enter not into the pure, and at last the Serpent beguile Eve againe.

^d Soothing.

299. Let no ^d dissimulation be in you, but plaine dealing, yea and no: and feare not, for that which is Eternall will continue, and the distemper is nothing else but the *Turba*, which as a destroyer alwayes insinuateth it selfe, beware of that, (for the Old Serpent is subtle) and have a care, that you may be pure both in the beginning and in the End.

^e Or Clarity.

300. For this worke endureth no dissembling, it hath a cleere ground, also it belongeth not to the *Turba*, but to the beginning of the ^e Glory: therefore, beware of those that are borne with a wolvishe disposition; whose Spirit is a subtle Serpent; we speak freely to you.

^f Or bottome.

301. Every thing that hath a beginning, is sought by the beginning, for the beginning seeketh through the Deep, and would find the ^f Ground: and if the beginning findeth the Ground, and that there

there be a limit in a thing, then the beginning proceedeth to the limit, and leaveth the ^g first, and seeketh further till it finde the Abylle: and then it must remaine in it selfe, and it can goe no further, for there is nothing beyond. ^g Or former.

302. But if the beginning leave the first, then it is under the power of the *Turba*, which destroyeth it, and maketh it to be as it was in the beginning.

303. Then when the thing is destroyed, the *Turba* is naked without a body, and yet seeketh it selfe, and findeth it selfe, but without ^h Essence, and then it entrencheth into it selfe, and seeketh it selfe till it come into the Abylle, and then the first Eye is found, whence it proceeded. ^h Or substance.

304. But seeing it is naked, and without Essence; therefore it belongeth to the Fire, for it putteth it selfe into it, and in the fire is a Desire to seeke its owne body againe, and so the ⁱ Fire of the beginning is awakened. ⁱ Or Originall fire.

305. And herein we know the last Judgement, in the Fire, and the Resurrection of the flesh: for the *Turba* desireth the body which it had before, though destroyed in the limit, and the desire of the soule was the life of the body.

306. But seeing there are two fires, therefore the *Turba* is known in a twofold ^k manner: in an incorruptible, and in a corruptible body: *viz.* the one in the fire of Wrath, and the other in the fire of Light, ^l wherein wee understand the Divine Body; and in the Wrathfull fire the Earthly body, which the *Turba* destroyeth, for the *Turba* findeth the limit of it. ^k Or Forme. ^l *viz.* in the light fire.

307. Now the Eternall fire in the Eye of God, is ^m both the fire of Wrath, and also the light-fire of Love: and you must understand, that the spirit without a body must remaine in the wrathfull fire, for it hath lost its ⁿ Essentiality; the *Turba* in the fire hath swallowed it up. ^m understood to be. ⁿ Or substantiality, or Body.

308. But the Spirit which hath a body, which the *Turba* could not devoure, remaineth for ever in the Essentiality, in the Divine Body, wherein his Spirit is: which is the body in the love of God, which is the hidden Man, in the Old Adamickall man, which hath Christs flesh in the corruptible body.

309. And thus wee understand the soule, to be a life awakened out of the Eye of God, its Originall is in the fire, and the fire is its life: but if it goe not forth out of the fire with its will and Imagination into the Light, (*viz.* through the wrathfull Death into the second Principle, into the fire of Love;) then it remaineth in its owne originall fire, and hath nothing for a body but the *Turba*; *viz.* the ^{*} harsh wrath in the Desire in the fire, a consuming, and a hunger: and yet an Eternall seeking, which is an eternall Anguish. ^{*} Astringent.

310. But the soule which with its Desiring will, entrench into it selfe: and sinketh downe in its Reason (*viz.* in its Desire) and seeketh not it selfe, but the Love of God; its owne fire is as it were dead: for its will which the fire awakened is dead to the Fire-life, and is gone forth out of it selfe into the fire of Love, that soule is fully in the fire of love; it hath also the body of the fire of Love, for it is entred into it, and is a great Wonder in the Divine Body, and it is no more in it selfe, for it hath mortified its will: and therefore the *Turba* also is as it were dead, and the will of love doth wholly sariate the Originall fire, and therein it liveth Eternally.

311. But the soules which have awakened the *Turba*. they have lost the Image; for the *Turba* hath devoured it: and therefore such soules get bestiall Images in the Wrath, and in Hell, according as the *Turba* is in them: as *Lucifer* gat the Image of a Serpent: as the Will was figured here in this life; it remaineth then^o naked as it is.

*Or in its true
similitude.

312. For the wrathfull *Turba* alwayes seeketh the Image, but findeth it not, and therefore it figureth the Image according to the Will: for the Earthly desires stick in the will: and that Image remaineth in the Wonders of God, in the Eye of the wrathfull Principle.

313. And here we understand that the eight Forme is the *Turba*, which seeketh the Image: and if it finde the limit of it, it destroyeth it, and entrench into the limit, and seeketh further in it selfe, and findeth at last the Abominations of that which the soule hath wrought in this life.

314. And also we understand here the Fire (which at last shall purge the^p floare) and the severe Judgement, and wee understand that every fire shall receive its Essence from the *Turba*; and also what that *Turba* is.

^p Or threshing
floare.
Matth. 3. 12.

315. Where then the fire will devour the Earth, and draw the Elements with the wonders in them, into the Beginning: where that which was at first will be againe, and the Elements become one: and every thing will represent its owne Wonders, every thing in that fire whereinto its will entred.

316. Harken to this you Children of men, it concerneth you: for no beast proceedeth from the Eternall beginning, but from the Modell of the Eternall; and its Spirit attaineth not the Eternall, as the soule of man doth.

317. Also the corruptible body cannot possesse the Eternall; it belongeth to the *Turba*: But the new man, borne of God, shall possesse the Eternall: for he is departed from the corruptible, and hath put on God in Christ, he hath the Divine Body in the Old Body.

318. The *Turba* taketh away the Earthly source, the outward body

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dy from the Earth, remaineth in the Earth, but the will taketh its workes along with it selfe: for they are in the new body, and follow it: therefore let him consider what he doth while he is here in this life.

W. E. S. O. N

The ninth Forme of Fire, The great * Earnestnesse.

* Severity.

309. Seeing then we understand, that all things proceeded from the Beginning, and that one thing thus proceedeth alwayes out of an other, and seeing we understand, that the Fire is a cause of the Life, and that the life divideth it selfe into two parts, and yet corrupteth not, onely the outward life is that which corrupteth, it falleth into the *Turba*, which destroyeth it: we are now therefore to consider, wherein the inward Eternall life consisteth, and what upholdeth it, that that body ^q fadeth not, seeing Essentiality hath a beginning; and yet we can say with good ground, that it hath no End: for it must have a ^r ground, or else the *Turba* will have it, and that findeth the limit.

^q Corrupteth
or breaketh
not.

320. The Eternall Body must not have a limit, but be free in the Abyſſe, in the Eternall nothing, or else another Essence would again be in that Essence, which would divide it and make a limit.

^r Or sure
foundation to
uphold it.

321. We have told you before, that all which shall endure for ever, must passe quite through the Fire, for the *Turba* taketh that which remaineth in the Fire; now no Spirit is created ^t for the fire ^t in. that it should remaine in it.

322. Onely the *Turba* hath captivated many of them, but not from the Will of God, for Gods Will is onely Love, but the *Turba* is the Will of his Wrath: which by its vehement hunger hath gotten a great Dominion, wherein it hath manifested its Wonders: viz. the Devils and wicked soules or Men.

323. But the Eternall life consisteth in Meeknesse, and hath no Death or *Turba* in it; therefore we must say, that the soule and Spirit are not in the *Turba*, especially the ^t body of the soule: if it were, ^t Or Image. the *Turba* would destroy it.

324. This is onely to be understood, as it is mentioned before, that the will in the anguish source, in the fire (understand, the will of the soule) sinketh downe in it selfe as into Death, and ^u cannot ^u live in the fire, and so ^x it falleth into another world: viz. into the beginning, or (as we may better say) into the free Eternity, into the Eternall Nothing, wherein is no source, nor any thing that ^y gi- ^y Or maketh, veth or receiveth a source.

325. Now there is no dying in the will that is thus sunke downe; for it is gone quite out from the fiery beginning, in the Eye, and so bringeth its life into another Principle, and dwelleth in the Liberty,

^a Or imper-
ceptible.

and yet it hath all the Formes of the Essences, which arise from the fire, in it, but ^a unperceived: For it is gone quite out from the fire.

^a Getteth, or
attracteth.
^b Endued.

326. And therefore the life of its Essences is in the Liberty, and it is also desiring, and receiveth in the desire in its Essences, the power of the light, which shineth in the Liberty; which is power without Turba: For this fire is onely Love, which consumeth not, but yet alwayes desireth and satiateth, so that the will of the soule ^a putteth on a body.

327. For the Will is a Spirit, and the soule is the great life of the Spirit, which upholdeth the Spirit, and so the soule is ^b cloath-
ed with power, and dwelleth in two Principles, as God himselve doth, and as to the outward life in three Principles, and is the simili-
tude of God.

^c John 4. ver.
14.

328. The inward Water in the spirit of the soule is the water of Eternall Life; of which Christ said: ^c *He that drinketh the water that I will give him, he shall never thirst*: this is that water.

^d Or dwelleth.
Joh. 6. 56.

329. And the Essentiality of the Spirit which the soule putteth on, is Gods-Christ's-body, of which he saith: *He that eateth my flesh and drinketh my blood, he ^d is in me and I in him.*

^e Or wisdom
of God.

330. But the true Life in the Light of the Majesty, in the *Ninth number*, is the Tincture of the ^e Virgine; it is a fire, and yet not a Fire, it burneth but it consumeth not, it is the Love, the meeknesse, the humility; it is the life of God, and of the Holy soules, an incorruptible life, and a ^f groundlesse life; for it is in the Abylfe in it selfe, it is in the Centre of it: which Centre is its first life, and yet doth not comprehend it, as the fire doth not comprehend the Light.

^f Or infinite
unsatiable.

^g Or is called,
or accounted
the life in the
presence of the
Trinity.

331. And thus the *Ninth number*, is the life in the fire of God, and it is ^g the life which standeth before the Ternarie: viz. an Angell standing before the Crosse ^h for Gods workes of Wonder, and ^h the Heavenly Glory.

^h Or to see
forth.

The * Tenth Number and Forme of Fire. The Gate † in Ternarium Sanctum.

* 10. X. +

332. You know from Reason, that where there is a Roote, there is a desiring will, which is the Noble Tincture, that driveth up-
wards, out of it selfe, and seeketh a similitude of its Forme.

† Into the Ho-
ly Trinity.

ⁱ Not one that
is a bearer or
bringer forth.

333. The Tincture is a Virgine, and is knowne in the Wisdom of God, in the Wonders: it is ⁱ no begettresse, but an opener of the Wonders which are in the wisdom; it seeketh no Glaife, but meerely openeth the Essences, that a whole similitude may bring forth it selfe out of the Essences, it driveth the twig out of the Tree.

334. This we understand of Angels and the soule, they proceed
from

from Gods Essences, from the whole Tree, the Angels from two Principles: And the soule with the body of the outward life from three Principles; and therefore Man is higher then the Angels, if he continue in God.

335. And in the * Tenth number at the Crosse, the Angels and soules are ^k awakened, and incorporated into the Heavenly Essenti- ^k Or first ality; though you must understand, that the Tenth number belong- ^{quicker, or} eth to the place betweene the fift and sixt ^{caluened.}, in a Globe, and the Heart is in the midst in the Centre: which is the Heart of God: ^l ^{Forme.} *viz.* the Word of God.

336. The Power in the whole Tree (*viz.* the Pith in the wood) hath the Essences of the whole Tree: and thus God is a Spirit, and the Word is his Heart, which he ^m soundeth forth from all powers ^m *Speakes out* and Wonders: Therefore *Isuah* calleth it a ⁿ Wonder, Counsell- ⁿ *of all, &c.* our, and Power, the Prince of Peace, as a Pacifier of the Wrath, ⁿ *Isa. 9. 6.* and an Eternall power of the Wonders; a Counsellor of the begettrelle.

337. For the Word upholdeth the Centre of Nature, and is the Heart and Lord of Nature, it is the begettrelle in the Eye of God, a giver of Power, and it is the strength of the Omnipotence, it holdeth the Centre of the fire captive with the Love-fire, so that the fire must be darke in it selfe, and the word onely hath the Light-life.

338. Wee cannot finde but that the Tenth number is a Crosse, and it is the Originall of the ^o Essence of all Essences, which Es- ^o *By this Es-* sence divideth it selfe into three beginnings, as is mentioned before: *sence God* each of which hath its Essence, and they are all in one another, and *himselfe is not* have no more but one Spirit. *meant, but*

339. And in the middle of the point is the Centre, which is the cause of the Life, and in the Centre is the Light of the Majesty, out of which the Life proceedeth, *viz.* the second Principle, and out of it; *the powers* the Tree of the Eternall Life alwayes grew from Eternity, and the *that flow from* twigs grew out of the Tree. *him.*

340. These twigs are the spirits of Angels, which indeed were not corporeall from Eternity, but the Essences were in the Tree, and their Image appeared in the Virgine of Wisdome from Eternity, for they were a figure from Eternity in the Tincture, not corporeall, but onely Essentiall without corporality.

341. And therefore this is the Greatest Wonder that the Eternity hath wrought: that it hath ^p made the Eternall a Corporeall spi- ^p *Or created,* rit, which thing no Reason can comprehend, nor no sense finde ^{or formed.} out, and it is ^q unfadomable to us. ^q *Or not to be*

342. For no Spirit can sound it selfe: It seeth well its deep even ^r *Former, or* into the Abyffe, but it comprehendeth not its ^r Maker, it behol- ^r *moulder.* deth

^fForming, or
fashioning.

* That is,
as perfectly a
Man. Quoad
genus huma-
num.

Viz. our
owne Making.
^u Or stood.

^k Or Fan.
^y Or threshing-
floare.
^z We should
not goe be-
yond Obedi-
ence, Pati-
ence, humili-
ty and Chasti-
ty, and live
according to
our owne self-
will, and de-
fire.

^a Such as will
domineerc.
^b Or right.

^c Rom. 8. 16.
^d Imagineth, or
dreameth.

deth him indeed, and diveth into him even to the Abyſſe, but it knoweth not its ^fMaking, this is onely hidden to it, and nothing else.

343. For a childe knoweth its Father and Mother well, but it knoweth not how its Father made it; it is also as * highly graduated as its Father: but it is hidden to it, how it was in the seed: and though it found that, yet it knoweth not the time and place; for it was in the seed, in the Wonders, and in the Life a Spirit in the Wor- ders: And here we are commanded to leave off diving any further, and to be silent.

344. For we are a Creature, and should speake but so farre as be- longeth to a Creature to know, in the inward and outward; in body and soule, in God, Angels, Men and Devills; also in Beasts, Fowles, Wormes, in Plants and Grasse, in Heaven and Hell, all this wee are able to sound, but not our owne Making.

345. And yet we know and finde the first *Fiat* in ^t that, though indeed we know not that which first moved God to create: we know well the making of the Soule, but how that which ^u was in its Essence from Eternity, is become moveable: we know no ground of that: for it hath nothing that could awaken that, and it hath an Eter- nall Will; which is without beginning, and unchangeable.

346. But if we should say, the Angels and soules have been from Eternity in the Spirit: the propagation of the soule will not permit that, as we see by experience: Therefore this is onely Gods Myste- rie, and the creature should continue in humility and obedience under God, and not soare higher, for it is not God.

347. God is a Spirit from Eternity without Ground and begin- ning; but the Spirit of the soule and of Angels, hath a beginning, and are in Gods hand: the Ternarie hath the ^x casting shovell, which will purge the ^y floare.

348. Wee must onely have patience and humility in Obedience, here in this life, or else our proceeding from God availeth Nothing; the Devill was indeed an Angell, but his Pride threw him into Dark- nesse: let none climbe ^z above the Crosse, or if he doe, he will fall into Hell to the Devill.

349. God will have children neere him, and not ^a Lords, He is Lord and none else: we have received of his fulnesse, wee are borne out of his Essences, we are his true children, not step-children out of a strange Glasſe, also not a similitude only, but children; the body is a similitude, and the Spirit is a similitude of Gods Spirit, but the ^b true soule is a Childe borne out of God.

350. ^c Gods Spirit witnesseth to our Spirits, that we are the Chil- dren of God, not in that manner, which Babel ^d teacheth: who would so willingly be God upon Earth: but our soules are Children begotten

begotten of Gods seede, our heavenly body, which the heavenly soule weareth, commeth out of the Divine Body, and is hidden from the Devill, and the Old Adam. Or is cloat b
ed with all.

351. Therefore my loving brother in the Divine body, know this cleerely, and it is our Answer to your first Question, whence the soule proceedeth. It proceedeth from God out of Eternity without Ground and number, and endureth in its owne Eternity; but the beginning to the moving of the Creature which is done in God, that should be mentioned no further, onely wee give you to understand thus much.

353. That the Ternarie longed to have children like it selfe out of it selfe, and so hath manifested it selfe in Angels, and in the soule of Adam, and is become an Image: like a Tree which bringeth forth fruit, and beareth a Twig out of it selfe: for that is the due right of Eternity, and nothing else beside.

354. It is no strange Glasse; but indeed one Glasse out of the other, and one Essence out of the other, and all seeke the beginning, and it is all a Wonder.

355. This is the Entrance, and now we will answer the rest of the Questions: but briefly, for you see already in this description all your Questions^f. But for your Longings sake, and to satisfie the simple, who have not our knowledge, we will goe through with them. ^f Answered.

The second Question.

What are the Essences, Substance, Nature, and Propertie of the Soule?

I.



He Essences of the soule come out of the Centre of Nature, out of the Fire, with all formes of Nature; All the three Principles lye in the soule; All that God hath and can doe, and that God is in his Ternarie, all this is in the Essences of the soule, as the vertue of a Tree is in the twig that groweth out of it. Or Trinity,
Threenesse.

2. The substance of the Soule is heavenly, created out of the heavenly Divine Essentiality: yet the will of it is free either to demerse

it

The second Question Answered.

^h Or Substantiality.

ⁱ Or the body of a Creature.

^k The same with the Centre of Nature in the whole Nature.

^l Number Three, or Trinity.

^m Probs, or triall.

ⁿ Wonders.

it selfe, and esteeme it selfe Nothing, and so to eate of the Love of God, as a twig feedeth upon a Tree: or to rise up in its Fire, and be a Tree of it selfe, and eate of that, and so get ^h Essentiality, viz. ^l a creaturely Body.

3. The Nature of the soule is the ^k Centre it selfe, having seven spirits to propagate it selfe with, it is a whole substance come out of All substances, and a similitude of the ^l Ternarie if it dwell in God: if not, then it is a similitude of *Lucifer* and all Devils, as its Property is.

4. The Property of the first soule, was created according to both Mothers, and thereupon came the ^m Temptation, and therefore it was commanded not to eat of Good and evill, but of heavenly Paradisicall Fruit, having the Will and property of it obedient to God.

5. But all properties lie in it, it may awaken and let in what it will: and whatsoever it awakeneth and letteth in, is pleasing to God, if its will be in the Love of God, in humility and Obedience: and then it may doe what ⁿ Miracles it will, for then they all make for the Glory of God.

The third Question.

How is the Soule created the Image of God?

I.

^o Trinitie, or number three.

^{*} Harsh.

In verbo Domini.

^p of the Eternal Essences that proceeded from God; or the Divine powers of the Deity.

THis hath been satisfied already. The ^o Ternarie, and all the three Principles did long to have a whole similitude in Essence and property, of the Essence of all Essences.

2. And this longing was awakened in the Heart of God as a great Wonder.

3. And the awakening was thus, the ^{*} Astringent *Fiat*, (viz. the Desiring attraction,) contracted all into One; and this was an Image of the similitude of God, of Heaven, of this world, and of the world of Anger: The whole *Fiat* in the Word of the Lord created all things out of the Kingdome of God, and out of the Kingdome of Anger.

4. And as there is nothing higher then the soule, so there is nothing that can destroy it, for it hath all things under it, and in it, it is a childe of the ^p whole Essence of All Essences; as it was created at first.

The

The fourth Question.

*What was the Breathing in of the soule,
and when?*

I.

Every Spirit without a body is ^q empty, and knoweth not it selfe, ^q *Crude, raw,*
and therefore every Spirit desireth a Body, for its foode and for ^q *voyde, or na-*
its habitation. ^q *ked, feeble, or*

2. And God having created the third Principle, (which is a Glasse ^r *vaine,*
of the Deity) before the soule was created; and so that Glasse clave
already to the Eternall ^r; for it was borne out of the Eternall Won- ^r *Glasse*
ders, and so was created: and therefore the third Principle would
not leave the soule free, seeing it also was created out of the Won-
ders of God, and stood in the beginning as a figure in the wisdom
of God; and desired (being it selfe was materiall,) to have a mate-
riall similitude in the soule: and therefore (in the Creation of the
soule) it stirred up its owne spirit also together in the *Fiat*.

3. Hence the outward Image according to the Spirit of this world,
with the outward *Fiat* was ^r *conceived,* or
of the ^r *Matrix* of the Earth: a Masse of Red Earth consisting of ^r *formed,*
fire and water. ^r *Or Quintes-*

4. And the Heavenly Matrix also longed after the soule, and ^r *sence of the*
would that the soule should beare its Image, and tooke its own ^r *Fiat,* inward
in the Creation of the Body; and did create therewith before the ^r *ground.*
Earthly *Fiat* did create: it was first: for, out of the Centre of the ^r *The word, or*
Word, the *Fiat* went out ^r with the Word: and thus the third Prin- ^r *some other Cre-*
ciple was created in the second. ^r *ator, or Ma-*

5. The Virgine of the wisdom did encompassse the Spirit of the ^r *her.*
soule, first, with heavenly Essentiality, with heavenly Divine flesh, ^r *Or by.*
and the Holy Ghost gave it the heavenly Tincture, which maketh
heavenly blood in the water; as is mentioned at large in our third
Booke.

6. And thus the inward Man was in heaven and his Essences were
Paradificall: his ^r *Glance* in the inward Eye was Maiesty, an incor- ^r *Light, or*
ruptible Body, which could speake the Language of God, and of ^r *lustre.*
Angels, and the Language of Nature: as we see in *Adam*^r, that he
could give names to all the Creatures, to every one according to its ^r *Gen. 2. 19,*
Essence and property, he was also in the outward Image, and yet ^r *20.*
knew not the outward Image, as indeed the body hath no knowledge.

I

7. And

Note.

Or Kingly.

^b Trinity, or
Number three.

^c Or of grow-
ing Essences.

^d At the same
time.

^e Adams first
flesh.

^f Sucking,
drawing, or
longing.

^g Or Property.

^h Or danger-
ous.

7. And in this twofold body (which was created in the sixt Day, in the first houre of the Day, in the same houre in which Christ was hanged on the Crosse) after the body was finished the ^a Royall soule was breathed in from within, by the Holy Ghost into the heart, in the Holy Man, into its principle, like an awakening of the Deity.

8. The ^b Ternarie moved it selfe with the Creation, and breathing in of the soule, for it was in the Centre of the seed, as a bud ^c growing from the Essences, and thus it was breathed into the Inward Centre, into the Inward Man, into the heavenly heart-bloud, into the water of the Eternall life, with both the inward Principles.

9. And the outward Spirit (*viz.* the Aire) and the whole outward Principle, with the Starres and Elements did cleave to the inward, and the outward Spirit breathed its life ^d in the same manner with the soule, through the nostrills into the Heart, into the outward Heart, into the ^e Earthly flesh, which was not then so Earthy, for it came from the Matrix, from the ^f seeking, from which the Earth became corporeall.

10. And thus the Holy Ghost was carried upon the Chariot of the soule, upon the inward Majestick Will, and moved upon the water: for the water comprehended him not, and therefore he moved upon it, and in it, it is all one: and the soule burned out from the bloud of the Heart, as a light doth from a candle, and went through all the Three Principles, as a King through his Dominions.

11. And it could Rule powerfully over the outward Principle; if its will were entred, againe into the Heart of God, into the word of the Lord.

12. But the ^g source of the Wrath, also insinuated it selfe with the breathing in, *viz.* with the Originall of the soule.

13. So that the soule could not remaine Gods Image, unlesse, it remained in humility and Obedience, and yielded its will into Gods will, wherein it was an Angell and the Child of God) or else it were very ^h difficult for a Creature to rule such two Principles, as the wrathfull and the outward are, the outward being also borne out of the wrathfull.

14. Therefore sure its Temptation was not onely the biting of an Apple, nor did it continue onely for some few houres, but forty dayes, just so long as Christ was tempted in the wilderness: (and that also by all the three Principles) and so were the Children of Israel in the Wilderness, while Moses was forty dayes in the Mount, when they stood not but made a Calfe.

The

The fift Question.

*How is the Soule peculiarly fashioned, and
what is its Forme?*

I.

When a twig groweth out of a Tree, the forme of it is like the Tree, indeed it is not the stock and the roote, but yet the forme of it is like the Tree: so also when a Mother bringeth forth a Childe, it is an Image of her.

2. And this cannot be otherwayes; for there is nothing else that can make it otherwise, unlesse it belong to the *Turba*, which many times awakeneth a Monster according to the Spirit of this world, according to its ⁱ inceptive Maker, as in the ^k *Menstrua*, the *Fiat* maketh a ⁱ Menstrous Monster in the *Turba*. ^k *Monde* signifieth the Earthly Matrix of the Elementary Macrocosme, in the Microcosme, wherein

3. So wee must understand that the soule is in the forme of a Round Globe, according to the Eye of God, through which the Crosse goeth, and which divideth it selfe into two parts, *viz.* into two Eyes, standing back to back; as we have made the figure above with two Rainbowes, the Crosse going through them both, and with one point reaching upwards in the midst between the bowes: which ^m resembleth a sprouting through the fire, through the Anguish as through Death, and yet it is no Death, but a going forth out of it selfe into another source: standing thus in the midst between the two bowes, as a sprout springing out of the Crosse. ⁱ The Imagination, or longing, or lusting of a woman with childe,

4. And the Arme of the Crosse at the right hand, signifieth that the Spirit of the soule, entreth into the Majestie of the Light, and cloatheth the soule, (*viz.* the Centre,) with Divine Essentiality. ⁱ Maketh a *Monde Monstrum* a Meon Monster,

5. The Arme at the left hand of the Crosse signifieth, that its originall is in the Fire, and it containeth the first Principle, and so belongeth to the Father: and standeth in the Originall Eye, in the strong and eager power, as a Lord and Ruler over Nature. *Monstium Lunare*, or a Lust-monster, such a Childe,

6. And the nether part of the Crosse representeth water: *viz.* as is deformed humility or Death: signifying that it should not domineere in the Fire, and enflame it selfe, but should sinke downe in it selfe, and under it selfe before the Majesty of God, and be as it were dead in its will, that God may live in it, and the Holy Ghost leade and govern it, so that it may not doe what the *Turba* in the fire will: but what the Will in ⁿ Light willet. by the Mothers wanting of her longing.
^m Or signifieth.

7. Therefore its will should sinke downe into soft humililty, in the presence ⁿ Or Love.

The fift Question Answered.

presence of God, and so it goeth out from the *Turba* of the Fire, for its will is not in it: and then there can be no Imagination which can bring forth such a Glasse, as in which it may behold it selfe in the Fire, and finde that it is a Lord; and so be proud, and rule it selfe by its owne Might, as *Lucifer* did, and *Adam* in Paradise.

8. We meane thus, the soule in it selfe is a Globe with a Crosse, and two Eyes, an Holy Divine one, and a wrathfull, hellish one in
 ° Or *hiddenly*. the Fire; this it should shut and ° secretly raigne therewith, through the Anguish (*viz.* through Death) in the second Principle in Love.

9. And if Love embrace it, then the wrathfull fire is as it were dead, and not perceived, but it becommeth the joyfull life of Paradise: otherwise there would be no life, nor Dominion in the Meeknesse, if the fire did not put it selfe into it: but the still Eternity would remaine without Essence: for all Essences arise in the Fire.

10. And then thirdly, as to the whole Body, with all its members, the soule is formed, as followeth.

11. The soule is the stock or Root, resembling the Centre of the Ternarie, which is like an Eye, a Globe, a Crosse, and its will (which proceedeth from the Eternall will) is a Spirit: which hath the true soule Pin its power.
 P Or *under*.

And this Spirit openeth the Essences in the fire and water, so that its whole forme seemeth like a Tree, having many twigs and branches, being distributed into all the Branches of its Tree, which must be understood, as followeth.

12. The Spirit parteth it selfe into the whole body (wee meane in the Tincture) into all the Members, they are all of them its branches: The Spirit of the soule resembleth the whole Man, with every member.

13. And herein it is the true Image of God also, for the Holy Ghost dwelieth in the Spirit of it, if it be faithfull: if not, then the Devill dwelleth in it: to which of these it giveth it selfe, either to Covetousnesse, and haughtinesse, or to love and humility, to that it belongeth.

14. But if it persevere in wickednesse, and so loseth God, then it loseth the Crosse, and its Eye is a Hellish Eye, and its *Turba* introduceth the Forme, and Modell of an horrible Beast into the Eye, and into the Will and Spirit.
 9 Malice, or
 abominations.

Idea, or shape,
 or Image.

[Mat. 23. 33.]

15. Therefore Christ called the Pharisees, Serpents, and Generation of Vipers: for so the figure of their Spirit in their Pride, and covetous will appeared to him: for they would be Lords of themselves, and not the servants of God in Love and humility.

16. And so the figure of Antichrist in *Babell* appeareth, in the presence

presence of God like a Dragon with seven Heads, which are seven Spirits, upon which its hypocriticall spirit rideth in the Image of Man, in the Abyſſe; ^t It will be accounted an Angell, and yet is a Monster of a true childe of God, it beareth the Name, but its heart is that Beast, *Apocalyps* 12. It is desirous of God, and also of the Devill: therefore it is such a Monster, as is like a Man, and yet containeth the Devill in it. ^t Viz. the Spirit.

18. O childe of Man, flie away, the dore is open, the *Turba* is come, it will destroy this Image, if you flie not you must goe with it; there is no other ^u remedy or help but to seeke the true Image in Love, or else there remaineth nothing but Tribulation and Death, ^u Medicine, or Counsell. faith the Spirit of Wonders.

19. And this is now our direct Answer to this Question. That the soule in the first Principle according to the Originall, hath the forme of an Eye, and yet twofold like a Heart, wherein there is a Crosse.

20. And in the second Principle it is a Spirit, and a whole Image as the outward Man is.

21. And in the third Principle it is a Glasse of the whole world; all whatsoever is contained in Heaven and Earth, every property of every Creature lieth therein; For that Glasse is like the firmament and Starres.

22. This is such a Crowne, as in which the ^x number of the End of the life of the outward Man is contained, and all whatsoever fortune or misfortune can happen outwardly from the Spirit of this world. ^x How long he shall live.

The sixt Question.

what is the Power and Ability of the Soule?

I.

WE know, that whatsoever cometh out of the Abyſſe, and is the ground of it selfe, can in it selfe doe all things, for it is its owne Essence, it maketh it selfe.

2. But though the soule be a twig out of the Tree, yet now it is become a creature, and is its owne; it is an Image of the whole, and a childe of the whole: For when a childe is borne, then the Mother and the childe are two, they are two persons; but so long as it is in the seed, in the Mother, so long the seed is the Mothers, and the Mother governeth it. ^y Or subsisteth from it selfe. ^z Or entered into the condition of a Creature.

3. But when the Childe is borne, then it hath its owne life in it, and the Mother governeth it. ^a Or sui juris, or a thing of it selfe.

^b Centrum
Naturæ.

selfe, and hath the ^b Centre of Nature in its owne power : it governeth not onely in it selfe, but also without it selfe in all that which is seede.

4. We meane thus, Gods Spirit, and the Spirit of the soule are two Persons, each is free from the other, and yet both stand in the first beginning, each hath its owne will.

^c A work-ma-
ster, or build-
der.

5. Now it is but right, that the Child should be obedient to his Father, upon paine of losing the Fathers inheritance : For the Holy Ghost is the ^c Maker of the Soule, he created it, and therefore the Spirit of the soule should be obedient to the Holy Ghost, upon paine of losing the Inheritance of the Holy Ghost : viz. the Deity.

6. And though wee have much to say here, yet it is very dangerous to say it, in regard of the false *Magia* : for when the false Spirit knoweth it, it practiseth Witchery therewith.

7. Yet we will speake, so that the Children may understand us, and reserve the full speaking of it for them : for it is not good to write such things, not knowing who shall be the Readers.

^d viz. in our
Spirit.

^e Or under-
stand us.

^f Mat. 17. 20.

(& If it be
strong) note
what Faith is.

8. But to the wicked wee say ; that they belong to the Devill ; and shall have no part in our writings, wee shut them out with a wall and strong enclosure, that they may be blinde and not know our Spirit ; for we will not set the Serpent in ^d it, our will is gone out from them, and therefore they shall not ^e know us, though they should carrie us in their hands : there is a fast seale upon it.

9. Christ said, If ye ^f have Faith as a graine of Mustard-seed, then you might say to the Mountaine, be removed, and cast thy selfe into the sea : this is no vaine word without Truth : The will (& that goeth strongly forward) is Faith.

The first Power of the Will of the Soule.

^h Or might.

ⁱ Change the
body into an-
other shape.

10. It frameth its owne forme in the Spirit, it hath also such ^h Power, that it can frame another Image in the Spirit, out of the Centre of Nature ; it can ⁱ give another forme to the body ; according to the outward Spirit ; for the inward is Lord of the outward, the outward must be obedient to it : It can change the outward into another Image ; but not durably.

11. For *Adams* soule hath let in the *Turba* of this world, so that, if the *Turba* see a strange childe, it riseth against it instantly and destroyeth it : It continueth to endure, onely so long as the inward Spirit can subdue, and over-power the outward.

^k kinde or
manner of
power.

^l 1 Cor. 15. 51.

12. And this ^k Forme is called *Necromancy* a Transmutation, where the inward over-powereth the outward, for it is Naturall ; and wee understand that when ^l we shall all be changed, that change will be made thus by the same *Turba* which hath the first *Fiat* in it.

13. For

The sixt Question Answered.

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13. For the body is Sulphur, and sticketh in the Tincture, and the Spirit driveth forth the Tincture: now if the first ground, viz. the soule wholly consenteth to it, then the soule can make another^m manner of Image in the Sulphur, but the Devill readily minglenth himselfe therewith, for it is the Wonder of the Abyffe over which he is Lord. ^m *Forme.*

14. You must understand, that the earnest will (which otherwise is called Faith,) can doe great things with the Spirit, the will can change the Spirit it selfe into another forme, as followeth. *Note the power of the will.*

The second Power of the will of the Soule.

15. If the Spirit were an Angel, the similitude of God, yet the will can make itⁿ a proud Devill; And also make a Devill an^o Angel, if it finke it selfe into Death, into humility under the Crosse, and cast it selfe into the Spirit of God, and so submit to his Government, then it sinketh into the Eternity, out of the source into the still Nothing, which yet is All; and so it is in the beginning againe where God created it, and the Word *Fiat* which keepeth the Image of God, receiveth it againe. ⁿ *A wicked man.*
^o *A childe of God. Booke of the three Principles.*
cap. 15. v. 64.

The third Power of the Spirit, or Will of the Soule.

16. And then also thirdly, the Spirit of the Soule hath power, to enter into another Man, into his Marrow and bones, viz. into the Sulphur: and to bring the *Turba* into him if he be false, so farre as every one is not armed with the Spirit of God, but is found naked in the Spirit of this world, as may be seen by^q Witches. ^p *Or wicked.*
^q *Or the bewitching whores.*

The fourth Power of the will of the Soule.

17. And fourthly, it hath such power, if it be the childe of God, that it can lead the *Turba* captive, and can powre it out upon the house of the wicked: as *Elias* did the Fire, and *Moses* before *Pharaoh*: for it can throw downe Mountaines and breake Rocks.

18. This you must understand to be, so farre as that thing is^r capable of the *Turba*, by awakening the wrath then it is possible, but if not, and that the Spirit of God be in a thing, then it cannot be, for it would powre water upon the *Turba* of the Fire, which would then be as it were dead, and its power would lie in Derision. ^r *Or l'able to the Turba,*

19. And therefore Heaven is a Middle between God and Hell: viz. between Love and Anger, and was created out of the midst of the waters, so that the Devill cannot rule with his *Turba*, the water turneth his purpose into derision; as the false Magick, and blinding Inchantment are drowned in the water.

The ^s *Or nullified.*

The sixth Question Answered.

The fifth Power of the Will, or Spirit of the Soule.

20. And fiftly, the Spirit of the Soule hath such power, that it may and can seeke all Wonders that are in Nature, *viz.* All Arts, Languages, buildings, plantings, Destruction, knowledge: It can command the starry Heaven, as *Joshua*, when he commanded the *Josh. 10. 12.* ^e Sunne, and it stood still, and *Moses* the Sea, and it stood up, also he commanded the Darknesse and it came; it can make an Earthly Life, as *Moses* made the Lice and Frogs, also Serpents and other

^u Or wonders. ^u Wonders.

21. It hath Death in its power, so that it can over-power that; if it ride in the ^x Chariot of the Bride. It can bridle and overcome the Devill; if ^y it be in God: there is nothing can be named that it cannot subdue.

^x The will of the Holy Ghost. ^y *viz.* will or Spirit of the soule. 22. Onely you must understand the soule hath such a power from its Originall, and it had still had ability to ^z send forth such a Spirit out of it selfe; if it had not let in the ^a Great *Turba* into it selfe, which now giveth it the Rest.

^z Or give, or afford. ^a *Turba* Mag-na. Note the soule must now seek this power in *Jesus Christ*. 23. Unless the Holy Ghost ride upon its Chariot, as it did in *Moses* and *Elias*, and in all the Prophets, also in Christ and his Disciples, and alwayes still in the Holy Children of God, they all have this Power, they can raise the Dead and heale the sick, also drive away all Diseases, it is Naturall, the Spirit onely reigneth therewith over the *Turba*.

24. But it hath this for an objection, that the soule knoweth well, whether it hath made any compact with the Devill, and whether he hath any thing to doe with it, it will not goe naked, except the Spirit of God drive it, and except it have him for a shield, lest the subtilty of the Devill insinuate it selfe.

^b Or Miracles. ^c Or awaken it. 25. It doth no ^b Wonder, except the Spirit of God ^c stirre it up, it attributeth the power to God and giveth him the Glory, it doth as an humble Childe, and standeth still under the Crosse, and letteth the Devill goe rushing away over it, but it sprouteth forth in humility and meeknesse, through Death into Eternall Life, and bringeth forth much fruit in Patience.

^d Or before. 26. And so the Devill can doe nothing to it, it is as it were dead ^d to him, he may keep a racket with his *Turba* in the Earthly Life, with his helpers the wicked men, this he hath but as a scorne in the sight of God: for he is a proud Spirit, and would be above the Wonders of God, but an humility can ^e binde him.

^e Or subdue. ^f Or Magus. 27. After this manner every man may escape the false ^f *Magician*, and also the *Negromancer*: for no Power can touch him in whom God

God dwelleth: and as Christ in his Death overcame Death and the Devill, so also can we in Christ: for the Word which became man dwelleth in us, and in the Word we can reigne over the Devill and Hell, nothing can hinder us.

28. And thus we give you for an Answer to this Question, that the soule in its Originall is greatly powerfull, it can doe much: but its power is onely in that Principle wherein it is, for the Devill cannot reigne over God.

29. Its power is not given to it, as a King giveth favour and power to a man; but it consisteth in a Naturall Right: therefore we are Children of the & Omnipotence of God, and inherit his Goods in the & Or *Allmight*
timesse.

The seventh Question.

*Whether is the Soule Corporeall, or
not Corporeall?*

I.

THAT thing which comes from no beginning, hath also nothing: But if it be somewhat, then it seeketh its beginning in it selfe; for every Spirit dwelleth in the deepest Abylde of its ^h Enence: and ^h Or *Being.* if it must make the Essence to it selfe, then it can dwell in nothing that is strange to it, but in it selfe, in its owne Essence.

2. When God created the Soule, then the Holy Ghost ⁱ cloathed ⁱ Or *encompas-*
it with the Tincture; for one part of the soule consisted in the Tin- *sed.*
cture, it was ^k naked of it selfe, as the glowing Fire is ^l naked, and ^k Or *without*
is cloathed when it hath the Tincture. *a body.*

3. But you understand, that the growing proceedeth from the warmth, that is the driver forth of the Tincture, it driveth the twig out of its roote, *viz.* out of its owne Fire, be it cold or hot fire.

4. For Darkenesse hath the cold fire, so long till it attaineth the Anguish, and then it kindleth it selfe in the heat, as you see in an Hearb, if it come into another ^l Property. ^l Or *Source.*

5. And thus we give you to understand, that the Tincture is the true Body of the soule: for the soule is Fire; and the Tincture ariseth from the Fire: the fire draweth it againe into it selfe, and allayeth it selfe therewith, so that the wrathfull source is quenched, and then the Tincture subsisteth in meeknesse.

6. For the soule hath no Essence, nor ^m Power in it selfe, but the ^m *Might* or
^K Fire *ability.*

Fire is its power, and thus water proceedeth from the meeknesse of the Tincture.

Or the.

7. For, the fire is desirous, and where there is a desiring of the Originall, there is also a finding of the Originall, thus the fire findeth water in the Tincture, and turneth it into Sulphur, according to the power of all the seven Spirits of Nature: and this is ⁿ a water of Life.

Arcanum.

8. For, the Tincture springeth up in the water like a sprout, and the fire in the Abyſſe causeth it: and so the water in the Sulphur of the seven Spirits is turned into the Myſterie; for, the Great ^o Secret, what God and the Eternity can doe, lyeth therein.

This white.

9. And thus the Myſterie containeth two formes, viz. fire and water, and changeth it ſelfe according to them both, viz. according to fire, into Red, and according to the Tincture into White; ^p this is a ſplendour or Glance of the Fire, by which the Life may ſee and know it ſelfe, from whence Reason and the ſenſes ariſe: And the Minde is in the wheele of the Anguiſh in the Fire, out of which the Eſſences ariſe.

Or an Habitation.

10. And ſo we ſee what the blood is, viz. ^q a houſe of the ſoule, but the Tincture is its body.

11. The true ſoule, hath no comprehenſible body, which may be called ſoule: but the body groweth in the Tincture, in the Sulphur out of Sulphur; that is; each Spirit of the ſeven Spirits of Nature deſireth Eſſentiality, and that concrete Eſſentiality is Sulphur.

12. For Sul is the vertue of the Light: and Phur is the vertue of the foure Formes of the Originall of Nature; as is mentioned at large in the third Booke.

Meſch, mixture or concretion.

13. And thus the Phur deſireth fleſh, that is, a ^r Maſſe of fire and water, and it is conceived and borne in the Tincture.

14. And the Tincture is the ſprouting of the body, and the fire is an Originall of the Spirit, through the Tincture; for the Spirit of the ſoule taketh its Originall in the Tincture, which then figureth the true Image according to the Image of God, that is, according to all the three Principles: for in the Fire, the ſoule is no ſimilitude of God; but in the Spirit it is the Image of God.

15. For, the firſt ſoule was incorporated with the Divine Eſſentiality together in the Tincture, ſo that it had the Divine body in the virgine of Wiſdome, in which the Tincture ſtandeth, which is the Angelicall Image.

16. And ſo wee answer you, that as to the ſoule onely beſide the Spirit; it is a Globe of Fire, with an Eye of Fire, and an Eye of Light, which turne themſelves backwards into one another, as the wheele in *Ezechiel*, that could goe on every ſide: though *Babell* hath contrived another meaning about it, but a blinde one without Spirit.

17. But,

17. But, as to its Tincture proceeding from the Light, which ariseth both from the fire and Light, ^f it is a Spirit, in which the Originall of the soule, and of the Spirit cannot part asunder in Eternity: It is an Eternall band, and when the blood ^f is gone, and the body dieth, then that band remaineth in Eternity. ^f The soule.
^f Run out.

18. As to the soule onely; the body belongeth not to the Essence of the soule, they are two severall Essences: for the body is the Glasse and dwelling house of the soule, also its ^u Proprietary, and it is also a cause, that the ^x meere soule altereth the Spirit according to the lust of the body, or of the Spirit of this world. ^u Inheritance,
owne Lands,
or goods, or
possession.

19. Whereby the Image in the Spirit is altered altogether, according to the Contence of the Will, which the soule hath ^y brought out of the Centre of Fire, also out of the Wrath into the Light, and all according to the Imagination. ^x Or poore.
^y Or created,
or formed.

20. And, we give you to understand, that the Spirit ^z while it stayes here in the body, can alter it selfe; which is done without its knowledge by the Imagination, *viz.* by the desire of ^a Lust, so that the Desiring figureth such a forme in the will of the soule, as the lust ^a either to evill or good is. ^z Or in this
time of the
body.
^a Lust-sucht.

21. And we further say, that the meere soule is not corporeall, but in its Tincture, a body groweth whether it be a heavenly or a hellish body, and yet is not a body which can be comprehended outwardly, but a vertuall body, the Divine body, Christs heavenly body, the heavenly flesh: which he giveth us to eate in his Testament.

22. It is such a body as the *Turba* cannot touch or apprehend, it is immortall and incorruptible, concluded in nothing but onely in the Noble Tincture, which is without ^b Essence, or Materiality; and that body is incomprehensible to the outward flesh. ^b Or substance.

23. But the outward Spirit, (if the soule doe not hinder it but let it in,) bringeth its Imagination into it, and spoyleth it, so that another strange Image commeth to be in the Spirit, in the Tincture according to the contence of the Lust: as the Covetous commeth to be a Wolfe, the envious a Dog, the Proud a Horse, Peacock or other Beast: also Toads, Adders, Serpents and other wormes, and creeping things; Now Gods Spirit receiveth not their Images, so long as they continue such.

24. And therefore Christ said, ye must be borne anew of water and of the Spirit, if you would see the Kingdome of God: and therefore God became Man, and brought the Divine Image againe into the Tincture of the soule, when it was spoyled in *Adam*: so that now we must be borne anew in Christ, if we will see God.

25. And that also is done by the Imagination, or Faith; for Faith is an eating of the Divine Body, as also every body groweth by eating.

26. And the New Birth is not at all after such a manner as *Babell* teacheth : her matters are onely as it were a Glasse of the true way to God, but that Glasse must be broken, for *Moses* his Vayle is gone, we shall see hence-forward with cleere Paradisicall Eyes : we meane the Children of God.

The eight Question.

After what manner doth the Soule come into the Body of Man?

I.

MY beloved friend ; I understand this Question to be meant concerning its Propagation ; for *Moses* telleth you how it came into *Adam* , and we have declared that before ; But if you aske concerning its Propagation, how it cometh into a childe, in the ^c Mothers wombe, ^d we must put on another habit.

^c Or body of the Mother.

^d Turne over a new lease, or change our Copie.

^e After, Or according.

^f might or ability.

^g Proba, or Temptation.

^h In, or as, or with.

ⁱ Beget, or beare.

2. You know what is written in our third Booke, very punctually and at large, with many Circumstances concerning its Propagation ; how *Adam* was created one Image, he was both Man and woman before *Eve* ; he had both the Tincture of the fire, and of the water ; that is, soule and Spirit, and he should have brought forth his similitude out of himselfe, an Image ^e of himselfe, out of himselfe by his Imagination and his owne Love, and that he was able to doe without rending of the body.

3. For, as we have mentioned before, the soule had ^f power to change the body into another forme ; and so also it had power to bring forth a Twig out of it selfe, according to its property, if *Adam* had stood out in the ^g Triall.

4. But when he imagined ^h according to the Omnipotence, and let in the Spirit of this world into the Soule, and the Serpent into the Tincture, and tooke a longing in himselfe after the Earthly fruite, to eate of evill and good, then also his Tincture conceived such an Image as was halfe Earthly : viz. a Monster, into which also the *Turba* then instantly insinuated it selfe, and sought the limit.

5. And so the Noble Image was found in the Earthly, and then destruction and Death began, and *Adam* could not ⁱ bring forth, for his Omnipotence was lost.

6. And should indeed have ever been lost, if the Heart of God had not instantly turned it selfe, with the word of the Promise into *Adams* soule ; which did so preserve it, that its Image must perish, and

and the soule must sinke downe with the Heavenly body through death into the new Life, where its Spirit will be renewed againe.

7. And thus *Adam* in ^k impotence fell asleep: and then the second Creation began, for God tooke the Tincture of the Water; as a twig out of *Adams* soule, and a Rib out of *Adam*, and halfe of the Croile that was in *Adam*, and ^l made a woman of them. ^k Inability or weaknesse.

8. As you know that the woman hath the one halfe Croile in her head, and the man the other, for the spirit of the soule dwelleth in the Head, in the braine, out of which spirit God hath taken a Twig (*viz.* a Childe out of the spirit of the soule of *Adam*) and hath given it to the woman. ^l Or framed, or built a woman with them.

9. And hath given the Tincture of the water to her, that she should not bring forth Devills, and the Man hath the Tincture of Fire, *viz.* the true Originall of Life.

10. And therefore the woman hath gotten the Matrix, *viz.* the Tincture of *Venus*, and the Man hath the Tincture of Fire: understand, the woman hath the Tincture of Light, which cannot awaken Life, the life ariseth in the Tincture of Fire.

11. And so it cannot be otherwise now, but that they must propagate as Beasts doe, in two seeds, the Man soweth soule, and the woman soweth Spirit, and being sowne in an Earthly field, it is also brought forth after the manner of all Beasts.

12. Yet neverthelesse all the three Principles are in the seed, but the inward cannot be knowne by the outward: For in the seed the soule is not living; but when the two Tinctures come together, then it is a whole ^m Essence: For the soule is Essentiall in the seed, and in the ⁿ Conception becommeth substantiall. ^m Or Being, or substance.

13. For so soone as the Fire is ^o struck upon by *Vulcan*, the soule is wholly perfect in the Essence, and the Spirit goeth instantly out of the Soule into the Tincture, and attracteth the outward ^p Dominion to it selfe, *viz.* the Starres together with the Aire. ⁿ Or out-breeding, or hatching.

14. And then it is an Eternall Childe, and hath the corruptible spirit also with the *Turba* cleaving to it, which *Adam* tooke in by his Imagination. ^o Hammered by the Smith, or the Faber hath struck

15. Then instantly the *Turba* seeketh the ^q limit in the Spirit of this world, and will enter into the limit, and so-soone as the soule hath its life, the body is old enough to die: and thus, many a soule perisheth in the Essence, while it is in the Sulphur in the seed. ^p Rule, or Regiment, or influence.

16. But that you may perceive, that the Man hath the Tincture of the Fire, and the woman the Tincture of the Light in the water, *viz.* the Tincture of *Venus*; you must observe the eager Imagination of both towards one another: For the seed in the Essence eagerly seeketh the life, the ^r Mans in the ^r womans in *Venus*, and the womans in the Fire, in the Originall of Life: As wee have very ^r Masculine. ^r Feminine. cleerely

cleerely demonstrated it in the third Booke : and therefore wee re-
ferre the Reader thither.

^t Ab extra,
or *externally*.
^u *Work-master*,
work-man, or
Smith.

^x *Forgeth or*
stricketh fire,
Smiedet.

^y *Great My-*
sterie.

^z *Or bred*
orth.

17. And we Answer here, that the soule cometh not at all into
the Body, or is breathed into it ^t from without, but the three
Principles have each of them its owne ^u Artificer, one ^x worketh Fire
in the Centre, and the other maketh Tincture and water, and the
third maketh the Earthly ^y *Mysterium Magnum*.

18. And yet it is not any new thing, but the very seed of Man
and woman, and is onely ^z conceived in the mixture, and so onely a
twig groweth out of the Tree.

The ninth Question.

*which way doth the Soule unite it selfe
with the Body?*

I.

IT is cleered before, that all the three Principles are in one ano-
ther, and they beget a Childe according to their similitude, and
they all are in one another, till the *Turba* destroy the body : And
then the soule is in the inward body, *viz*, in the Divine body, or if
it be false, in the *Turba*; which giveth a body to it, according to
the Imagination; all according to the wickednesses it hath com-
mitted.

2. The soule standeth in the blood of the Heart, there it hath its
seat and Originall; the outward water and blood mingle themselves,
but it doth not wholly receive the water of the blood, but it is cap-
tivated by the Imagination.

^a *Or in a better*
condition.

^b *Or harbour-*
eth the Devill.

^c *Or Saints*.

^d *Or evill*.

3. It receiveth indeed naturally the inward water, but it recei-
veth not the Majesty with the Tincture of the Light, but onely by
the Imagination : therefore many times a Childe is more ^a blessed
then one that is old, who ^b hath the Devill for his Guest.

4. But there are not many borne ^c Holy, except onely from
good seed, and yet many times a wrathfull *Turba* windeth it selfe in
according to some powerfull Constellation, as is seene, that honest
parents many times have ^d wicked Children, but God knoweth who
are his.

^e *Or body*.

5. You see it in *Jacob* and *Esau*, that strove in their Mothers
^e wombe : also in *Caine* and *Abell*, in *Isaac* and *Ismael*, and many
others.

The

The tenth Question.

Whether is the Soule Ex Traduce, and propagated after a humane bodily manner, or every time new created, and breathed in from God?

I.

I Very much wonder what kinde of understanding and Philosophie the world now hath that it cannot ^f resolve this : yet I doe not blame you ; for I know such questions are agitated by those, that account themselves learned Doctors in the Schooles and Universities, who make great disputations about it. I cannot but wonder at the proud blindnesse, that there is no knowledge at all of God in ^g Reason. ^g Their Reason,

2. Now therefore ye wise men, behold your selves what ye are, or ^h Arts of Logicke, &c. and what you understand ; you understand even nothing of the Mystery ; how will ye then be teachers ? it were better for you to carrie a Shepherds Crooke in your hand, then to put on the garment of Christ.

3. O ! ye shall give an account for your seducing of the world : and yet you vaunt your selves, as if ye were God, and arrogate Divine ^h Power to your selves ; Take heed what you doe : you shall see against whom you have ⁱ kicked ; I feare me ye are for the most part of you in *Babell* ; awake, it is Day. ^h Or might, or Authority. Jus Divinum.

4. To you, my beloved friend, I give this Answer : that the soule is not every time new created and breathed in : but is propagated after a humane manner, as a ^k branch groweth out of a Tree, as I ^k Or twig may better render it, as a man setteth or soweth corne or seed, and ^l springeth. so a Spirit and body groweth out of it.

5. And this onely is the Difference ; that the three Principles are alwayes in ^l strife about Man, each would faine have him : so that many times a wonderfull *Turba* is brought in, while yet he remaines in the seed. ^l Or wrestling, or contending.

6. But if the Parents, both Father and Mother, have their soules cloathed with Christs flesh, the Divine Essentiality, then it cannot be : For Christ saith, a good Tree cannot bring forth evill fruit : yet the *Turba* in time can enter in ^m with the Reason. ^m Or by.

7. So also an evill Tree cannot bring forth good fruit ; that is, if both the Parents be evill, and held captive by the Devill ; then an evill soule is sowne : but the Principles cannot yet judge it, nor the *Turba*.

ⁿ In verbum
Domini.

^o One parent
good, the other
evill.

^p Goods,
Riches.

Turba neither : It is indeed an evill Childe, yet if it turne, it may with the Imagination, enter into the ⁿ Word of the Lord.

8. But it is rare, and seldome cometh to pass, that a black Raven becometh white : but where it is but ^o halfe in halfe ; there it may more easily be done : but however it is possible, it may very well be ; God casteth no soule away, unlesse it cast it selfe away : every soule is its owne Judgement.

9. Consider this ye evill Parents : ye gather ^p money for your Children ; get them good soules, that is more necessary for them.

The eleventh Question.

How and where is it seated in Man ?

I.

^q Or ungroundable.

^r Forming, or making.

^s Or resemblance.

^t Or formed.

^u Or Sonne, or word.

^x or splendour.

^y Or concave, doate, or hollow part, or fire, or furrow of the Heart, præcordia.

^z Ignis faber.

^z Vulcanus.

^a Inward senses.

^b Or outward senses.

^c Threefold life.

A Thing which ^q is unsearchable, and yet seeketh and maketh a ground in it selfe, that hath its Originall and seat in its first ^r Conception, where it conceiveth it self in it self : therein is its limit, *viz* in the most innermost, and it goeth forth out of it self, and seeketh forwards, where then it alwayes maketh one ^t Glasse according to the other, untill it finde the first again : *viz*, the unsearchable limit.

2. Thus also is the soule, it is in God ^t conceived in the ^u Heart, and the Word which conceived it was in the Heart, *viz* in the Centre ; and so it continueth in the Figure and in the seat, as it was comprehended by the ^r *iat* ; and so it is still at this Day.

3. It dwelleth in three Principles : but the Heart is its Originall ; it is the inward Fire in the Heart, in the inward bloud of the Heart : and the Spirit of it which hath a ^x glance from the fire, is in the Tincture : for it is cloathed with the Tincture, and burneth in the Heart.

4. And the Spirit moveth upon the Heart in the ^y bosome of the Heart ; where both Principles part themselves, and it burneth in the Tincture as a brimstony Light : and diffuseth it selfe abroad into all the members of the whole body : for the Tincture goeth through all the members.

5. But the true ^z Fire-Smith in the Centre, sitteth in the Heart, and governeth with the Spirit in the Head, where it hath its Counsell-house, *viz*. the Minde and ^a senses ; also the five chiefe Counsellours, *viz*. the ^b five senses ; which arise from the five Spirits of understanding, as we have declared in our ^c third Booke ; and in our

The eleventh Question Answered.

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our ^d second, and also in our ^e first.

^d Three Prin-
ciples.

6. The soule is indeed seated in the inward Principle, but it ruleth even in the outward, *viz.* in the Starres and Elements, and if it be not an Ape, and suffer it selfe to be captivated, it hath power enough to rule them: and if the soule demerse it selfe into God, the outward must be obedient to it.

^e Aurora.

7. And if it cometh againe into the outward, riding upon the Chariot of the Bride, and so have the Holy Ghost for an assistant, no Assault of the Devill is of any consequence, it destroyeth his Nest, and driveth him out, and he must stand in scorne and shame.

8. And this is our *Answer* to this Question; it must not be so understood, as if when a man is beheaded, and so his bloud gush out, and the outward Life perish; that this reacheth the soule and killeth that; no, it loseth ^f one Principle indeed, but not the ^g Essence of ^f *Viz. the third* that Principle, that followeth it in the Tincture, in the Spirit, as a *Principle*. shadow.

^g Or outward
workes.

9. For the outward Essence reacheth not the inward in the soule, but onely by the Imagination: there is nothing else in this world, no fire, nor Sword, that can touch the soule, or put it to Death, but onely the Imagination; that is its poyson.

10. For it Originally proceeded from the Imagination, and remaineth in it Eternally.

The twelfth Question.

How is the Soule enlightned, and what is the Illumination of it?

I.

WE must consider, that if the Sun were taken away out of this world, that all things would be in Darkenesse, and then outward Reason would say, we are in darke Death and in the ^h wrathfulnesse of the cold; and it were so indeed.

^h Or bitter-
nesse.

2. Now observe, my beloved, minde, and consider with thy selfe, when thy body perisheth, and so thy spirit loseth the ⁱ Sun: How ⁱ *Viz. the* canst thou then enjoy the Light? and wherewith wilt thou see? In *light of the* simplicity wee put thee in minde of this, that thou mayst consider it. *Sun.*

3. That thing which consisteth in the Eternall Liberty, if it alwayes enter againe into the Eternall Liberty, it hath no darknesse, for it dwelleth in Nothing, that doth ^k afford darknesse: it is free as ^k *Give, make,* the *or cause.*

L

¹ Or Being, or the Eye of God, which beholdeth it selfe through a ¹ substance.
 Essence.

4. When that imagineth after somewhat, in Lust, then the will entrencheth into that somewhat; which the Desiring Lust it selfe maketh: and this receiveth the will into it selfe, and overshadoweth it, so that it dwelleth in darknesse, and can have no Light, unlesse it goe forth againe out of that thing into the Liberty.

^m matters, or
 businesse.

Note the cause
 of our spiritu-
 all blindnesse.

ⁿ It was set
 upon.

^o Cave, or
 hole.

^p Voyde of
 Light.

^q Or reach.

5. Thus we earnestly give you to understand, that wee have no Light in all our ^m affaires and workes; if wee let our will enter into that which we have wrought, by setting our Heart and will upon the worke of our own hands; in Covetousnesse; then the soule is wholly blinde, and we have no light in us, but onely the outward Light of the Sunne, which giveth light to the outward body; and when that perisheth, then the soule is imprisoned by that thing ⁿ.

6. Thou must here understand, the Spirit and will of the soule; for the Prison of the soule is a Darke ^o vale ^p having no Light; and although it doe elevate it selfe, and inflame it selfe, yet it becometh onely a wrathfull flash of fire, and is like the Devill, and cannot ^q attaine the Divine Light in it selfe.

7. The cause is, it hath brought Abominations into its will and spirit, which darken the Spirit, and hold it captive with the *Turba*: for Gods Light goeth not backwards, but forwards into the Eternity.

^r Or in two
 halves, or
 parts.

8. And therefore Gods Eye is ^r twofold, standing back to back; as before in the figure; one part tendeth forwards into the still Eternity, into the Eternall Nothing, *viz.* into the Liberty.

9. And the other part tendeth backwards into the Desire, and maketh darknesse and the Centre of Nature therein: and driveth it to the greatest anguish and sharpnesse.

10. And then the will againe sinketh out of the Anguish through the darknesse, into the still Liberty, and bringeth the wrathfulnesse of the Mobility and earnest sharpnesse, out of the Anguish with it.

11. In which sharpnesse, the Liberty (when the will bringeth the sharpnesse into it) becommeth a highly triumphing Majestick Light, which is called Gods Light, which shineth for ever, and cannot be ^f smothered by any thing, for it shineth in the Eternall Liberty, and desireth no more.

^f Or shut up.

Note, *Pride* is
 the fiery life,
 and the reflection
 of Covetousnesse,
 as in
 a Glasse.

12. And if, (as thou Earthly man perhaps dost suppose) God would receive thy spirit into his Majestick Light, while thou lettest in thy Abomination (*viz.* Covetousnesse, which hath brought forth Pride, which is the fiery life of Covetousnesse) into thy will: so that thy will sticketh wholly in Earthlinesse; thou wouldst darken Gods Majesty, and thy spirit and will would neverthelesse stick in Covetousnesse, and burne out with the fiery source of the soule, as a Reflection in a Glasse, *viz.* in Pride, and thou shouldest not be able to reach the Majesty of God.

13. Nay

13. Nay if thou shouldst sit in the Crosse of the Holy ^t Ternary, ^t Or Trinity. and wert encompassed with all the Holy Angels ; yet thou shouldst sit but in the Darknesse, and thy Spirit should shine but in the Glasse of that Essence ; which thou thy selfe hast brought into the Spirit.

14. But if now the soule with its Spirit, in its Image will see God, and behold the Eternall Light in Gods Majesty, then it must goe in a twofold way, in this world ; and then it shall obtaine the Eternall body, *viz.* the Image of God, and also sustaine the outward Life with the Earthly body : and then it shall bring all the Wonders (for which God created it in an outward Life, which wonders also it ought to awaken in the outward life) into the inward life, and eternally rejoyce it selfe in them, and have them as a ^u Glasse, and this is the right way which followeth.

^u Looking-
Glasse also as a
sport.

^{*} Or Gate of
the Day spring.
from on high.

*The exceeding Precious * Gate of the
Aurora.*

15. Behold thou beloved Soule ; if thou wilt attaine the light of God, and see with the Eye of God : and wilt also enjoy the light of this world, and sustaine thy body, and seek the wonders of God, then doe this as God himselfe doth it.

16. Thou hast in thy soule two Eyes ; which are set together back to back ; the ^x one looketh into Eternity, the ^y other looketh backwards into Nature, and proceedeth forth, alwayes and seeketh in the Desire, and alwayes maketh one Glasse after another : let it be so, it must be so, God will have it so.

^x In Resignati-
on.

^y In self-hood.

17. But turne not this ^z other Eye back into the Longing ; but with the Right Eye alwayes draw the left backwards to thee, and let not ^a this Eye with the will of the Wonders goe from thee ; *viz.* from that Eye which is turned into the Liberty ; but draw to thee its wonders, which it hath manifested and wrought.

^z Viz. the left
Eye.

^a The left, or
Eye of Nature,

18. Let this Eye seeke foode for the Earthly body ; but let it not enter into the foode, that is, into Covetousnesse, but draw it close to the seeing Eye, and let it not goe.

19. But let the hands labour and get food : and let the Eye draw the Wonders to it, but not ^b Matter ; Else that which is drawne in will be darknesse to thee.

^b Covetous-
nesse, Envie,
Pride, or An-

20. Let the Devill roare at thee, making a noyse before thy left Eye : he cannot get in, unlesse thou suffer thine Eye to receive in ^c Matter.

^c Somewhat
wherein it
ger.

21. Thus, when thy Earthly body perisheth, thou shalt see with the right Eye, all the Wonders ^d in the Left Eye ; which thou hast wrought and found out here ; and when the Earthly life is gone, ^d Or which are in the Eye of then Reason.

^c Ephes. 2. 3. then thy left Eye is free from the ^e Nature of Wrath.

τένεα ποσει
ὀφθαλμοῦ.

22. And although it hath Nature, (for it is Nature it selfe which doth awaken and hold the Wonders) yet then it is with the Wonders, in the Eternall Liberty : seeing it hath taken in nothing of Matter, therefore it is free.

f Or solace it
selfe.

23. And Nature with its Wonders, is a fiery sharpnesse, and taketh hold of the Eternall Liberty, and so maketh Majesty in the Liberty in the Wonders ; whence, the Right Eye (which is as it were dead here in this life) becometh enlightned, and doth ^f rejoyce with the left Eye for ever, in the exceeding joyfull Majesty, and seeth God with both Eyes eternally.

g Or the un-
derstanding of
the whole
Scripture is
contained in it.

24. This is one Gate. He that seeth and knoweth this rightly in the Spirit, he seeth all that God is, and can doe, he seeth also therewith, through Heaven, Hell, and Earth, and through the Essence of all Essences : also it ^g is the whole Scripture, whatsoever hath been written from the beginning of the world hitherto ; but this is a rare and precious ^h seeing ; the Old *Adam* knoweth it not, he seeth it not ; onely the New Man that is borne in God.

^h Sight, or
vision.

25. But seeing the weake Minde will so hardly understand us, therefore we will set it downe more plainly ; Behold ! if thou wilt see Gods Light in thy soule, and wouldst be enlightned from God ; then doe thus.

ⁱ Or employ-
ment.

26. Thou art in the world : hast thou an honest ⁱ calling voyde of Deceit ? continue in it, worke, labour, finish thy businesse ; as necessity requireth, seeke out Wonders, both in the Earth and other Elements ; let the Art be what it will, it is all the worke of God : seeke Silver and Gold in the Earth, and make Artificiall workes of them : build and plant : All serves to manifest Gods workes of Wonder.

* Or Lesson.

But marke this * **A. B. C.**

^k Or make its
Nest therein.

27. Thou must not give thy spirit leave to enter into, and fill itself therewith, and so make a Mammon of it, and ^k set it selfe therein, as in a Darkenesse, else it is but a foole in the sight of God, and the Devills Ape, and its will is wholly fixt therein : and so thy noble Image is altered according to thy Imagination in the Spirit, and according to thy will, which stickes in Coverousnesse, and so thou lovest Gods Image.

28. For that is Magicall, it is as subtile as a spirit, yea much more subtile, it is much more subtile, and thin then the soule it selfe ; it is as God, who dwelleth in the Eternall Liberty, and yet is not comprehended by any thing ; for he is thinner then any thing, and so is thy Noble Image.

29. And

29. And yet it consisteth ^l in heavenly flesh and bloud, and is an ^l Or of. Essentiality come out of the Divine Body; it is Christs flesh and bloud, and thy soule dwelleth therein; ^m it is the fire of the Majesty therein. ⁿ The soule.

30. And the Holy Ghost sitteth in the Heart of the Image, and proceedeth from the Image with voyces, Languages, wonders, sounds, and songs.

31. If thou beest ⁿ upright, thou bringest thy wonders into this Image, and doe it thus: set thy left will upon the worke which thou doest, and consider that thou art Gods servant in the vineyard of God, and labour faithfully. ⁿ Faithfull, and sincere.

32. And direct thy Right will upon God, and that which is Eternal; and thinke not thy selfe secure at any time; thinke that thou art but at thy day-labour, and must alwayes listen for the voyce, when thy Master shall bid thee come home.

33. Give Reason no ^o roome to say, this is my treasure, it is mine, ^o Or leave. I have enough, I will gather much, that I may get honour in the world, and leave much to my Children.

34. But consider, that thy Children are Gods Children, and thou Gods servant, that thy worke is Gods worke, and that thy Money, Goods, minde, and bloud are in Gods hand, he may doe what he will with them: when he calleth thee home into thine owne Country, then he may take thy labour, and give it to another.

35. And give thy heart no ^p roome to suffer the Spirit of thy will to bring in haughtinesse into the Image, but cast downe thy will continually in humility before God; and so thy Image alwayes entreteth with thy will in humility into the Majesty of God: and so thy Image is continually enlightned with the high Triumphant Light of God. ^p Or leave.

36. O! how cheerefull is the soule, when its anguish source of fire ^q tasteth Gods Light; how exceeding ^r courteous is it? O! how it boweth it selfe before God! ^q Or perceiveth.

37. Thus the soule and the Image in the Spirit, are all three in one another, for they are one Essence according to the Holy Trinity: My beloved brother, we answer to this Question of yours thus, that the soule cannot be any other way enlightned then thus, its Illumination is onely after this manner. ^r Or friendly.

38. The soule is in this world, and also in God; here in this life it is a servant of Gods Wonders, which it should open with one Eye, and with the other bring them into the beginning before God, and set and cast all its doings into Gods will; and by no meanes say of any thing in this world, this is mine, I am Lord of this, for it lyeth, if it say so.

39. All is Gods, thou art a servant, and shouldst walke in Love, and

The twelfth Question Answered.

and Humility towards God, and thy Brother : for thy brothers soule is a fellow-member with thy soule, thy brothers joy in Heaven with God, is also thy joy, his Wonders are also thy Wonders.

40. For in Heaven God is All in All, he filleth all, the Holy Ghost is the Life in All ; there is meere Joy, there is no sorrow, there all is Gods, also all belong to the Image of God ; all things are common ; one rejoyceth at the Power, brightnesse, and beauty of another, there is no malice or envie ; for all that remaineth in Death, and Hell.

41. Therefore yee Elect Children of God, who are borne againe in Christ, take it into Consideration, depart from Covetousnesse and self-will : yee have been a long time led blindfold iu *Babell* ; goe out from her, you are called with a ^fshrill voyce, it will shortly raise the Dead, let it be a furtherance to you, that you may obtaine Eternall Joy in God.

^f Strong, or loud, sounding voyce.

^{viz.} the Eternall word.

42. The Spirit sheweth plainly, that whosoever will not grow forth, together with the new sprout, which groweth in the ^tMother, shall and must be cast into the Lake of Brimstone, with the Dragons Whore in *Babell*.

43. There is a time of earnestnesse at hand, and though thou feelest it not with earthly Eyes, yet it will certainly come upon thee : thou wilt see well enough in thy Death, what kinde of Judgement this is, and in what time, and under what *Turba* thou hast lived, we speake in good earnest, as we ought.

The thirteenth Question.

How doth the Soule feed upon the word of God ?

I.

IF the soule doe enter thus (as above mentioned) into the Light of the Majesty, and receive the light of God, then it hath wholly a longing, and lusting, and continually attracteth in its Desire, the Divine Power, *viz.* the Divine body into it selfe ; and the Holy Ghost is the Power of Gods Spirit, and so it obtaineth the body and Spirit of God, and eateth at Gods Table ; All that the Father hath is the Sonnes, and whatever the Sonne hath, that belongeth to his Image.

^u Or to, or from, or out of it, or as a chicken groweth in an Egge.

2. It eateth Gods flesh and Christs Body, and by this eating the Divine Body, doth also grow ^u in it, so that it thus gets the Divine Body,

Body, and so becommeth Gods Childe, not onely a similitude, but a Childe borne in God out of his Essences, and liveth in God.

3. When it heareth Gods Childen teach, and speake Gods word (even in this world) it receiveth it, and eateth it.

Note the foode of the Soule.

4. The outward Man eateth Earthly bread, and the soule eateth the Bread of God, of which Christ said, that he giveth us his body for meate, and his * Testaments are nothing else.

5. Indeed we eate not Spirit without Body, for the soule is Spirit already, before hand, and desireth to have a body, and so it getteth both body and Spirit.

** The Author calleth Baptisme and the Supper of the Lord two Testaments.*

6. Let this be spoken to thee O Babel, and see how thou handlest Christs Testaments, and what thou teachest; when thou sayst, Christ Testaments are Spirit without Body; thou belyest God, and denyest Gods Substantiality, Christs heavenly Body, which is greater then all things, which is the fulnesse of all things, but in its owne Principle.

7. O Earthly mouth, thou shalt not bite it with teeth: the soule hath another Mouth, which receiveth it under the outward Element: the outward receiveth the outward, and the Inward receiveth the Inward.

8. The Supper of Christ with his Disciples was so: the outward is a Remembrance; the Inward is the substance; for the Kingdome of God consisteth in Power, it is Magicall; not as a thought; but Essentiall, substantiall.

9. The *Magia* maketh substance: for in the Eternall Nothing there is Nothing; but the *Magia* createth y where nothing is.

y Something.

10. Now in God there is not onely Spirit, but Nature, substance, flesh and blood, Tincture, and All: this world outwardly is a similitude of the Inward world.

11. We tell you, wee speake what we feele, see, taste, and know, and not a fable or Opinion, and that not for our selves onely, but for you, as one member is bound to doe for another, that so our Joy may be in you, and we also may enjoy you againe, as brethren together in one Essence: He that desireth to know further of this, let him read our ² third Booke, and there he shall finde the Circumstances, concerning the ¹ Soules-Meale, and Christs Testaments.

*² Threecfold life.
13. Chap.
¹ Seele-Messe,
the foode Messe
Supper, or eating of the
soule.*

The fourteenth Question.

*Whether is such a new Soule without Sinne ?
we understand here, the propagated Soule in
a Childe newly borne.*

I.

^b sublime, or
sharp, or sub-
tile.

MY beloved friend ; this is a very ^b deep Question ; yet you shall be answered : for the time of the manifestation is borne, the Day breaketh, the Night is past ; therefore eternall prayse and thanks be given to God, that hath againe begotten us to light, and to an inheritance that never fadeth away ; and hath received us for his beloved Children.

2. My beloved friend, you know well the heavie fall of *Adam*, as we have shewen you copiously in all our writings, *viz.* that the soule hath turned it selfe away with the right Eye, from God into the Spirit of this world, and is become disobedient to God, and hath wholly depraved its Noble Image, and changed it into a monstrous Image ; and hath let in the Spirit of this world, whereas it should have powerfully ruled over it with the will, and not have let the soule eat of evill, and good at all.

^c pleasure.

^d Set it selfe in
the midst.

3. But now it hath plainly transgressed Gods ^e Command, and hath put its Imagination into the Earthly Spirit, where the *Turba* which brought the Earthly Monster into its Noble Image, instantly tooke it captive, and so the *Turba* instantly sought, and found the Limit, in which the Image perished ; and if the Word had not ^d mediated, or interposed it selfe, it would have continued so for ever.

4. And so, now the *Turba* is once seated in the Earthly Abyſſe, and hath captivated both body and soule, it alwayes driveth the body to the limit, and there destroyeth it, and casteth it away, and then the poore soule remaineth Naked without a Body.

5. And except it turne with its Right Eye againe into the Word, and get againe a body borne out of God, it is but naked, and hath the *Turba* in it ; which stirreth up the fire in its great Anguish : for

^e *viz.* the *Tur-*
ba.

^e it is an eager hunger, a seeker, and a finder.

6. Now it is throughly knowne to us, that our soule is fast bound to the Spirit of this world, for the *Turba* holdeth us captive in the Wrath of the Anger of God.

7. And although our soule get out, and become New-borne in
God,

God, yet ^f it possesseth the outward body still, and consumeth it, ^f The Turba. for it pierceth through it even to the Abyſſe, and there it findeth that it is onely a Glasse of the Eternall, and then it goeth forth from the Glasse into the Eternall, and lets the body lie in the Nothing.

8. Also you know well ; that the soule, with the body in the seed, is halfe Earthy : for it is Sulphur, that is, ^g Phur and ^h Sulⁱ together, and the *Turba* is in it, which hath ability enough to destroy the seed. ^g Phur is power, Matter, or substance.

9. How then can a soule be borne pure ? it cannot be, it bringeth the *Turba* with it into the world , and is sinfull in the Mothers ^k wombe. ⁱ Sul is Spirit, or Light. ⁱ In one another.

10. But know that God is become Man, and the Word *Fiat* hath agiane put it selfe into the seed ; and although the *Turba* be now in the Earthly part, so that the seed is not altogether free, yet the matter stands thus with the soule. ^k Or body.

11. The soule is not wholly forsaken of God, so farre as the Father and Mother are ^l honest, and in God ; for it cometh from the soule of the Father, and of the Mother : and although a Childe dye in the Mothers wombe without ^m Baptisme , yet it is baptized with the spirit of the Father, and of the Mother , *viz.* with the Holy Ghost which dwelleth in them, and the *Turba* is destroyed in Death ; for the ⁿ Faiths-part passeth through to God. ^l Or veritious. ^m Externall Baptisme.

12. But the matter is farre otherwise with wicked Parents ; if the Childe die in the Mothers wombe ^o the soule of it falleth into the *Turba*, and reacheth not God to Eternity : it also knoweth nothing of him , but it is a life according to the Essence , and property of the Parents. ⁿ That which belongeth to Faith. ^o Vide Question. 19. ver. 12.

13. And yet it doth not by this reach to the inflammation , for that soule it selfe hath not yet committed ^p sinne ; but it is a spirit in the source, quite voyde of selfe-desire, and wonders, it is like burning Brimstone, like the ^q *Ignes Fatui* , and cannot reach God , but remaine between Heaven and Hell in the Myserie, untill the Judgment of God , which shall at last gather in its harvest, and put every thing apart in its own place. ^p Actuell. ^q wandring false Lights, that lead people astray in the night.

14. Although , Mr. Sophister may herein have other ^r Philosophie, but we care not for his Art, we have Eyes, and he hath art ; we speak what we see. ^r Πολυδύκνης. ^r Or one that is learned in the letter, or carnall Reason. ^r Meaning, or Opinion.

15. Thus we give you to understand, that no soule is borne into this world without sinne, how honest soever the Parents be ; for it is ^s conceived in the Earthly seed, and bringeth the *Turba* of the body with it, which also hath begirt the soule. ^s Aufgebrü- ter, engendred, w. h.

16. Therefore God made a Covenant with Children in the Old Testament, in the Circumcision, and bound them in that Covenant to have their blood shed, and so drowne the *Turba* of the soule there- with. ^t And or hatched.

The fourteenth Question Answered.

^a Stand, or
appeare before
God.

17. And in the New Testament, the Baptisme; wherein the Holy Ghost washeth away the *Turba*, with the water of Life, the water of the soule, that it may ^a draw neere to God, and be his Childe.

18. But they who say, that those who have not baptisme (as *Jewes* and *Turkes*, and other people, who have not the knowledge thereof among them, nor the Candlestick) are all rejected of God; (although in their Doctrine, Life, and deeds, they doe earnestly strive to enter into the Love of God;) they speake phantastically, and without knowledge, like *Babell*.

19. Blessednesse lyeth not onely in the outward Word, but in Power, who shall cast out him that entreth into God?

^{*} Tooke Gods
Government
upon himselfe.

20. Is not this *Babell*? which hath confounded the whole world, so that People have divided themselves in Opinions, and yet in the Will they goe but one way; what caused this but onely the Antichrist, when he ^{*} drew the Kingdome of God into his owne Jurisdiction: and made a meere fable of the New-birth, which very Children will be ashamed of, when it shall be day?

^y A meere
flourish, ca-
sting a mist be-
fore the Eyes,
jugling.

21. Wee can say with good ground, that Antichrists teaching is but ^y beating of the Aire, a flight of the Serpent which continually beguileth *Eve*.

^z Disharmony.
^a Seeking, or
strife of the
four Elementes.

22. Thus we know, that no soule commeth into the world without sinne, each bringeth the ^z *Turba* with it; for if it were without sinne, then it must also dwell in a body wholly pure, and having no evill will in it, and in which is no Earthly ^z Desire.

^b Or knit.
^c Or End.

23. Now, body and soule are thus ^a bound together, untill the *Turba* findeth the ^b Limit of the body, and then it seeketh the works of the body, as is above mentioned.

The fifteenth Question.

*How commeth sinne into the Soule? seeing it
is the worke and Creature of God.*

^c Seeking, or
longing.
^d Verbum Do-
mini.

I.

AS it is mentioned before, so it is: the *Turba* with the Earthly ^c Desire come together into this world, and so the soule is strongly drawne by two; viz. by the ^d Word of the Lord, which mediated, or interposed it selfe, which out of Love is become Man; this draweth the soule continually into the Kingdome of God, and plainly sheweth the soule the *Turba*; so that the soule seeth in Nature what falshood and sinne is, and if it yield it selfe to be drawn, then

then it becommeth borne againe, and so becommeth Gods Image.

2. Secondly, the *Turba* also mightily draweth the soule with its band, and continually bringeth the Earthly desire into it, especially in the youth; when the Earthly Tree sticketh full of greene sprouting Essences and Poyson: then the *Turba* doth so mightily insinuate it selfe, that many a soule is not freed to Eternity.

3. In a thing which hath its rise from two beginnings, being of equall weight, one part will sinke downe, if weight be added to it, be it either good, or evill that is added.

4. Sinne maketh not it selfe, but the will maketh it, it commeth from the Imagination into the Spirit: for the Spirit entreth into a thing, and is infected by that thing, and so the *Turba* of that thing commeth into the Spirit, and first destroyeth the Image of God.

5. And the *Turba* proceedeth further, and searcheth deeper, and so it findeth the Abyffe, viz. the soule; and seeketh in the soule, and so findeth the wrathfull Fire, by which it mingleth it selfe with the thing, that is so introduced into the Spirit, and thus at length sinne is wholly borne: Now therefore whatsoever desireth to bring that which is outward into the Will, that is sinne.

6. The will ought to incline to nothing, but to meeknesse and Love, as if it were a Nothing, or Dead: wee should onely desire to live to God, so that God may worke in us, and whatsoever wee doe besides; our will must be directed so, that we doe it to God.

7. But if we set our will upon the ^e Essence, then wee bring the ^e Essence into the Spirit, and that taketh possession of our Heart: and then the *Turba* is borne, and the soule is captivated by the thing. ^e Covetousnesse, or earthly desire, viz. Pride, Goods, Power, and Honour.

8. And therefore we *Answer*; that no soule commeth pure from the Mothers ^f wombe, be it begotten by holy or unholy Parents. ^f Or body.

9. And as the Abyffe and the Anger of God, and also the earthly world depend wholly on God the Father; and yet cannot comprehend, and touch his Heart and Spirit: so it is also with the Childe in the Mothers wombe, if it be begotten by godly Parents, then each Principle ^g standeth in its owne part. ^g Or hath a part, or one part, or share in it.

10. When the *Turba* taketh the earthly body, then the Heaven taketh the Spirit, and the Majesty filleth the Spirit, and then the soule is in God, it is free from paine.

11. But while the soule remaineth in the Earthly Life, it is not free; because the earthly Spirit doth with its Imagination, alwayes bring its Abominations into it; and the Spirit must continually be in strife against the Earthly Life. ^{Note this yee perfectists.}

The sixteenth Question.

*How is the Soule kept in such union, both in the
Adamicall, and Regenerate Body?*

I.

WE have mentioned before, that there are three Principles, which are all three in the soule, already beforehand, and are in one another, as one thing: and you must understand that the strife in the soule beginneth before, in the seed, while it lyeth hidden in both Sexes, in the Man and Woman; when also the *Turba* stirreth up it selfe before, in that it driveth the Essence of the seed to a false Imagination, to a false Desire.

^h Excommunicated.

2. Although the Spirit tameth the body, yet it imagineth, and this the *Turba* causeth in the seed, and no man can well deny, but that many times this Imagination is offensive to him, and where there is a right Spirit, it wisheth it ^h anathematized: And you must know, that the spirit of the soule sticketh thus in a miserable strait, and cannot be loosed, untill the *Turba* taketh the Body.

ⁱ Or the Com-
bate.

3. Now there is never any union between the outward, and the Regenerate Man; the outward man would alwayes devour the Regenerate, for they are in one another, but each hath its owne Principle, so that the outward cannot over-master the Inward, if the Spirit doe but continue ⁱ in strife.

4. They may very well depend on one another; for all three set forth Gods workes of Wonder; if they continue in due Order, each keeping its owne Principle.

Note three
beare rule in
Mⁿ.

^k The Spirit
of the Soule.

^l The outward
Spirit.

5. For the soule hath the Government of the Fire, and it is the cause of the life of all three: and the ^k Spirit hath the Government of the Light, in which the Noble heavenly Image consisteth with the Divine Body: and the outward Spirit hath the Government of the Earthly Life, this should seeke and manifest the Wonders, and the Inward Spirit should give it understanding to doe that, and the soule should manifest the Abylfe, viz. the highest secret) to ^l it.

^m Mysterium.
ⁿ Arcanum.
^o Or hidden-
nesse.

6. The Soule is the Pearle, and the Spirit of the soule is the finder of the Pearle, and the Earthly Spirit is the seeker: the Earthly body is the ^m Mytery, wherein the ⁿ secret of Greatest ^o abstrusenesse is coucht: for the Deity hath manifested it selfe in the earthlinesse, viz. in a comprehensible Essence; and therefore now three Seekers belong thereto.

7. But you must not suppose, that we are an Enemie to the outward

ward life, for it is most profitable to us, as to the Wonders of God: there is nothing more profitable to the whole man, then to stand still in his threefold Life, and not goe back at all with the outward into the Inward, but with the Inward into the outward.

8. For, the outward is a Beast, and belongeth not to the Inward; but its wonders which it hath brought forth out of the Inward, and which it hath opened in the comprehensible Essence, they belong in their figure, (not in their Essence) to the Inward: the Inward Spirit must receive these (which are Gods workes of Wonder,) for they shall be the joy of it for ever.

9. And thus we say, that the soule may be kept very well in the New Man, if the Spirit of its Tincture, doe but hinder its ^p Longing ^p Seeking, or and Imagination: and although the outward Spirit be bestiall, yet ^{Desire.} the Inward understanding [Spirit] is able to keepe in, and tame the outward, for it is Lord over it: But he that suffereth the Bestiall Spirit to be Lord, he is a Beast, and hath also a Bestiall Image in the inward Figure, in the Tincture.

10. And he that letteth the Fire-Spirit, viz. the Turba, be Lord, ^q Substantiall, he is an ^q Essentiall Devill, in the Inward Image: therefore here it ^{or Devill in-} is necessary, that the outward Spirit powre ^r water into the fire, that ^{canrate.} it may hold that ^r strong Spirit captive, and that seeing it will not be ^r Gods Image, it may ^r remaine a Beast in the Inward Image. ^r Viz. humility. ^r Or sterne.

11. Now if we consider our selves in the ^u union, the outward ^u Spirit is very profitable to us, for many soules would perish, if the ^u Bestiall Spirit were not: which beholdeth the Fire captive, and set- ^u teth before the Fire-Spirit earthly bestiall Labour and Joy, wherein ^u it may buisie it selfe, till it be able by the ^x Wonders, in the Imagi- ^u nation, to discover somewhat of its Noble Image, that it may seeke ^u it selfe againe. ^u At least. ^u Of the Old, and New man together. ^x Or workes.

12. My beloved Children, who are borne ^y in God, I tell it you: ^y Or of. it was not for nothing, that God breathed the outward Spirit, (viz. the outward Life,) into Adams nostrills: for great danger did attend this Image.

13. God knew how it went with Lucifer, and also what the great Eternall ^z Magick could doe: yea Adam might have been a Devill: ^z Magia or but the outward Glasse hindred that, for where Water is, it quench- ^z Desire. eth the Fire.

14. Also many a soule by its wickednesse would become a Devill in a ^a moment, if the outward life did not hinder it, so that the soule ^a cannot wholly inflame it selfe. ^a Or the twinkling of an Eye.

15. How many are there that are so full of poyson, and ^b evill, that they doe murther and commit villany: but this their Fire hath ^b water, or else they were past remedy: As ye see in gall which is a ^b fiery poyson, but it is mingled with water, and so the violence of the ^b fire is allayed. ^b Or malice, and wickednesse.

16. Thus

The sixteenth Question Answered.

16. Thus it is also with the Inward Essence: the Spirit of this world hath wound it selfe into the Abyſſe of the soule, and in its source hath killing water, wherewith it often bedeweth the soule, when it would spit Fire.

17. Moreover, the outward Spirit could not have life without this Fire, seeing it hath fire in all Creatures, but this Fire is onely the wrath of the Inward fire.

^c Or *kindled*. 18. The Inward fire consumeth earth and stones, also the body and bloud, yea, even the Noble Image, if it be ^c inflamed in the Will: But there the water is a Medicine for it, which pulleth down its aspiring force; whereby it laboureth to get above the meeknesse of God, as *Lucifer* did.

The seventeenth Question.

Whence, and wherefore is the Contrariety between the Spirit and the Flesh?

I.

MY beloved friend; you know well, that fire and water are contrary: for the fire is Life, and the water is its Death, and you see plainly, that when water is poured upon the Fire, the source of the Fire goeth out, and so the Fire is dead.

2. And although in Man [the fire] is not wholly dead because of the Light, which continually causeth fire, yet there is an enmity; as there is an enmity between God and Hell; and yet Hell, or the Fire of wrath is Gods.

3. And Gods Majesty would not be manifested, if his Anger were not, which sharpneth the darke hiddenesse of Eternity, by the wrath of Nature, so that it is changed into Fire, whence the high Light in the free Eternity is brought forth, which maketh a Majesty in the milde source.

^d Or *life, or working.*

4. And yet the Fire is the onely cause, that there is a ^d source in the Light, in the Meeknesse; for the Light proceedeth from the Glance of the fire, and hath the source of the Fire in it selfe.

^e Or *property*. 5. But the Will (as is mentioned before) sinketh downe in the Anguish, even into Death, and springeth againe afresh in the Liberty; and this is the Light which hath the ^e source of the Fire; but yet it hath another Principle in it, for the Anguish is become Love.

6. After this manner also it is in the Body, where the flesh striveth

veth against the Spirit : the Life of the outward flesh is a Glasse of the most Inward fire life, viz. of the life of the soule ; and the life of the Spirit of the Soule , with the Light of the Tincture, is the middlemost Life, and yet it is borne out of the soule.

7. But understand our depth aright : the Spirit of the soule, wherein the Divine Image consisteth, ariseth in the fire, and is first of all, the will to the Fire, but when the ^fwrath in the fire is sharpened and inflamed, then the Will commeth into a great anguish, like a dying, and sinketh downe in it selfe, out of the wrath into the Eternall Liberty ; and yet there is no dying, but ^ganother world thus commeth out of the first.

^f Or *wrathfull desire, and indignation of the fire.*

^g Or *second.*

8. For, then the Will springeth up in the other world, as a sharpnesse out of the Fire : yet it is without any such ^h Anguish source in the Eternall Liberty : and it is a moving, a driving and an ⁱ acknowledging of the Anguishing Nature ; it hath all the ^k Essences, which in the first sharpe fire-world are brought forth in the Anguish ; but they are like one, that goeth out of Fire into water : and so the Anguish of the fire is left in the water.

^h Or *Anguish property.*

ⁱ Or *feeling.*

^k Or *springing vertues.*

9. You must understand that this Life is the Life of the Spirit of the soule : the soule is the Centre of Nature, and the Spirit is the precious and noble Image, which God created for his Image ; herein standeth the High, ^l Royall, and precious Image of God : for, God is thus, he is comprehended in the same source of Life.

^l Or *Kingly.*

10. The Spirit is not parted from the soule, no , as you see Fire and Light are not parted, and yet are not one, they have a twofold ^m Source : the Fire is wrathfull, the Light is Milde and Lovely : in the Light is the Life, and in the Fire, the cause of the Life.

^m Or *Quality.*

11. And thus without much seeking you may finde, the cause of the Contrariety, that is between the flesh and the Spirit : for, the inward Spirit hath the ⁿ Divine Body from the meeke Essentiality, and the outward Spirit hath the Body of the Glasse, of the wrathfull Fire, viz. the body of the Glasse of the soule, which would alwayes awaken the ^o wrathfulnesse, viz. the great Wonders which lie in the ^p Arcanum, in the ^q eagernes of the soule ; but that the inward Spirit of Love hindreth it, lest it should elevate it selfe, and inflame the soule, and so it would lose the ^r fruition of Love and the Image, and the wrathfulnesse of the soule would destroy it, and thus contrariety ariseth.

ⁿ Or *Gods body.*

^o *Vehemency or fiercenesse.*

^p *In the secret, or hidden My- sterie of Eternity.*

^q *Sternnesse, or fiercenesse.*

^r *or strength.*

12. The Inward Spirit would be Master, for it tameth the outward, and so also the outward would be Master, for it saith, I have the Great Wonders, and the Arcanum, thus it braggeth of the My- stery, and yet it is but a Glasse of the Myserie.

^s *The habitati- on, or sweet*

taste.

13. It is not the Essence of the Myserie, but a ^t Desire, an in- comprehensible Glasse, in which the Myserie is beheld, but it would

^t *Seeking, or be longing.*

be Master, seeing it hath attained a Principle, and is a Life of it self, but it is a foole in comparison of the Mysterie.

14. Therefore beloved Brother, if you would seeke the Mystery, seeke it not in the outward Spirit, you will be deceived, and attaine nothing, but a glance of the Mystery : enter in even to the Crosse, then seeke Gold and you will not be deceived, you must seeke in another world for the pure Childe that is without spot, in this world you finde onely the drossy Childe, that is altogether imperfect, but goe about it in a right manner.

15. Goe back from the Crosse into the fourth forme, and there you have *Sol*, and *Luna* together, bring that in Anguish into Death, and bruise that composed Magicall body so long, till it become againe, that which it was before the Centre in the Will ; and then it becommeth ^t Magicall and hungry after Nature.

16. It is a ^u longing in the Eternall Longing, and would faine have a body, therefore give it *Sol*, *viz.* the Soule ; ^x that it may have a body, and then it will soone make a body according to the soule ; for the Will springeth up in Paradise, with faire heavenly fruit without blemish.

17. There you have the Noble Childe, yee covetous gripers, wee must indeed tell this to you, seeing it is borne with it ; but those onely that are of our Tribe will understand us.

18. For, wee meane not here a ^y Glasse or Heaven ; but Gold wherewith you vaunt, which for so long a time hath been your Idoll-God : and your blinde ^z Owle-eyes are so quite put out, that you see lesse then before : But the Children shall see, eate and be satisfied, that they may prayse God.

19. We speake here wonderfully, yet we speake nothing but what we must speake : Let none marvell, that he knoweth the Mystery, who hath not learnt it from any man ; doth not an hearb grow without your Counsell, neither doth it inquire for your Att : yea the Mysterie is growne also without your Art, it hath its owne schoole ; like the Apostles on the Day of *Pentecost*, who spake with many Languages and Tongues without premeditation and Art, and so is this simplicity in like manner.

20. And this foretelleth thy Fall O *Babell*, ^b that thou mayest know it : no wrath nor Anger will help you ; the Starre is borne which leadeth the ^c wisemen out of the East-Country : but seek thou onely where thou art, and finde thy selfe ; and cast the ^d *Turba* from thee, and then thou shalt live with the Children, this we tell thee in good earnest, there is no other Remedy : thy Anger is thy fire which will destroy thy selfe.

21. Or dost thou thinke that we are blinde ? if we did see nothing we would still be silent ; what pleasure would a lye be to God ? yea we

^t Desirous.

^u Or seeking.
or Desire.

^x Or for a body.

^y Or similitude,
figure, or Parable.

^z Or Comes-eyes.

^a Or direction.

^b That you may be warned of it.

^c Magi.

^d Wrangling, malice, and Tyranny.

we should be found in the *Turba*, which searcheth through all humane Essences and workes : or doe wee this piece of service for Wages ? is it our ^a living ? why doe we not minde our bread onely ^a Or trade. according to outward Reason ?

But seeing it is our Day-labour, wee must doe what the Father will, for we must give an account thereof at the evening, this we speak seriously, and in good earnest.

22. Thus you may well understand the Contrariety of flesh, and Spirit, and finde very well, that two Spirits are in one another, one striving against the other, for one desireth God, the other desireth bread ; and both are profitable and good.

24. But thou childe of Man, let this be spoken to thee, lead thy life circumspectly, and let the Spirit of thy soule be Master, and then thou wilt have fought here a good fight, for this time is but short.

25. We all stand here in the field and grow : let every one have a care, what fruit he beareth ; for at the end of the Harvest every worke shall be put into its owne Granary.

26. It is better to labour a little while with toyle and care, in the vineyard, and to waite for the great wages and Refreshment, then to be a King here for a little time, and afterwards to be a Lyon, a Wolfe, a Dog, a Cat, a Toad, Serpent or worme ; in figure.

^f Or shape.

27. O childe of Man ! thinke upon this ; be yet warned, wee speake very seriously, out of a wonderfull Eye, ye shall very shortly finde it by experience ; there is yet a little time ; for the beginning hath already found the end : this is a little Rose out of the Beginning ; see yet, and put coverousnesse out of your ^s Eyes, or else you shall waile and lament, and none will pittie you ; for, what a man soweth that he must also reape ; what will Pomp and Honour availe, when it leaveth you ?

^s Or sight.

28. Here you are very Potent, but afterwards you shall be impotent ; ye are Gods, and yet ye runne on headlong to the Devil ; take pity on your owne Life, and on your faire heavenly Image.

29. Pray be the Children of God ; and be not Devills : Let not the Hypocrites keepe you back by their ^a flattery, they doe it for their bellies, for their honours, and for monies sake ; they are the servants of the Great Babel.

^h Or Example.

30. Examine your selves, aske your Conscience, whether it be in God that will blame you, and bid you drive the Hypocrites from you, and seeke the cleere countenance of God, and looke not through a Glasse.

ⁱ Or Specta-

31. God is even before you, he is in you ; confesse to him, come to him with the Iust Sonne ; there is no other can take the *Turba* from you, you cannot enter but through Death into the other world, whether your Hypocrites can never come ; otherwise there is no for-

The seventeenth Question Answered.

givenesse of sinne ; And though you should give All to your Hypocrites, yet then you would be as much captivated in the *Turba* as you were before.

** God, faire words.*

32. It is no such matter, as that one should stand ready, and take away the *Turba* from you, when you give ** him* good words, no, no, it is a Magicall thing ; you must be borne againe, as Christ saith, or else you cannot come to God ; doe what you will, All Hypocrisie is deceipt.

33. If you would serve God, you must doe it in the New man, the Earthly *Adam* can doe him no acceptable service, let him sing, roare, call, confesse, pray, crye, and doe what ever he will, all is but fighting with a shadow, the will must be in it, the Heart must wholly Refigne it selfe up into it, else it is but a fained babble, and a fable of Antichrists, wherewith the whole Earth is filled.

34. The will is greater and more Powerfull, then much loud crie ; It is able to destroy the *Turba*, and to enter into the Image of God, it hath power to be the childe of God ; it can throw downe Mountaines, and raise the Dead, if it be borne in God, and if the Holy Ghost give it leave.

35. For a man must walke in Obedience in great humility, and onely cast his will into Gods will, that God may be both the will and the Deed in him : This is the way to salvation, and to the Kingdome of Heaven, and no other ; let the Rope or Doctors preach otherwise, all is but lyes, and meere Hypocriticall juggling.

The eighteenth Question.

How doth the Soule depart from the Body at the Death of a Man.

¹ A childe of Grace can be found in her. Or deepe.

HERE we would have the world bidden for a Guest, especially *Babel* the Whore, and see whether ¹ she can be made a true child, for Death is a terrible Host, he casteth the proud Rider, and his Horse to the ground.

2. My beloved friend, this is a very ^m hard Question, and needeth the Eyes of all the three Principles to see it well : they need not dye, that would enter in and behold this ; they must be poyson to Death, and a pestilence to Hell ; they must take Death captive if they will see it, no mans understanding can otherwise finde it out, except he come into death himselfe, and then he will feelee indeed what Death

Death is ; he shall surely taste what it is, when one Principle (*viz.* the life) perisheth.

3. You understood before that all ⁿ Essences are ^o Magicall, and that one is alwayes the ^p Glasse of the other, and that in this Glasse ⁿ Things, or ^{substances}. the Desire of the first Glasse is opened, and commeth to be an Essence ; and then also that the Turba is in every Essence, which de- ^o See the Book of the small six Points. Point stroyeth all, [till it commeth] to the first Essence, and that is alone and hath no Destroyer.

4. For, there is nothing more ; it cannot be broken, it is in it self, and without it selfe, and goeth whither soever it will : and thus it is all over in one onely place, for it is in the Abyſſe, where there is no place of Rest, it must onely rest in it selfe. ^{5. ver. 65.} ^p Or Resemblance.

5. Now if all Essences have proceeded from one, then the beginning is also in the last Essence ; for the last is ^q gone back into the first, and seeketh the first, and findeth it in it selfe, and when it findeth the first, it letteth all the other goe, and dwelleth in the Limit, and there it can be without ^r source. ^q Or retired.

6. For there is nothing that maketh it a ^s source : It is it selfe the matter of the first Essence, and although it be somewhat else, yet that is but the twig of it selfe, and its owne will and nothing else : for, there is nothing that can give it another will. ^r Or paine.

7. Thus we give you to understand what dying is : the beginning seeketh the Limit, and when it findeth it, then it casteth away the seeking, *viz.* the Earthly Life, that shall be cast away, it must break off it selfe. ^t Or diet, or ^u falleth away. ^u Substance, or ^u dresse.

8. For, the beginning (*viz.* the soule) continueth in the Limit: and letteth the body perish, there is no complaining about it, neither doth the soule desire it any more : it must goe also into its limit, *viz.* into the Wonders of that which it hath been. ^u Substantiality, the Glans of the Majesty, the glorified body of Christ;

9. For the Spirit of the soule grieveth not when the body perisheth, but the Fire-Life grieveth, because the matter of the Fire, which the fire hath produced, that also perisheth, but yet only in Essence. ^u and Adams body before he slept: Sophia's wedding Garment.

10. The figure continueth still in the will, for the will cannot be destroyed : and thus the soule must continue in the will, and it taketh the figure instead of matter, and burneth in the will ; for the first glowing of the fire doth not passe away ; but it is quite deprived of the mater of the Earthly Life, *viz.* of the ^x Phur. ^x Or glorified body.

11. And thus the fire becommeth weake, and passeth into Darknesse, except the Spirit have heavenly ^y Essentiality, *viz.* the Divine Body ; and then the Fire (*viz.* the true soule) receiveth that milde body for a ^z Sulphur ; and so the soule burneth in the Love-fire, and is quite gone out from the first ^y Fire-life. ^z The fire of the wrath of the outward truly Life.

12. It is now in Gods Principle : the first ^z wrathfull Fire cannot touch it in Eternity, for it hath received another Source, and is truly Life.

The eighteenth Question Answered.

^b Or Magick.

truly borne againe, and knoweth no more of the first Life, for it is swallowed up in the ^b *Magia*.

13. The *Turba* remaineth in the Earthly Body; and is againe become that which it was before the body was, *viz.* a Nothing, a *Magia*, wherein all its Essences stand in the Figure as in a Glasse yet not bodily, but after the manner of Eternity: as we know that all the Wonders before this world, stood in a Myserie, *viz.* in the Virgin of wisdom, yet without substance.

^c Or made one againe.

14. Therefore we here understand, that this Myserie hath been so manifested in its parting, that it cannot be ^c extinguished in Eternity; but it remaineth Eternally in Distinction and Partition; and is beheld in the Magick, in the parting in that manner, as it formed it selfe here.

^d Or parting of the soule from the body.

15. Thus we may perceive that the ^d Separation is, that the *Turba* hath found the Limit of the Essence: for sickness to death is nothing Else, but that the *Turba* hath inflamed it selfe, and would destroy the Essence: it is at the Limit, and will cast away that which is introduced ^e between.

^e Or middlemost between the beginning and the end.

16. And this is also the cause that the body dyeth; the *Turba* thrusteth it selfe into the fire, and so the outward Life is extinguished; for it withdraweth the fire of the soule, and so it passeth into its owne ^f *Aether*, and is at its Limit.

^f Skie, receptacle or subtilty.

17. And if the fire of the soule hath not the Divine body in the Spirit, nor in the Will in the Desire, then it is a darke fire, which burneth in anguish and great horror: for it hath nothing but the first foure formes of Nature in Anguish.

18. And if the will be quite voyde of the power of humility; then there is no sinking downwards or inwards, through Death into Life, but it is like a ^g tormentive hurrying wheele, which would continually get aloft, and yet it goeth downwards on the other side; it hath the condition of Fire, but not the burning of Fire.

^g Anxious, mad, senselesse, giddy wheele.^h Or Astringency, first Forme.

19. For, the *Turba* is the exceeding strong ^h harshnesse, and bitterness: and the bitterness continually seeketh the ⁱ Fire, and would evaporate it, but the Astringency holds it captive; so that it is onely an horrible ^k Anguish, and continually turneth in it selfe like a wheele, and imagineth, but findeth nothing but it selfe: it draweth it selfe into it selfe, and maketh it selfe pregnant: it eateth it selfe, and is its owne substance.

ⁱ 2.^k 4. and 3.^l 3. and 4.^m Or did, or wrought.ⁿ Cruelly.^o Rage, or fury, inesse.^p Works, or businesse.

20. It hath no other substance, but that which the Spirit of the soule continually ^l made in the outward life; *viz.* Covetousnesse, Pride, cursing, swearing, reviling, backbiting, slandering, ^m murders, hatred, ⁿ wrath, anger falsehood; this is its food, sport, and ^o pastimes for the *Turba* in the will taketh the substance with it: Its workes follow it.

21. And

21. And although it hath done some good, yet that is done onely in ⁹ a glistering shew and appearance; from an ambitious minde: ⁹ Or Hypocri- and afterwards it continueth thus, in its aspiring, and alwayes endeavouring to climbe up, it alwayes elevateth it selfe, it would continually be above the Meeknesse, and yet it neither knoweth it, nor seeth it: it is an uncessant elevation above God, and yet an Eternal Depressi-^{se.} on; it seeketh a ground, and there is none: This is its Life.

22. Yet, if it had comprehended any purity of Love in its will (as many a one that is converted at last in his end) then it thus sinketh into it selfe through the Anguish: for the humble sparke falleth downe through death into Life, and then the ^r source of the soule ^{Or paine.} endeth: yet it is a small twig budding forth into the Kingdome of God.

23. It cannot sufficiently be described, what refining the soule hath, and how it is hindred and plagued by the Devill, ere it can get this sparke into it selfe. But this wise world will not believe this, it is too wise, and yet it is so ^{stark} blinde it understands Nothing, but hangeth continually to the Letter: O! that none might feele this by Experience, and wee would gladly hold our Peace.

24. We speake not here of any strange ^r source, but onely of that ^r Or paine. which is in the Turba and also of no other Power of the Devill over the poore soule, but its owne horrou and ^r abominable suggestions, ^r Or wicked. by which the Imagination of the soule is so tormented.

25. The condition of Hell is farre otherwise then Babel teacheth; she saith that the Devill ^u beareth and tormenteth the soule; but this is spoken in meere blindnesse: the Devill is not at odds with his owne Children; they must all doe his will; the anguish and horrou of Hell plagueth every one of them sufficiently in their owne abominations; every one hath his owne Hell, there is nothing but his owne poyson that apprehendeth him. ^u whippeth

26. The foure Formes of the Originall of Nature, are the common plague which every one feeleth according to his owne Turba, but one farre otherwise then another: the Coverous hath cold; the Angry Fire, the envious bitterness, the proud an high aspiring, and yet an Eternal sinking and falling into the Abyffe: the ^x scor- ^r Or blasphem- ner swalloweth downe the Turba of those abominations; which he here belched forth: the false slandering heart hath the fourth forme, ^{viz} the great Anguish. ^r Or Aking.

27. For, the Turba standeth in the Circle of the Fire, ^{viz} in the heart of the soule; and false speaking, lying and ^z untruthes are an ^z Idle words abomination and gnawing, and make it curse it selfe. ^z unfaithful-

28. A Potentate who hath oppressed the poore, and consumed his ^a sweat in Pride, he rideth in the curses of the poore in the height ^a Or labour. of Fire; for all the ^b necessities of the poore stick in him.

29. He ^b Or miseries.

The eighteenth Question Answered.

29. He hath no Rest, his pride alwayes climbeth up, he behaveth himselfe just as he did here ; he continually seeketh , and yet wanteth all things ; what he had too much of, that he hath too little of there, he continually desireth to devoure his owne Essence , but he hath none ; for he is Magicall.

c Or right.

30. He hath lost his ^c true Image, he hath the Image as it were of a proud prancing Horse, or of what else he hath been delighted with , whatsoever he tooke with him in his will, that is his Image ; where his Heart is, there is his treasure also, and that to Eternity.

31. But hearken friend, what the last Judgement will bring with it ! then all things shall passe through the Fire , and the floare shall be swept cleane, and every one shall have his owne place ; at this the very Devils themselves doe tremble.

The nineteenth Question.

How is the Soule Mortall, and how immortall ?

I.

A Thing which hath an Eternall beginning , hath also an Eternall End, and so hath the Essence of the soule.

2. As concerning the Image which God created, and which hath a Temporall beginning, that is borne out of the Eternall , and is placed in the Eternall Essence without ^a source.

d Or paine, or
working pro-
perty, or Na-
ture.

3. And where there is no ^e source there is also no Death , and though there be a source (as there is a source in Heaven) yet it is but in one onely will , and that hath its foundation in the Eternity : and as nothing is there that can finde it, so there is nothing that can get into it.

4. But where there is one will onely, (as in God , who is All in All,) there is nothing that can finde the will, there is no *Turba* there, for the will desireth nothing but it selfe onely, and its twigs , which all stand in one tree, in one Essence ; the Tree is its owne beginning, and its owne End.

5. The soule is come out of the Mouth of God and when the body dyeth it goeth againe into the Mouth of God ; It is the Essence in the Word, and the Deed in the Will.

6. Now who will condemne that which he hath in his owne body ; now the soule is in the Divine body, it is hidden in God from all evill, and who can finde it ? none but the Spirit of God , and one soule another , also the Communion of Angels.

7. But

7. But the wicked soules have lost their Image in the Limit, for it is entred into a Limit, and that Limit is the End of the Image: the *Turba* destroyeth the first Image, and attracteth the 3 Essences of 3 Or *works*. the will for an Image; and this is also immortall, for the Eternall Nature dyeth not, because it had no beginning.

8. If the Eternall Nature in the fire of Anger should die, then also Gods Majesty would be extinguished, and the Eternall something, would againe become an Eternall Nothing; and that cannot be, but whatsoever is from Eternity, that continueth Eternally.

9. The false soule cannot awaken any other source, but that onely which stood from Eternity in the Eye of Anger, viz. in the Center of Nature.

10. All things have been from Eternity, but essentially in the Essence, not in the Substance of the Essence, not substantiall Spirits but Spirits^h in figure, without Corporality, they have beene from^h *Figurales* Eternity as in a *Magia*, one hath swallowed up the other in the *Spiritus*. *Magia*.

11. And a third is come out of these two, according to the forme of these two: there hath been a wrestling from Eternity, and a figured substance: the Creation hath placed all in the Wonders, so that now in Eternity, all things stand thus in the Eternall *Magia* in the Wonders.

12. Now if the wicked soules had brought no substance into their wills, then they should have no paine, there would be no feeling but *Magia*: but the substance is an Image, and that is in the *Turba*, and so there is a source that may be felt.

13. There is a dying, and yet no dying, but a will of dying, viz. an anguish in that substance which was brought into the will.

14. And this is caused by the Longing that all things have after God; and yet are not able to reach him, which causeth anguish and sorrow for the wickednesse they have let into them: when the soule continually thinketh, hadst thou not done this, or that, then thou mightest have attained the Grace of God: and the evill substance causeth the Eternall Despaire.

15. And thus we say no soule is mortall, whether it be in God, or in Hell; and its substance remaineth for ever to Gods Wonders.

Note the condition of the wicked soules, of such Infants, as die in their Mothers wombe, and in innocence, before they commit sinne actually.

Christ is Shepherd.
Though it should be a thousand miles off, yet it were then in the same place from whence it went; for in God there is no time, need and time of is all one.
It is as with our thoughts, it is Magically it dwells in its place, as they are in Home.

The twentieth Question.

How doth the Soule returne to God againe?

ⁱ Or breathed.

THis hath been already sufficiently cleared; that it was¹ spoken out of the Mouth of God, and created by the Holy Ghost, in the Image of God.

2. Now if it so continue, then, when it leaveth this Earthly Life, it is already in the Mouth of God, for it is in the Divine Body, no^k Source can touch it.

^k Evill, paine,
or hurt can
come at it.

The one and twentieth Question.

Whether goeth the Soule when it departeth from the body, be it saved, or not saved.

HE that rightly understandeth the three Principles, need not aske this Question: for, the soule departeth not out at the Mouth, for it did not come in at the Mouth! but it onely leaveth the Earthly Life; the Turke snatcheth away the Earthly Life, and then the soule remaineth in its owne Principle.

ⁱ comprehend,
inclose, keepe,
or withhold it.

2. For, the body retaineth it not, no wood, no stone, can¹ containe it, it is thinner then the Aire, and if it have the Divine Body, then it goeth forth as a Conquerour through the Turke, viz. through the Anger of God, and quite through Death, and when it is through, then it is in Gods^m Essence.

^m Or substance.

ⁿ Deedes, and

3. It remaineth in itsⁿ wonders and Essences, which it wrought here: It beholdeth the Majesty of God, and the Angels, face to face.

4. Wheresoever it is, it is in the Abyssall world, where there is no End nor Limit: whither should it goe? where the carkasse is there the Eagles gather together: It is in Christs flesh and Bloud, with Christ its Shepherd.

5. Though it should goe a thousand miles off, yet it were then in the same place from whence it went; for, in God there is no Limit; neere and farre off is all one.

6. It is as swift as a Thought, it is Magicall, it dwelleth in its Wonders, they are its House.

7. The

7. The Essentiality that is without, it is Paradise, a springing blossoming, and growing of all manner of faire heavenly fruits; just as we have all kinds of fruit here in this world, which we eate after an Earthly manner; so also there are all manuer of fruits in Paradise, which the soule may eate; they have colours and vertues in the substance, and not like a thought: though they be as thin and subtile as a Thought, but substantiall, comprehensible, and palpable to the soule, virtuall and sappy with the water of Life, and all this from the heavenly substantiality.

8. For, the heavenly body of the soule is from the pure Element (whence the foure Elements are brought forth) and that giveth flesh, and the Tincture giveth bloud: the heavenly man hath flesh and bloud, and Paradise is the Power of the substantiality, it is heavenly Earth, incomprehensible to our outward Reason.

9. But wee will againe teach you another **A. B. C.**

All in this world have not Christs flesh in them, hidden in the Old *Adam*, yea among very many, not one, but the Regenerate, who are departed from their owne will into Gods will, in whom the Noble Graine of Mustard-seed is sowne, out of which a Tree is growne.

10. Most soules depart from the body without Christs body: yet they hang as by a ^o threed; and are at last in their Faith gotten in- ^o *The small*
to the will: these soules indeed are in the Image in the Spirit, but *threed of*
not in Flesh. *Faith.*

11. Such as these waite for the last Day; when the Image, (*viz.* the Body) shall come forth out of the Grave, out of the first Image, for God will raise it up by the voyce of Christ: even that Image which *Adam* had in his Innocency, which hath been washed with Christs Bloud.

12. But the Earthly Body shall not touch it: that must come before the Judgement in the *Turba*; but after the Sentence of the Judgement, the *Turba* shall swallow it up, and the ^p Wonders [of ^p Or *workes.* it] shall onely remaine.

13. You must understand us aright: These soules that must waite till the the last Day for their Bodies, they remaine with their bodies in the still Rest, till the last day, without feeling any ^a paine; but in ^a Or *Source.* another Principle.

14. They have neither Darknesse, nor Majesty in the Earth, but are at rest without paine, in the Eternall still Liberty, without touching of the Body.

15. Yet they see their ^r Wonders, but they effect nothing in ^r Or *workes.* them, for they expect God and are in Humility, for they are sunke downe through Death, and are in another world, yet there is a great ^f Space between them, and the holy soules that are in Christs flesh ^f *Gulfe, or*
O and *distance.*

and Bloud ; but not a Principle, they are in one and the same Principle.

^t Or Power.

16. But a Spirit without a body hath not that ^t might, which the Spirit in the body hath ; therefore they rest : and are under the Altar of God.

Rev. 6. 9, 10,

17. When the last Day shall come, then shall they come forth, and eat of the Bread of God, and put on the Divine Body, as is mentioned in the *Revelations* of *John* ; where the soules under the Altar clothed in White say : Lord, when wilt thou avenge our Bloud ?
11. and it was answered them, that they should rest a little while, till their brethren were accomplished which should be killed for the witness of Jesus.

^u the innermost
is the utter
Darknesse.

^x Essence or
workes.

^y Essence and
feeling.

^z Shew juggling
tricks.

^a Or Spirit of
the Aire.

^b Or Rest.

^c Or Pompe,
and shew.

18. But the soules of the wicked have another place, *viz.* in the most ^u innermost, which also is the most uttermost of all Darknesse ; they dare not goe up and downe, they remaine meere with the body, in their ^x substance, yet not in this world, neither doe they touch the Earth.

19. It hath indeed power enough over the Earth, it can open it without ^y substance and perceptibility : But it hath not the outward Principle ; it hath not power enough over the outward Spirit ; yet it can for a time make ^z Apparitions in the ^a fydereall Spirit.

20. As many appeare againe in the Astrall Spirit, and seeke ^b Abstinence, and make many afraid, with keeping a racket in houses, all which they doe by the Astrall Spirit till that be consumed ; and then their ^c trickes lie in the Darknesse : and they expect the last Judgement.

21. Our *Babell* faith, it is the Devill, which goeth up and downe in the shape of the soule ; indeed the damned soule hath enough of the Devill, but it is not the very Devill, he is in the Abyffe, and tormenterth the soule in the time of the body willingly, in the Abyffe of the soule.

22. Neither doth he altogether want a cloake for his knavery, for he can put on an outward cloake to seduce, or terrifie men in.

23. But this complaint we have against *Babell*, that she is so extreme blinde, and hath so little knowledge of God ; she hath cast away Magick and Philosophie, and received the Antichrist : now she hath lost her understanding ; she hath a kinde of Art still, but her understanding quite faileth her, she hath broken the Glasse and peereh through the holes of the Spectacles.

24. What shall we say ? The world is blind-folded, it is led by a string, and taken captive, and it seeth it not, yet it were at liberty, if it did but see it once : the snare wherewith it is bound is malicious Knavery : thou shalt soone be made to see : It is broad day-light, doe but awake thou Keeper of *Israell*.

25. Thus

25. Thus my beloved friend, know that there is a difference of Places where soules are ; according to that whereinto the soule is entered ; if it be Holy and Regenerate, then it hath a ^d Body, which expecteth onely the ^e Wonders of the body at the last Day ; it hath ^f comprehended them already in the Will^l, but at the Day of Judgement it must stand before the Judgement.

^d The body of Christ.

^e Or workes.

^f Conceived, or formed.

26. All soules good and bad shall every one receive their Sentence and Reward : The Holy shall be set in the presence of the wicked, that they may see and ^g feele the cause of their ^h paine.

^g Or taste.

^h Or source.

27. If any should feigne a peculiar Residence, or place where they should consort or sit together, that contradicts the Rule of the *Magia* : Every soule is in its owne Country, and not bound to the place of the body, but it may be where it will ; wheresoever it is, it is, either in God, or in Darknesse.

28. God is every where, and Darknesse is every where, the Angels also are every where, each in its owne Principle, and in its owne ⁱ Property.

ⁱ Or source.

29. The Fiction of outward Reason, without the knowledge of the Principles is ^k as a fighting with a shadow: If I should aske a thousand times, and should alwayes be told somewhat from God himselfe, and yet were but in flesh and bloud, I should looke upon it as *Babell* doth ; which supposeth that the soule flyeth into a Heaven, above the Starres ; I know not that Heaven they speake of, and I desire not to come there.

^k Or a false Glasse, a conceit.

30. Heaven is indeed above ; but there are the Angelicall Principalities and Thrones : This Eye of the ^l Aether is our Principality, and Kingdome.

^l Skies Mansions, or

Spheares.

31. The same is with them above which is with us, but our Creation and Essence is in our Aether : A soule may come to them if it earnestly desireth, and the Angels of God will lovingly entertaine it.

32. For, the same Essence of God which is with us, is with them; this onely is the difference ; that they have among them Angelicall workes, wholly, pure without blemish, and we have the great wonders, and therefore they long to be with us ; and besides they are our servants, during the life of the body, and withstand the Devill.

33. Now if the Angels be in this world, in the Holy Principle ; whither then shall the soule flie first might *Babell* thinke ? perhaps into Pride as *Lucifer* did ! O no ! they continue in humility, and looke ^m upon Gods Wonders, as Gods Spirit moveth so doe they.

^m what God doeth.

The two and twentieth Question.

What doth every Soule? doth it rejoyce till the last Judgement Day?

I.

ⁿ Or *Triumphant.*

THis Question containeth the exceeding joyfull Gate of Glory, leading to the knowledge of the ⁿ victorious Garland of the soule.

2. When a Darling-Sonne travelleth a farre off into a strange Countrey, for Art and Honour: he often thinkes of home, and of the time, when he shall enjoy his Parents and friends, he rejoyceth at the thought of that Day, and expecteth it with inward joy and Longing: also he plyeth himselfe hard in his businesse, that he may get Arts and skill, wherewith he may make his Parents, kindred, and friends rejoyce.

• *The body of Christ.*

^p Or *workes. which it did here.*

3. Thinke of this similitude, and take it into consideration: It is just so with the soule: the soules without ^o body have a great inward Joy; and waite for the last Day with great inward Desire, when they shall againe receive its faire and Holy Body with its ^p Wonders.

4. Also their Ornament is in their will, where they behold their workes after the manner of the Eternall Abyssall Magick, which they shall then first receive at the last Day, in the Figure with the new body out of the Old.

^q Or *fully.*

5. Also we know and ^q highly perceive, yet in the Spirit onely, according to its knowledge; that the blessed soules doe rejoyce in the labour which they tooke here, and exceedingly recreate themselves in their wonders which they see Magically: for they that have led many to Righteousnesse, they have their Reward in the *Magia*, in the will before their Eyes.

^r Or *Crowne of Victory.*

6. They that have suffered much Persecution for the Truthes sake, they see their bright ^r Triumphant Garland; which at the last Day, they shall put on upon the New body.

7. They that have done much Good, they see that plainly shining in the will.

8. They who have been scorned, contemned, persecuted, and slaine for Christs Doctrine, honour, and Truths sake, they see the Triumphant Victory, like one that hath overcome his Enemie in a fight, and then sets it forth Triumphantly to his Prince or King, and for which he hath exceeding great Glory, when his King receiveth him with great joy: and keepes him with him for his faithfull assistant.

9. We

9. We have no Pen that can write what exceeding joy is in them: onely this wee know, that those for the most part, have put on the Divine Body in this world, and so have greater perfection then the other: they expect the last Day with great joy and Glory, when their workes shall be presented to them, and set before their Eyes in heavenly figures, and the wicked shall see them ¹against whom they have kicked. ¹Or who they have tyrannised over.

10. Every soule rejoyceth before the face of God, in great hope of that which it shall receive againe, for it knoweth its Reward, but without the body it cannot receive it: for it hath wrought its workes in the Body, and therefore its workes follow it in the New body, and come to it againe.

11. For, although the exceeding precious Holy soules have put on Christs body in this world, so that they stand in Heaven, viz. in the Image of God, yet all their workes were wrought in the Old Body, which was Gods Glasse: and in the Resurrection, they shall be represented in the true heavenly Figure, in ²that body.

12. For, the first Image which Adam was before the fall, is Regenerated in Christ, and shall againe with its Wonders be put upon the soule; and although it had the Divine Body before, yet the ³Wonders stand in the first Image.

13. But the Turba, with the outward Kingdome of the outward Source is gone, for ⁴it was a Glasse, and is now become a Wonder, it liveth without Spirit as a Wonder, and shall be put upon the soule in great ⁵Glory, which it shall have from the Light of God: at which the holy soules doe exceedingly rejoyce, and expect it with great longing.

14. You must know that every blessed soule trimmeth its Lamp, so that it willingly meeteth its Bridegroom at the last Day: it alwayes reneweth its will, and thinketh how it shall rejoyce with all holy men and Angels, in its new Body in the Wonders: there is a continuall springing up of Joy in them, when they thinke of that which is to come, each as its vertues are.

15. And as their workes have been different upon Earth, so also is their hope: for, a Day-labourer, who hath wrought much, rejoyceth at his wages: so also here: there is a friendly Essence among them, and in them.

16. All the scorne and disgrace which was put upon them that were innocent, is a great Triumphant Glory to them, in that they have suffered in Innocency, and put on Patience in Hope; which they have still on, Death cannot take it away, nor put it off, but the soule taketh that with it which it hath ⁶conceived.

17. Its many hearty Prayers, wishes, and good deedes in love to its Neighbour, are its food which it eateth, and joyfully enjoyeth, till

¹ Or Old body.

² Or workes.

³ The first Image.

⁴ Clarity, Transfiguration, or brightness.

⁵ Or wrought.

till its New Body shall eate Paradisicall fruit.

18. But they which have put on the Divine Body here, they eate at Gods Table without ceasing : yet the Paradisicall fruit belongeth to the body of the Wonders, which shall arise out of the Grave, and which was created in Paradise ; for it was made out of the Beginning, and it bringeth the End with the ^a Wonders into the Beginning againe.

^a Or workes.

19. But wonder not, nor thinke that we understand it so, though we seeme to speake of two bodies of the Holyest Saints ; for they are not two, but one : But consider, that Gods Essentiality filleth all, and that is the Divine Body, which is put upon the. ^b Holy soules, even in this life.

^b The great Holy soules.

20. For they cast their will into Gods will, and so they receive the Divine Body which filleth all things : their will dwelleth in the Divine Body, and eateth of Gods Word, of Gods fruit, of Gods ^c vertue, in the Divine Body ; and Christ is in God ; God is become Christ.

^c Or Power.

^d Or are clothed with.

21. And so they ^d weare Christs Body in God, and yet waite for their first Adamicall holy Body, with the ^e Wonders, which shall be put upon them with Paradisicall ^f property.

^e Viz. The

workes and decdes, which were done by the Elementary Body, during the whole life.

22. For, Gods purpose must stand, he created the first Body ^g for Paradise, it should have continued there Eternally, and it must goe thither againe : and the soule must remaine upon the Crosse of the Ternary in the Mouth of God, whence it came : and yet the whole Person continueth with Body and soule in one another ; but God filleth All in All.

^f Or quality.

^g Or in.

23. O ! that we had but a humane Pen, and were able to write it in the Spirit of your soule according to our knowledge : O ! how many would then returne out of *Sodome* and *Gomorrab*, out of *Babell*, out of the Covetous, proud vale of Misery, which notwithstanding is but Anguish and paine, full of feare, vexation and horreur.

24. And here we shall let you know, that you may deeply consider it : what is the lamentable and miserable condition of the damned soules, and what they have to expect, and but briefly, seeing the following Question doth it at large.

25. Their expectation is like that of an imprisoned Malefactor, who continually listneth (when any thing stirreth) when the Executioner should come, and execute Judgement, and give him his Reward : just so doe they.

26. They have a false Conscience, which gnaweth them, their sins are set continually before them : they also see their workes Magically : they see all their unrighteousnesse and vanities, their unmeasurable pride and haughtinesse ; they see the oppression of the poore ; their scorning and suppression of them.

27. Their false believe flieth from them, their Hypocrisie was only

ly a deceitfull Glasse ; it reached not the Heart of God ; it standeth visibly before them in the Magick, viz. in their will : but when they search therein, they stirre up the *Turba* of the Fire , which will alwayes consume the Glasse, and then they are in feare and horroure.

28. For, they see and know, that all must be tried at the last Day, by the Eternall fire of Gods Anger : and they feele very well that their workes will stay in the Fire.

29. The Devills also exceedingly Tremble, when they consider their fall : which rests in Gods Judgement what he will doe ; of which the Holy Scripture telleth us plainly enough : especially the Judge, Christ himselfe.

30. Thus know, that the totally miserable condition of the damned is, that when they should trim their Lamps, to meete their Bridegrome at his comming, they tremble and smother all their workes, which the *Turba* neverthelesse sers before their Eyes.

31. But now those soules which are damned in a high degree, are very presumptuously bold, they reject God, and curse him, and are his^h worst Enemies.

32. They hold their cause to be just, they oppose God with daring impudency, and thinke, is there fire? so are wee fire; is there^h source? then wee will climbe up above God, and Heaven in the^h source of the fire: what care wee for humility, wee will have the strength and might of the fire, we will be above God and doe Wonders by our Power. *Most malicious. Rising, boiling proper ties.*

33. Wee have the Roote, God hath but the Glance, let us be Lords, God shall be servant, our^k Mother is his life, wee will overthrow his strong Tower at once. *The wrath of the Eternall Nature.*

34. They have the minde of Souldiers, that scale Forts and walls, and thinke the Citie is theirs, though indeed they loose their lives and never get it.

35. You must understand, that Hell is aginst Heaven, and the Inhabitants thereof against the Inhabitants of Heaven; and this in God is also a great Wonder, all maketh for his Glory.

The three and twentieth Question.

*Whether doe the Soules of the wicked, without
difference, (for so long a time before the Day
of Judgement) feele any ease,
or Refreshment?*

I.

A Thing which goeth into an Eternall Entrance, is also in the Eternall End; who can put any thing into his hand that is a far off, and not present where it is to be done? he must give it onely into his hand that is by, to receive it: And that thing, which with its will is gone forth out of it selfe, can receive nothing within it selfe, because it desireth nothing within it selfe.

2. Thus it is with the wicked, in this world: he is gone with his will out of himselfe into Covetousnesse, Pride and pleasure, into vices, gormandizing, tipling and whoring, also into Gluttony: his will is continually bent to despise the poore; in scorne and disgrace to plague the poore, and to tread him downe by Authority.

¹ Or *cruell.*

3. He hath corrupted Judgement with lies and bribes, and continually swallowed downe unrighteousnesse as a Cow drinketh water; all that hath come from him hath been ¹ bitter Anger, which he persecuted as farre as his power would reach: his will hath been meere wilfulnesse, he hath done what he listed; he hath danced after the Devils owne Pipe, and hath wholly entred into Covetousnesse; he hath accounted his money and meanes, his Treasure; and his will hath continually entred into it.

4. He hath never retired into himselfe, and sought after Love, much lesse humility; he hath esteemed the needy, as his footstoole, he hath crushed him under without measure: he hath counted it his Art and wit, when he hath been able thus to gripe and over-reach the simple; and deprive him of his labour.

^m Had gotten
an Office.

5. He hath supposed, that he had found out the finest policy, who ^m could contrive his businesse so sure, that he might doe what he listed, then he thought himselfe very cunning, and that he had great Wisdome.

ⁿ Or *returmes*
to Earth.

6. All this, yea, and much more he hath conceived in his will, and therewith the Image of the Spirit of the soule hath been filled, and all this standeth in his figure; and when ever the body ⁿ dieth, then the Turba layeth hold of this in the Spirit.

7. And

7. And then if the Spirit would faine enter into it selfe, the *Turba* goeth with it, and seeketh the ground, *viz.* the Roote of the soule, and so the fire is but^o kindled by it.

• *Inflamed.*

8. And you must know, that the soules of the wicked have no ease, their best ease and joy is when they climbe up in the will, in their ^Pworkes which they did here, and continually desire to doe them more still: it grieveth them that they did not afflict the honest more then they did; their will is just so as it was here.

^P *Employment,*
or *Office.*

9. They are Spirits of Pride, like the Devill, a Covetous devouring Spirit, which devoureth their abominations which they committed here: their joy is onely to thinke how they will contemne God, and be their owne Lords, this is their recreation and refreshing, and no other.

10. For, how should they receive any other refreshing? when they dare not for shame lift up their eyes to God, nor dare they flie to the Saints, whom they have here scorned; they are ashamed to doe that, for their falshood continually smiteth them on the face, and their malice and falshood boyleth up from Eternity to Eternity.

11. When but the least thought of the last Day, commeth into their mindes, then feare and horreur stirreth in them: they rather let that thought alone, and recreate themselves in haughtinesse.

12. And this is also a Wonder, and the greatest Wonder of All, that an^g Angell should become such a furious^t Devill: and so the Power of Gods Anger commeth to be manifest in God: for God hath manifested himselfe according to both^t Eyes, in Love and Anger: and it is left free to Man, he may goe into which of them he will: God throweth none into wrath, the soule casteth it selfe into it.

^g Or an Image
of Love.

^t Or mad sense-
lesse Image of
Anger, and
wrath.

13. But you must know, that the wrath hath set its^t throat wide open, and draweth mightily, and desireth to devoure All; for it is the Covetousnesse, and the Pride insulting over humility.

^t The Eye of
Love, and the
Eye of wrath.

14. And so also Love and Humility have opened their Mouth; and draw with all their Powers, and would draw Man into Love, into Heaven.

^t Or Jawes.

15. Now into which of these the soule entreth, in that it remaineth and groweth, whether in Love or in Anger; In that Tree it standeth, and there is no Deliverance in Eternity from thence: here in this Life the soule stands in a Balance in the Angle, and may (though it have been evill) be borne againe in Love; but when the Angle breaketh then it is gone: it is afterwards in its owne Country, in its Principle.

16. Who shall breake that which is Eternall, where no breaker can be found? for it is its own Maker; whence then shall another *Turba* come, when a thing is in the Eternity where no Limit is.

17. But that you may see for all this, that God willeth not evill: He

P

maketh

maketh his will knowne unto you ; He sendeth you Prop hets and teachers, and giveth them his Spirit , that they may give you warning : Now if you refuse to obey ; then you stay still willingly in the

^u Dwelling, or
Prison.
^z Sends you
Croſſes.

Anger, which is your ^u wages and Kingdome.

18. God ^x afflicteth you, to breake you off from your owne will, from your voluptuous proud, and dissolute Life ! But if you goe on, you shall hereafter surely taste the hellish Dregs.

19. Wee teach you the Croſſe : and the Devill teacheth you pleasure : Now you may take which you will , you shall have it , be it Loye, or wrath.

20. We labour for you, but you contemne us : what should wee doe more for you ; we are even your very slaves ; if you will not accept us, be it at your perill, and get you gone with that which is your owne, and we will take that which is ours, and so wee are parted for ever.

21. Wee will nevertheſſe worke in our Day-labour , and doe what is commanded us : at the Harveſt we shall appeare before one another , and then you will know us, and doe that to your selves there, which you have here done to us : we will not hide this from you, but tell you what we see.

The foure and twentieth Question.

*Whether doe mens wiſhes profit them any thing ?
or ſenſibly ^y availe them, or no ?*

^y Help, or doe
them good.

I.

^z Or Gulf.
Luc. 16. 20.

MY beloved friend, looke upon the Rich man, and poore *Lazarus*, so you shall finde that there is a great ^z space between them and us, so that those that would reach them with their prayers, and their will, cannot ; neither can they come to us, there is a Principle between.

Pſal. 49. 8. 14.

2. The Prayer and wiſh of the Righteous pierceth into Heaven, and not into Hell : the Scripture also telleth you , out of Hell there is no ^a Redemption ; they lye in Hell as dead bones, they call , and no man heareth them ; no praying availeth them.

^a Or deliv-
rance.

3. And though many men should pray for the damned soules, yet their Prayers remaine in their owne Principle, and passe into Heaven, and not into Hell : there is no calling back againe out of Hell saith the Scripture.

4. You know what Christ said to his seventy Disciples, when yee enter.

enter into an House, greet the house, and if the Childe of Peace be in that house, then your greeting and wish shall rest upon it; if not; your wish returneth to you againe: and so it is also here.

5. No good wish entreth into Hell: But if the wicked leave behind him much falshood and deceit, so that the Hellish Torment is wished to him in the Grave, such wishes come to the wicked soule, those wishes come to passe with them; for that soule must swallow downe its abominations which it committed here: and that is its foode which the living send after it.

6. But it is altogether unfit, and doth not become the Children of God at all: for thereby they sow into Hell, into the Anger of God: they had need beware least they also reape that which they sow; most certainly, if they doe not recall themselves and repent, it will fall out no otherwise.

7. Furthermore, wee give you to understand according to our knowledge in the Spirit (not according to the weening and conceit of the outward Man, but according to our Gift, that those soules (which as it were hang by a ^b threed, and but at last enter into Repentance, and so comprehend the Kingdome of Heaven as it were by a threed, so that doubting and Faith are mixt) are in such a condition, that a hearty Prayer and wish redoundeth to their profit, and pierceth into the poore captive soule, into its ^c source, if it be made with all Earnestnesse.

^b The threed of Faith, which is small and weake.

^c Condition, or property, or miserie.

8. For, it is neither in Hell, nor in Heaven; but in the Gate, in the middle source of the Principle, where fire and Light sever themselves, and is held by its *Turba*, that alwayes seeketh ^d the fire: But then this small twig which it hath ^e conceived, viz. the weake Faith deeply demerseth it selfe; and earnestly reacheth after the Mercy of God, and yieldeth it selfe patiently, into the Death of that sinking downe; and so getteth out from the Anguish, and sinketh downe from the paine into the meeknesse of Heaven.

^d Or to devour it.

^e Or comprehended.

^f Or source.

^g Or tedious while.

9. And although many a soule is held a ^g sufficient while, yet the Anger cannot devour that small Faith, but must at last let it goe.

10. But I leave it to him, to try what this is, who wilfully persevereth in sinne till his End, and then first desireth to be saved: and then the ^h Pope forsooth must save him: he shall finde it by wofull experience.

^h Priest, or Minister.

11. We say, that a mans hearty fervent prayer stands such a one in stead; for, a zealous, earnest, faithfull Prayer hath power to break open the Gates of the Deep, it breaketh open a whole Principle, and seeketh; and if there be any thing there, that is capable of its will, that taketh hold of it; viz. the poore soule in its source of sinne receiveth the earnest, Divine will of its loving Brother, and so is

strengthened;

strengthened; and in its brothers Spirit and will, is able to sinke downe out of the Anguish, through Death, and attaine the Kingdome of God.

12. But in its glorification it cannot availe it; for, it shineth forth out of its owne Essence and will: The soule of a Neighbour goeth no further then death with it: (yet it is not the [neighbours] soule but the Spirit and will of his soule that doth so) and there the Anger parteth, and then it is released from the wrath; and then the Spirit entreth againe into its owne soule.

13. In Popery much juggling hath been invented about this, in saying Masse for a soule, and that for money onely: but this hath been a great cheat of the Pope of *Babell*; for there is earnestnesse required, to wrestle with the Anger of God, and overcome it.

14. Yet we confesse, and acknowledge readily that the Church of Christ hath great power to ransom such a soule; if with fervency and Earnestnesse it doe it: as it was done in the Primitive Church, when they had holy people, and Holy Priests, who performed their Ministry in reall Earnestnesse.

15. They indeed effected somewhat, but not in such a way as the Pope boasteth of, saying, that he hath the Key, and that he can let out a soule with his blessing when he will, if a man will but give him money: This is a lye.

ⁱ Or Pardon.

^k *Mysterium Magnum.*

16. If he be Holy, then he beareth the ^k Great Myserie; and is a Shepherd of Christ [set] over his Lambes: but then he must with the Congregation, in great earnestnesse, urge God in great Humility, and so relieve the poore soule, not for money.

ⁱ The first most inward Ground.

^m Or Christ.

ⁿ Or they set their hearts upon it.

17. There is alwayes covetousnesse in Money, and it never reacheth the earnest ⁱ Principle; the Prayer of the Covetous goeth into his ^m Hurch: we say, that all service which is done in the Church of Christ for Money, belongeth to Antichrist in *Babell*, for ⁿ their hearts depend upon it: It were better men gave them meat and drinke, and necessities, but no money: and then they should not set their hearts so much upon it.

18. What can a Spirit seeke and finde in the Myserie, when it selfe is not in the Myserie? O! there is a great deceit in that, when it is Day, you will see that it is so: ye are still in darknesse, in the Myserie, so egregiously hath *Babel* blinded you.

19. And it onely is (because you have regarded Art and Favour, and not the Spirit God) therefore notorious delusions are seized upon you, so that you believe the Spirits of lies, who speake Delusions in Hypocrisie; on these you depend, and stick to them, and cause Hypocrisie by your Errour: Observe well what the *Revelations* of *John* and *Daniel* telleth you! It is Day, the Reward will shortly follow.

^o fine outside, seeming holiness.

20. Ye have Teachers now, that wholly ^p suppress the Spirit of ^p Or cast to the the Primitive Church; try them, and you shall finde them to be a ground. crew of the Whores, Wolves, which at first sprung up in the Primitive Church, when men slept; and these are they that will devour the Whore themselves.

21. But trie them, they are Wolves sent from the ^q Turba; they ^q Malice, sin, must doe it, God permits it so to come to passe, and will have it so; that ^{and the An-} he may sweepe out one besome with another: yet they are besomes, ^{ger of God, for} and after the accomplishment of the ^r Wonders of the Anger, they ^{the destruction} shall both be delivered to the ^{of the world.} Turba together.

22. Let this Spirit tell you this, it is your owne Prophet, he is ^r Or workings. borne out of your ^t Turba upon the ^u Crowne: Awake, or else your ^t Or punish- selves must be devoured one by another. ^{ment, or cala-}

23. For, it is no stranger that consumeth you, but your owne ^{mity.} ^x Turba, which is come to the Limit; O! boast not so much as you ^t Disputing, or doe of a golden time, it is a time of Wonders. ^{contention.}

^u Finishing of
the sixt Seale.
^x Or sinne, or
malice.

The five and twentieth Question.

What is the Hand of God, and the Bosome of Abraham?

I.

IT hath been sufficiently cleared already, that it is the Essentiall Omnipresence of God; but in its owne Principle: as the Rich man who was in Hell, could not obtaine that *Abraham* should send *Lazarus* to him, with one drop of cold water to coole his tongue in those flames: *Abraham* said, there was a great Gulfe between them; that is, a whole Principle.

2. But the bosome of *Abraham* is to be understood thus: *Abraham* was the Father of all the Faithfull; and God gave him the Promise, that in his seed all people should be blessed; this was to be understood of the Messia Christ, who would become man in the ^y Faith- ^{Or Beleevers.} full, and as he became man in *Abrahams* seed, so also he would be borne anew in the Children of the faithfull, and blesse them.

3. Now this is the Holy Christian Church, borne in Christ; and that is the bosome of *Abraham*, for we are All one Body in Christ; and the Promise was made to *Abraham*: He is the Patriarch, we are all borne in the same Promise, (we meane [by] the New Birth in Christ) and are in the same bosome, which receiveth us.

4. And when by earnest Repentance, we enter into the Promise of

^a Into the Promise that is made to us by the Trinity. of *Abraham*, then we goe into the bosome of *Abraham*, viz. ^a into our Promise: and Christ is borne in us, in the bosome of Faith; this is the fulfilling [of the Promise.]

5. And thus; in Humility; we are with *Lazarus* in the bosome of *Abraham*; for Christ is *Abraham*: Christ was promised to *Abraham*, and now he hath him, and wee also: and so we come into *Abrahams* bosome, and are his Children in the Promise, and Christ is the fulfilling of it, and we in the fulfilling are in the bosome of *Abraham*, and are the seed of *Abraham*, by Faith and Spirit.

6. Heare O ye blinde Jewes, open your Eyes: what was meant by *Abrahams* Circumcision, nothing else, but that sinne should be drowned in the blood and death of Christ, who shed his blood for the Children of the Faith of *Abraham*, and so [we] be regenerated in this blood, as in a heavenly Tincture.

^a That is in the Essence, or in the water. 7. *Abraham* and his Children drowned sinne in their blood by Faith in Christ, who should become Man in their blood; and now it is fulfilled: and therefore God hath set the seale of Faith ^a in the substance; and now we must be, and are Regenerated in the true blood of Christ.

^b Or arise. 8. The blood of Christ, taketh away the *Turba* wholly from us: and so we, (viz. the New Man out of the Old *Adam*) ^b stand up in Christs blood, and beare Christs Image, Christs flesh and blood in us, in our Image; if we be Children of *Abraham*, and not *Ismaels*.

9. For, to *Isaack* belong the Goods of the Image, of the body of Christ: the Circumcision is *Ismaels*, for he is conversant about workes; but the Goods are *Isaacks*: yet *Ismaell* shall dwell in *Isaacks* Tents at last: for *Japhet* shall dwell in the Tents of *Sem*, but the Kingdome belongeth to *Sem*.

10. We have the goods of *Isaack* not by the merit of workes, but from Grace, from the Love of God: wee cannot attaine them by workes; but in Faith, in the Will, in the Deed, and in entring [into the promised Inheritance.]

^c Or Giver. 11. He that entreth into an Inheritance, that is not his owne by right of Nature, he entreth into it by the favour of the ^c Donor: why is a servant in the house angry, that his Lord is so bountifull to give a stranger the Dominion.

12. Wee were strangers, and must worke in his house; yet the Lord did promise us in Paradise, that he would againe freely out of Grace, give us his Kingdome: He rejected *Caines* offering, but he gave the Kingdome of grace to *Abell*; for *Abell* sought it in the Spirit, and *Caine* in the worke.

^d Or worke. 13. Thus you understand, that Gods Kingdome is Magicall; for, the earnest will attaineth it, and not the Will in the ^d Essence, for that will remaineth in the Essence, but he that is at liberty, he findeth

deth Eternity and the Kingdome of Grace therein, and the Promise also, together with the Essence, and so the worke dwelleth in the Will, and is the wills household servant.

14. Thus you understand (if you have your sight) all the Old Testament ; this is the onely ground ; though comprised but in brief: If we write upon *Moses*, you shall finde it wholly there : and thus we have shewen you the true ground of the bosome of *Abraham*, and of the true Christian Religion.

15. He that teacheth otherwise is of *Babell* ; beware of him, he hath not Christs Spirit : but he is *Ismuell* ; and seeketh but in his owne conceit.

16. O ! thou deare Christendome, doe but open thine Eyes , or else it will no more shine so cleerely upon thee ; goe yet to *Lazarus* in the bosome of *Abraham*.

The six and twentieth Question.

*Whether doe the Soules of the Dead take care
about Men, Children, friends, and goods ?*

*And whether doe they know, see, al-
low, or disallow their purposes,
and endeavours.*

I.

MY beloved friend : this Question is beyond the reach of all humane Reason, and knowledge according to outward Reason ; But seeing we are *Abrahams* Children, we have also *Abrahams* Spirit in Christ : and as *Abraham* looked back upon the Promise in Paradise, and then also forward unto the fulfilling of the Promise , so that he saw in the whole Body of Christ, what was yet to be brought to passe in the middle : and saw Christ a farre off ; so also we.

2. Now seeing you doe so vehemently long after the great Mysteries, and seeke them with so earnest a Desire, yet giving God the glory accounting your selfe unworthy in your high Art, and so humble your selfe before God : therefore God giveth you them, by so meane and poore an Instrument, who esteemeth himselfe much more unworthy of them ; but yet would not willingly strive against his will : and so you are the cause that this hand findeth and attaineth them.

3. For, this hand knew nothing of the Mysterie : It sought onely for

*Or the time
between both
the beginning
and the End.*

The six and twentieth Question Answered.

for the Faith of *Abraham*, but the understanding of *Abraham* was also given unto it, which you have caused by your seeking.

4. Now have a care, that you also obtaine the Spirit of *Abraham*, which hath written in the knowledge of this hand, wee will impart it to you as a brother: for wee are not your Lord in this hidden thing, but your servant.

5. Know us aright, we are *Lazarus*, and you may be accounted *Abraham* in comparison of us; you have laboured much more then we; but we are fallen into your Harvest: nor of merit, but by the Grace of the Giver: least any tongue should boast in the sight of God, and say, this hath my understanding done.

^f VIZ. in his
outward Reason,
or in the
Old Adam.

6. You propound a deep Question, ^f I understand it not: for if I should understand it, then I should dwell in the separated soule, and must have the very same spirit, and knowledge of that soule.

7. But now seeing we are one body in Christ, we have all of us Christs Spirit; therefore in Christ we all see out of one Spirit, and have one knowledge; for he is become man in us, and all holy soules are our fellow-members, all begotten out of one: and we all have one will in Christ, in the true bosome of *Abraham*.

8. And now we have obtained strength to reveale this hidden thing to you in Christ; for our soules seeth in their soule; not as if they came to us, but we goe to them: for they are in perfection, and we but ^g in part.

^g In part, or in
imperfection.

9. And now we are able to answer you, not from the reason of the outward world; but from the Image in Christ, and from his and our Spirit.

10. You aske, whether the separated soules take care of humane matters, and allow, or disallow them? Now this you must understand to be in three different manners, concerning three severall sorts of soules.

11. First, those soules, which yet have not attained Heaven, and so stick in the source, in the Principle, in the Birth, those have yet the humane Essence with the workes in them: they diligently search out the cause of their ^h Retention.

^h Or stay in
that condition.

12. And therefore many of them come againe with the Astrall Spirit, and wander up and downe in their houses and places of abode, and appeare in a humane Shape, and desire this and that, and oftentimes take care about their wills or Testaments, and also thinke to procure the blessing of the Saints, that they may rest: and if their Earthly affaires doe still stick in them, they take care many times also about their Children and friends.

13. This condition of theirs continueth so long, till they fall into their Rest; and till their Astrall Spirit be consumed; then all such doings, care, and perplexities are at an end, and they also have

no

The six and twentieth Question Answered.

III

no more knowledge thereof, but that they see them meerely in the Wonders, in the Magick.

14. But it stirreth not the *Turba*, neither seeketh what is in this world : for, it being once passed through Death from the *Turba*, it desireth such things no more ; It also taketh no further care : for care stirreth up the *Turba*, and then the will of the Soule should be forced to enter with its Spirit into earthly things ; but it had rather let such things alone, because it hardly got rid of them before ; It will no more entertaine the Earthly will.

15. This is an Answer concerning this first sort, and wee tell you plainly, and in Truth ; that this sort (after they are once received into Grace) take no more care purposely about humaue Earthly matters : but it beholdeth the heavenly matters, which are brought to it by the Spirit of man, and rejoyceth in them ; but there is somewhat still behinde, which is this. ⁱ Or affaires.

16. A living man hath such Power, that he is able with his Spirit, to goe into Heaven to the separated soules, and stirre them up about some Question by a hearty Desire : but it must be earnest, it must be Faith, that can breake open a Principle.

17. And this we see in *Samuell* the Prophet, whom the ^k King of ^k *Saul*. *Israel* raised up : that he might make his will knowne to him : though this seeme otherwise to some : of whom we may well say, that they are blinde and voyde of knowledge, for they speake but their owne scholastick Fables, and frame Opinions about that they have no knowledge of in the Spirit : and these are *Babell*.

18. Now secondly, the other sort, which sinke into Death without a ^l body, they are wholly in one, and the same place of the ^l Or the body Principle, in which the first sort are, which afterward did sinke of *Christ*. downe in themselves : All these take no evill affaires upon them, wherein the *Turba* sticketh.

19. But when the honest soules which are alive, send them their workes, with their Spirit and will, they rejoyce in them, and are so affable, that they appeare to men Magically in sleepe, and shew them good wayes, and many times reveale Arts which lye in ^m secret, viz. ^m In Arcano, in the most inward Mysterie.

20. For, seeing the Earthly Spirit thrusteth its Mysterie before the soule, and keepeth the soule captive in that Mysterie, therefore the Spirit of the Soule cannot alwayes attaine the deepest secrets ; but after the departure of the body, the soule is naked, and that especially, if it be without a New body ; then it beholdeth it it selfe, and also its Wonders : and it can very well shew one that is living somewhat (if he be honest and have not stirred up the *Turba*) in the sleeping *Magia* : for Dreames are wholly Magicall, and the soule without a Body is in the *Magia* of God.

Q

21. Thus

The six and twentieth Question Answered.

21. Thus know that no soule separated from the body entreth into any wicked matter, except it be a damned soule, which indeed entreth in Magically, and hath its joy therein, and teacheth most notorious vile prancks in Dreames, for it is a servant of the Devill.

ⁿ Makes horror in the
Magia.

^o Or raiseth
up.

^p Raising of the
paine, or property.

22. And whatsoever a wicked man desireth, that the Devill readily helpeth him to; for he can doe it better by the soule of a man then of himselfe, for he is too crude, and ⁿ terrifieth the *Magia*, so that the Elementary Spirit is astonished, and ^o awakeneth the body.

23. Also you must know this, that all is done Magically in the will, without ^p awakening of the source: no soule riseth with its Essences of its owne accord to please Man; unlessse man raise, and disturb it himselfe.

24. There are many villanies in Nigromancy, which can many times vex and torment the Spirits of men; but it can doe so to no soule, that is cloathed with Christs Essentiality; for, that soule is free.

25. The third sort of separated soules, which are in *Abrahams* bosome, in Christ, having the heavenly Essentiality, none can stirre them, except they will themselves, as when they beare a favour to a soule that is like themselves: also they take no Earthly thing upon them, except it maketh for the Glory of God, and then they are restless to reveale something in a Magicall manner.

26. But they let no *Turba* into them; neither doe they intercede with God for us; but whatsoever commeth to them they rejoyce in it, with the Angels: for, the Angels rejoyce at a sinner that repenteth; then much more, the soules.

^q Their praying, or intercession for us.

27. Why should they pray to God for us? it lyeth not in their Prayer; but in mans entring into God; when he strongly turneth his will to God, then Gods Spirit helpeth him without ^q Prayers.

28. For, his Armes are stretched forth day and night to help Man; what need is there then of their Prayers? It is the will of God that man should come to him.

^r A separated soule of a Saint.

29. Shall then a ^r soule be so presumptuous as to make God so severe a Judge, as not to be willing to receive a returning sinner? surely no true knowledge of God were in this: But when they see the soule pierce in with its Spirit to God; it is great joy to them that Gods Kingdome is enlarged.

30. The heavenly soule hath Gods will: what God willeth, that it willeth also; but it is Gods Spirit it selfe that will help the converted sinner.

^s Or blessed
soule.

31. The soules see well how Gods Spirit pierceth into the soule, if the will of the soule doe but give way to it: there is no neede of the Prayers of any ^t Angell; they all wish that Gods Kingdome may come,

come, and that Gods will be done : but the Honour of Government they give to God.

32. That men in Popery have invocated great Saints that are dead : and that they also have appeared to men, and wrought ^t Wonders, we acknowledge it, and it is true : and although it be now taught against, it is by those that are indeed quite ignorant in it : It hath another **A. B. C.** which all of them on both sides doe not understand at all.

^t Or Miracles.

*These 7000
before 199.*

33. The Faith of one receiveth the Faith of another, the Faith of the living tooke hold of the Faith of the Saints departed, and the ^u Faith hath wrought Wonders.

^u Viz. the will
that is strong.

34. Yea it is so powerfull, that it can throw downe Mountaines ! shall then the pure Faith of the Saints in the Faith of the living be able to doe nothing? Indeed it could even ^x destroy the whole world, if God would but suffer it.

^x Or breake in
peeces.

35. As he hath permitted it to worke so farre sometimes, that the Heathen have been converted by such meanes, when they have seene such Wonders wrought at the ^y Death of Saints.

^y Or depar-
ture.

36. Should not a soule in heaven be willing to put forth its Faith for the glory of God, and the working of wonders for him? This is even done by the Holy Ghost, who hath wrought the Wonders by the Faith of both parties ; and they are onely the Wonders of God, and of his Children-

37. But this is wholly cast to the ground, and now there is so learned a Schoole, that it contemneth all Gods ^z Wonders : but it is *Babell*, and not the Spirit of God ; It is envious Pride ; They stand aloft and cry ; Come ye all to me, here is Christ, here is the Gospel: Indeed there is Pride, Covetousnesse, Ambition, and selfe, arrogating malepertnesse, a lifting up of proud *Babell*.

^z Or Miracles.

38. It is even the old Antichrist, and they are young twigs sprung out of the old Tree, and they have stirred up the *Turba* with their strong wrathfull sap : which *Turba* shall roote up the whole Tree, for God hath cursed it : it is wholly evill, and wormeaten, it shall downe.

39. For, there is a young Tree growne out of the Roote, out of the old Root, which shall discover what the old Tree hath been in its Wonders.

40. Yet we would not upbraid any, but onely speake of our Wonders : and say that the servant shall enter into the House, and be free, for the time is at hand, that he should eat with the Sonne, and be merry and rejoyce with him.

41. Thus we answer this your Question summarily, that indeed, the Holy soules doe certainly know of our holy workes, and approve

The six and twentieth Question Answered.

of them, but they doe not at all regard false workes : for, they dwell in another Principle, into which no evill worke can come, nay, they doe not so, nor doe they enquire after that which belongeth to the Devill : also they know nothing but that which reacheth to their Principle.

42. Children, Parents, friends, and strangers are all alike to them; for, in Heaven we are all Brethren : They take no greater care of Parents, or Children then they doe of others, unlesse they serve God, and then their service of God is acceptable and joyfull to them ; but they enter not into their **Turba*.

**The evill
which they doe
or suffer justly.*

43. For after the last Day, honest Parents shall know nothing of their Children which are in Hell : Therefore it is sufficiently and plainly knowne to us, that they now also take no care about wicked matters.

The seven and twentieth Question.

** Or in Death. Whether doe the Soules * departed, know and understand this, or that businesse and Art, whereof, while they were in the body they had sufficient Skill.*

I.

THIS Question is like the former : all their workes appeare to them in their will after a Magicall manner : they see them, but the figure of them, shall then first be given them at the Day of Restauration ; so that they shall be able rightly to behold their workes : for, they must first be tried by the Fire ; and whatsoever is false, the

**uncleannesse,
or dross.*

**Turba* of that must remaine in the Fire, according to the words of **Christ.*

**The words of
Christ in Paul.
*Or bring
them into act.*

2. But it is strange that men should aske whether they know Arts or no ; without Question they know all Arts, how deeply soever they are grounded : but they dare not **awaken* them, that they appeare in Spirit : for, Arts are **borne* in the Centre of Nature, out of those Effences wherein the Wonders lye, which they sought in this world, so farre as they had the Mysterie made knowne to them.

3. A soule that is without the Divine body, doth not willingly enter into the Mysterie for Art, it stands still in its rest, it feareth the *Turba* ; It giveth God the glory.

4. But those soules that are highly enlightned, who have heavenly

ly Essentiality in their Spirit, They have all knowledge of heavenly things, and of whatsoever lyeth hid in the Mysterie: especially those who had acquaintance with the Mysterie in this Life: the other dive not in into the Mysterie.

5. For, every one continueth in his^e calling; in that, which he^e delighted in here, although there be no such working, yet they have their joy in it: for, in Heaven there is an humble simple Childrens Life. ^e Or Employment.

6. Why then should they search or care for Art, when the whole Mysterie of God standeth open, God filleth All in All: there is only a meere Wonder; they All live in Wonders, and are all of them the Art of God: they have great knowledge; but in a Paradisicall simple Childrens Life.

The eight and twentieth Question.

Whether hath the Soule any more knowledge of Divine, Angelicall, Earthly, and Devilish things? and whether can it get more certaine experience, and knowledge of them, then it had in the body?

I.

Concerning Divine and Angelicall knowledge, certainly it hath much more of that: for, it is in the Principle of God: the Sonne seeth very well what the Father doth in his House; and so likewise the soule seeth what is in Heaven.

2. Their knowledge is different; for the highest knowledge is in the Majesty: and therefore most soules must waite till the last Day, when they shall receive their new Body.

3. But the highly enlightened soules, which are in the Divine body and Power: they have superabundant understanding and knowledge of God, and also of the Angels: for, they continue in the Wonders of God, till they shall bring their owne Wonders thither.

4. The soules that are without a body, are in Heaven, in God, as it were Magically: they awaken no Wonders, but are under Gods Altar, and expect the Wonders, at the Day of the Appearance.

5. They take no care about devillish matters, it belongeth to the Angels to strive with the Devills, and to defend man: No^e soule^e ^e No holy soule. imagineth into Hell, it is Enmity to it.

The

The nine and twentieth Question.

*What is the Soules Rest, & Awakening
and^h Glorification?*

g Or Resurre-
ction.

h Clarification,
or transfigu-
ration.

i Paine, or
Turba.

k Viz. the Spi-
rit of the soule.

l Glorious il-
lustration.

m cheerefully.

n Stirring, or
working.

I.

THIS is already sufficiently cleared; their Rest is without Essence in the stillnesse, where they are in Gods hand, and noⁱ source toucheth them, they have no feeling of any source, but they are as one that lyeth in a sweet sleep, and resteth very pleasingly.

2. Their glorification, in this meane time, is when they consider of the Joy to come, then the^k Spirit entreth into the Majesty of God, and receiveth Joy, and^l Clarity: and so all this time they trim their Lamps, that they may the more^m readily receive their bridegrome in their New bodies.

3. There is a very sweet, Magicall, Paradisicall joy in them: but Paradise is not yet fullyⁿ manifested in them, with totall perfection, for that belongeth to the New body, [which shall rise] out of the Earth.

4. The first body which God created, and Christ redeemed with his blood, that will bring the Wonders with it, and enter againe into Paradise, and be clothed with the Majesty of God, and then the Tabernacle of God is with Men.

The thirtieth Question.

*What is the Difference between the Resurrection
of the flesh, and of the Soule, both of the
Living and of the Dead?*

I.

CHRIST saith concerning this, that there shall be a great difference: therefore we direct you to the Scripture, for it shall come to passe just according to the Holy Scripture.

2. Seeing that humane Reason cannot search, or finde it out, how should I answer you more then the Scripture speaketh of? yet seeing you so earnestly desire, and long to know these things, you even become the Finder in your seeking, and I am but the Instrument.

3. And

3. And although it be declared and given to me, yet it is not a thing that consisteth in my understanding, or knowing, but the knowing consisteth in the Spirit of Christ: according to which this hand speaketh of us, for it speaketh from two Persons, and two Persons say, not I, but we, and speaketh of two, as a Lord who speaketh of his person, and of his^o Dominion.

4. Thus also the Children and servants of God, ought not to say the knowledge is mine, the understanding is mine, but give God the glory: and in their manifestation of the Wonders of God, should speake of two, viz. of the Giver and Receiver. ^{o Office, Authority, Power, or Jurisdiction.}

5. Neither should any vnderstand this our manner of writing so, as if the hand did glory, or boast it selfe of its humane Authority, and worthinesse; though indeed we are worthy in Christ: but as to the outward Man we will have no honour or Renowne, for the Renowne is Gods.

6. Wee are Children of the Father, and must doe as he will have us, and not bury the Talent (which he giveth us) in the Earth, for the Father will require it with increase, and if there be no increase of it, he taketh away that which he hath given, and giveth it to him who hath gained much: which would be a very lamentable taking away from me; for me to know and enjoy God, and then to lose him againe; it were much better for me to lose the whole world, and the outward Life, then God, and the Kingdome of Heaven.

7. Neither is it a light matter to be disobedient to God: see what was brought upon *Corah*, *Dathan*, and *Abiram* by *Moses*: wee say the same shall come upon the disobedient and scorers.

8. Indeed the scorner seeth not his punishment instantly, but his ^p *Turba* taketh it in; if he hath been a jeering scorner and Reviler, and now would faine be delivered from his ^q *Turba*, then he must bewaile it in bitter lamentation, and sorrow in the sight of God, or else he will carrie his scorne with him into the Fire of Anger, and then it will gnaw him for ever: we would have this spoken for a warning. ^{p Viz. his perturbation, malice, and wickednesse maketh a figure of it.}

9. For, we shall here describe a very earnest matter, be not deceived, God is not mocked: the wrathfull Anger is in his Power, he hath Heaven and Hell in his Power, the last Judgement is an earnest worke. ^{q Or sinne. r Severe. s Or passe away.}

10. And because wee are to set downe the Resurrection of the Dead, we must write the manner of it; what it is, and by what power this world shall ^t perish, and the Dead arise; it will be in earnest, account it no jesting matter, we shall speake of the very ground of it. ^{t Disturbance or confusion. u Or when the measure of your sinne is full.}

11. Doe not thinke it it is a Fable, it proceedeth from the ^v *Turba*, upon the ^u Crowne; the ^x Spirit of your owne *Turba* declareth this unto you: for, the End hath found the beginning: thus the ^x The Spirit of the awakened Effences wickednesse.

^y Or workes.

^z That they may be seen.

^a Or workes.

^b Or Justice.

^c Or manifestation.

^d Or property.

^e Or workes.

^f Artificer, or framer, of all things.

^g With the word of the Lord.

^h Or power.

ⁱ his workes which he wrought here.

^y Essences of the whole world are brought to ^z Light in the middle, and thence your Prophet ariseth, viz. from the ^a Wonders which you have wrought, and he speaketh of the Destruction.

12. For, the Spirit of the *Turba*, shall not Governe, but the Spirit of Christ: he hath overcome Death, and taken the *Turba* captive: He leadeth Captivitie captive as a Conquerour.

13. But the *Turba* will execute ^b Judgement: for it is Gods servant in the Anger, not his Master but his servant: therefore that Thunder which shall make the Earth to tremble, will proceed out of the Mouth of God; which shall set the Elements and Firmament on fire.

14. The last Judgement belongeth to the Judge Christ, and the Holy Ghost: for, here the Center of the Eternall Spirit will stirre up it selfe, having also divided it selfe into three Principles, whereof one is the Spirit of Anger, and the other the Divine Spirit of Love, and the third is the Airy Spirit of the outward world.

15. The last ^c moving belongeth to him; who according to the Deity is in the Mouth of Christ; but according to the wrath he is in the Hellish ^d source of Anguish: and according to the ^e Wonders, he is in the Spirit of this world.

16. And as he was the ^f Worke-master of all Essences, so also it is he that shall give every thing its owne Mansion, and gather every thing into its owne Granary.

17. For, he hath many helpers; viz. the Angels, they shall sever and part all asunder, and then the Father, & *cum verbo Domini*, pronounceth the Sentence by the Mouth of Christ, and then the world beginneth to burne, and every thing entreth into its owne Granary and Reservatory.

18. For, the Reservatories will be divers, not onely two, viz. the two Principles; yet in two Principles; but with much difference: every thing according to its ^h vertue-

18. For, every worke hath its Magicall Principle, wherein it is contained as a peculiar Wonder, both in Heaven and Hell, every thing according to its Spirit, as it hath been good or evill, so will its forme appeare: and so also will its vertue be; like the flowers of the field in their differences: And, in this manner also shall the Glorification and joy of Man be all according to the ⁱ Essence which he brought forth here.

20. But we understand here the Essence of Faith, (which is the vertue in the Essence of Love,) and not of the outward worke: for, all shall be represented in the figure, in the Wonders; and that both as to the beginning and circumstances.

21. When the last Day shall begin to dawne, then the Deity manifesteth it selfe once more (and that is the third time) in all Formes, in

in Love and Anger : and then all things together at once shall be plainly layed open, and visibly set forth in the sight of all Creatures, in this manner following.

22. The beginning of the Creation, in the Word *Fiat*, hath inclosed this world in it selfe, as a Modell; and ^k founded the limit, ^k Or appointed. wherein now the Wonders are contained, which also were revealed in the middle, in the time, and brought to Essence, which were foreseen from Eternity in the wisdom, in the *Magia* of God, and will be together all in the Essence then, and then the ^l limit is nigh at hand, and there will be no time of seeking more, for then all is finished: whatsoever God had in his Eternall Counsell, he hath conceived and manifested in time. ^l End, finishing, or consummation of all things.

23. Now here is the End of time, for then the beginning hath found the end, and the End is then the beginning, and passeth againe into that which it was from Eternity.

24. But the ^m middle with the ⁿ Wonders which were manifested ^m Viz. the world, and every creature. in the time, continueth for evermore in the beginning and in the End, as an Eternall middle, with its Wonders, viz. with the Angels and men, and their Essences: as also the figures of all Creatures, and all what ever hath been Essentiall at any time: the Earth with its Metalls, also stones, and all materiall substances, as Trees, and hearbe: all these stand in the Figure, in the middle, and in the Wonders, but quite voyde of such Essences and life. ⁿ Viz. all that hath been done in the world from the beginning to the End.

25. For, no Beast cometh againe, but its figure continueth in the *Magia*; for, it arose out of the Eternall Glasse, so that now (when the outward Earthly Glasse breaketh) it must remaine in the Eternall as a Wonder, to Gods honour and glory for evermore.

26. And these Essences belong all to Paradise: for, they shall be the Holy Paradise wherein the heavenly Essences shall beare Essentiall palpable fruit.

27. And as here in this Life, wee doe account the fruits of the ^o Inanimate. Earth, (proceeding from its Essence,) as ^o dead things without ^p understanding, so also the Bestiall and Earthly Image of this world shall ^p un-^{sens.} sensible things. appeare as a dead Essence, and so shall the Essence of all Creatures; they shall remaine as a shadow. ^p Life, or sense.

28. But Paradise hath and beareth fruit from the vertue of Eternall Life, that is, from Gods ^q Essences: Now all that which for the most part is hidden from us here; that is inclosed in the word *Fiat*, in the beginning and End, and it lyeth therein as a great Myserie. ^q Or wonders.

29. But now the Spirit of the first Creation will move all the three Principles: yet before that be brought to passe; the Word of God ^r conceiveth it selfe with this Spirit; like an elevation, or ^r Formeth it selfe by the Spirit. manifestation of the Deity.

30. For, the Spirit stirreth the *Turba* of all Essences in all the rit.

The thirtieth Question Answered.

three Principles; and then whatever is in Heaven, Hell, or this world, will be manifested in one houre.

31. For the *Turba* stirreth up all Essences, and all creatures, and all whatever is in Heaven and Hell, will be made visible, and every one shall see the workes of his owne Heart, be they good or evill.

32. In this houre also the Judge Christ will appeare, upon the Bow of the Ternary as upon a Rain-Bow; according to the Principle of this world, it is a naturall Rain-bow, but according to the Principle of God it is the Ternarie, the Crosse with a twofold Rain-bow, having one part turned towards the Internall Principle, that is, in the Abylfe of the Anger, and there he sitteth upon the Anger of God: this the Devills, and all wicked men shall see.

33. For, this Bow is included in all the three Principles, and this Judge Christ sitteth upon, and in the Omnipotency of Eternity, above all that is called Essence.

*Or ever had
a Being.*

34. Then the Miserable horreur of all Devills and wicked men will arise: and they will houle, lament, yell, and cry, and say unto the wise Virgins, give us some of your Oyle. O! comfort us wee entreat you, wee beseech you teach us! what we shall doe? Give us some of your holinesse that we may be able to stand before the Angry Countenance of God; for the Eye of Hell standeth wide open; whither shall we flie from this Anger?

35. And the wise Virgins, viz. the Children of God, will say: away to your Merchants, and buy Oyle for your selves; least there be not enough for us and you: we have but enough for our selves; away, to your Hypocrites and Deceivers, who have tickled your eares with flattering [fine] dissimulation for your Money; there buy for your selves: what? have you need of us now? Have not we been your fooles? Away now with the flourishing shew of your deceit and hypocrisie, we will not make our selves partakers with you; least we smart for it.

Those that sell.

*Seeming ho-
linesse.
and purity.*

Or by.

36. They shall then stand in great horreur and trembling, yelling, and crying to the Judge Christ: but his wrathfull Eye with their *Turba*, entreth into the very Heart, piercing through Spirit and flesh, through marrow and bones; for, the soule in the *Turba* by the moving of God is stirred up already before-hand in the Wrathfulness.

37. And then they will fall to the ground for very Anguish, and some of them shall bite or gnaw their blasphemous tongues, and the proud will say, O ye Mountaines fall on us, and ye Hills cover us from the Eye of this wrathfulness: they will creepe into the Caves, and clefts of the Rocks, and endeavour to bury themselves in the Mountaines: they would willingly kill themselves, but there is no Death more; they will endeavour to bereave themselves of Life with Weapons,

Weapons yet there is no dying, but Wrath and Anger left.

38. In this horreur all the buildings in the world will fall downe ; for the Earth will tremble, as if it were shaken with Thunder , and the horreur will be in all living things ; every thing according to its Source ; a Beast hath no such source as the soule hath , onely it is afraid of the *Turba*. ^{y Property, or Condition.}

39. And in this elevation and Commotion , all waters will arise above the height of all Mountaines , so that there will be no ^z breathing upon the Earth , they will rise so high that they will be as it were consumed : All things will be so comprehended in the Anger, in the *Turba*, that there will be nothing but meere Anguish in the Elements. ^{z Or respiration.}

40. All high Mountaines and Rocks cleave asunder and tumble downe ; the ^a Starres likewise fall to the Earth with their strong influence and vertue : All this will be brought to passe in severall dayes ; for, as the world was created , so it shall have its End : for, the ^b longing of the Earth in its Anguish, will draw the Starres to it, as it hath alwayes done ^c in this time : so that the Earthly body hath drawne the ^d seeking of the Starres to it. ^{a That is, those properties which are in the Firmament : or a Magick desire, as ver. 41.}

41. For, the Starres are a Magicall ^d seeking, which hath awakened Life : therefore now when the Earth is awakened in the great *Turba*, it will then become so thirsty and hungry, that it will draw downe the Starres to it , there will be such an Anguish upon the Earth. ^{b Seeking, or earnest desire.}

42. But the Children of God shall lift up their Eyes and hands to Christ ; for joy that the Day of their Deliverance is at hand : for the ^e Anguish doth not touch them. ^{c Or all this while.}

43. And in those dayes (but how many are appointed for it, are onely knowne to God , for in fix dayes the world, and all its Hoasts were created ; but it is now hidden to us) the water will returne againe to its owne place, and fill all the Deepes in a more abundant manner then they were before ^{d Desire, or longing.}

44. For, now Death commeth thereby : and in that houre , all Creatures, except man, shall die : also all men that have crept into the Rocks and Mountaines shall come forth, but with anguish of their Conscience (although as yet the *Turba* hindred so, that the horreur was in Death ;) for, the falling of the water doth captivate the *Turba*. ^{e The water.}

45. And then the voyce of the Holy Ternarie, will put forth it selfe according to all the three Principles, and say by the Mouth of Christ the Judge : Arise ye Dead and come to Judgement.

46. This voyce is the originall, Eternall Spirit, which upholdeth every life , and which also hath alwayes governed in all the three Principles : for , it is that Spirit, whence the life of every thing hath sprung,

The thirtieth Question Answered.

sprung, and in which it consisteth to Eternity ; It hath been the life and motion of all things, in which the beginning , and also the end of every life hath stood , yes, even the Eternity it selfe : for , it is from Eternity and the Creatour of all things.

*Wheremin the
Eternall hath
been beheld.*

47. It hath two Eternall beginnings, viz. one in the Fire, and one in the Light : and the third beginning is become the ^f Glasse of the Eternall, viz. the Spirit of this world ; also it hath been as a Wonder in this world , and the Wonders have been made manifest by it : and it is he to whom the last Judgement doth belong, his moving is the last.

48. For, in the Creation he moved the Father ; and in the Incarnation of the Word, the Sonne, and now the last moving , and the Judgement is his : he will reduce every thing to its Eternall abode ; and this is done by the voyce of the word proceeding from the Mouth of Christ.

49. For, the Spirit goeth forth in two Principles in God : that is, in the Anger or Fire, he goeth forth as the earnest wrath of the Fire-life ; in the light of the Love he goeth forth as a flame of the Divine Majestie ; and in the Spirit of this world he goeth forth as a Wonder of Life ; and all this is undeniable.

50. And if perhaps some person would arrogate such exceeding high Learning to himselfe, as to gaine say it, to him we offer to demonstrate it, in every thing, we will except nothing in this world : every thing will afford an evident Testimony of it : let him come to us when he will : he ought not to put it off, and say, we are mad : for if these few words will not satisfie him, we will so evidence it to him, that he himselfe shall finde and see who himselfe is : yes though the Devill himselfe should burst for very Anger , yet we would set it downe plainly before his eyes.

Or Property.

51. Now seeing this Spirit hath the word *Fiat*, (viz. Gods word,) and the Center of Nature, whence it hath its Eternall Originall ; and as the Spirit of the Center hath a twofold Effluence (the first being in the Fire, in the Essences of the Originall of Life, in the ground of the Originall of the soule : and the second in the light of the Fire, which is the second ^e source, which buddeth afresh through Death, and is called the Kingdome of God ; where also in the Light it is a flame of Love, and in the Fire it is a flame of Anger.)

52. And therefore it will breake open the Gates of Death , for it shall raise the Dead : and it hath the word *Fiat* in it, and this *Fiat* is both in the soule, and in the body also ; and although the body have been long corrupted , yet the *Turba* remaineth still in the *Fiat* with the Wonders of the body.

*Verbum Do-
mini.*

53. And now the foure Elements must restore to the *Fiat* that Essence which they have swallowed up : for ^h the word of the Lord

is.

is in it, but in its owne Principle: Every thing must ⁱ restore that ⁱ Give, or yield which it hath received, viz. the Earth, the body viz. the ^k Phur^e up. and the water also its Essence, that is, ^l Sul; The Aire, the sound, ^k The substance, or ⁱ drosse. and voyce of the words: and the Fire, the Essences of the soule, for All things must be judged.

54. All the words which the Mouth hath spoken, which the Aire ^l The Light. hath received into it, and ^m hath served for the making of the words, ^m which Aire. these the Aire shall againe ⁿ bring forth: for it is the Glasse of the ⁿ Or represent. Eternall Spirit: the Spirit seeth them in the Glasse.

55. And so man shall be Judged according to his heart, minde, and thoughts; for, the *Turba* is in all malice or wickednesse; which is contrary to Love: here will be no making of excuse; for every one will accuse himselfe, his owne *Turba* will accuse him.

56. And thus, (you must understand) the Spirit which is All in All, will raise up every Life which hath been immortall, and (by the *Fiat*) give it to the body; for the *Fiat* draweth the body to the soule: and all its deeds and Wonders with it, yea, all that it hath done in this life by word or Deed: all that hath reached the ^o The most inward and deepest ground. ^p Tried, washed, cleansed, or purged. ^q Sinne and wickednesse.

57. For, in the still Eternity there shall be no *Turba* more; and therefore Every Essence shall be ^p refined by the Fire, and the ^q *Turba* shall remaine in the Fire, and all whatever is evill and capable of the *Turba* (unlesse it were washed away in the water of life, by the conversion of the soule here in this life,) must remaine in the Fire.

58. Now, if any man have sowne much in the Fire, he shall suffer losse: as the Scripture telleth us, that the workes of the wicked shall remaine in the fire, and he shall suffer losse.

59. But you must understand us aright; the body which hath been here upon Earth; that evill corruptible body which hath devoured the Noble and excellent Image of Paradise: shall come, and stand forth with its precious Image in it: It must give an account of the Image of God.

60. Now blessed are they that have Christs Spirit, they have their first Image in the word *Fiat*; which must restore it againe to the soule, and that in the Adamicall Body.

61. But they that have not Christs Spirit shall stand forth in the evill body: but their soule shall have lost their true Image, and they shall have such an Image in the Spirit of the Soule, as their wills have been here: as their daily lust hath been, so shall their Image be.

62. And in that houre also the wrathfull *Fiat* of the Darknesse shall bring forth the Devills; who shall then receive their wages and lodging: at the hearing of which they tremble.

63. Thus all the Dead, both good and evill shall arise, every one ^r The transition in his, twofold body, and shall have the soule with the Spirit in the ^r ry, and Eternall body. 64. One nall body.

^c Life in foure
Copies ; it may
be body, by the
sense.

64. One shall have the outward Earthly ^c Life, and therein a be-
stiall Image in the Spirit of the Soule ; and in the Inward Image he
shall have the Essentiality of the wrathfull Anger.

65. Another shall have the outward body , and Christs Image
therein, and the Divine Spirit of Love shall shine in the Spirit of his
soule ; which body the word *Fiat* cloatheth againe with the true, and
pure Adamicall Image.

66. For, the pure Image hath been hidden in God, in the Word
which became Man : and now when the Soule commeth to the Li-
mit, it obtaineth that againe, and also the faire and excellent ^c Vir-
gine of the Wisdome of God.

^c See the booke
of the three
Principles, ch.
12. ver. 53.
^u In the Re-
surrection.

67. For, the noble Image was destroyed in *Adam* when the wo-
man was taken out of him, so that he retained onely the Tincture of
the Fire ; and the woman had the Tincture of the Spirit : but ^u now
both returne to them wholly againe.

^x Forme, or
distinction.

68. For, the woman shall receive the Tincture of the Fire, in the
Divine Fire, so that she shall be as *Adam* was, neither Man nor wo-
man : but a Virgine full of Chastity, without the ^x shape or mem-
bers of Man or woman.

69. And then they shall no more say, thou art my husband, or
thou art my wife, but they are brethren : indeed there shall some re-
maining tokens of the differences be in the Divine Magicall Won-
ders, but none will regard that : for, they are all of them meere-ly the
Children of God, living the life of Children in the delighting sport
of love.

^y Or Right conf-
nesse.

70. All this shall be done before the Sentence, for, the tryall will
be the first, and the sentence the last Day of Judgement: and those that
are then alive shall not dye ; but shall be presented with the other
by the voyce of God before the ^y Judgement of God.

^z Or Calling.

71. The word *Fiat* shall bring all thither, and all shall be presen-
ted in their owne Order by the *Fiat*, as first, Emperours and Kings,
and then their Subjects over whom they reigned, Princes, Noblemen,
Governours, Magistrates, and Superiours, every one in his ^z Con-
dition.

^a The Divine
calling, or true
Jus Divinum.
^b Doings, or
workes and
teaching.

72. And here, all those that have taken upon them to be Christs
Shepherds without ^a the calling of God, shall stand in the midst of
their flock of sheep, and give an account of their ^b course of Life
and Doctrine : and whether they have been Christs Shepheards, and
have fed the Sheep, or no, or whether they have been ^c servants, or
Ministers to their owne Bellies ? And here the Spirit will make en-
quirie into their calling, and trie, whether they have entred into the
^c For livings, sheepfold by his Election and Power, or by mans favour without the
or Money, as Spirit and Election of God.

Hirelings.

73. For the Judge will say unto them, now give an account of
your

your life, workes, words, deeds, and wayes : there the *Turba* of every one will declare what he hath been : for now all things shall appeare in the Figure, within them and without them , so that there shall be no ^d denyall, for the Spirit ^e by the *Turba*, proveth the soule, Spirit, and Fle^h ; here all will be manifested. ^d Or lying. ^e Of the Judge.

74. Kings and Princes shall be constrained to give an account of their Subjects, how they have ruled and protected them, what kinde of Government they have used, why they have taken away the lives of many by Tyranny, and why they have shed ianocent blood, also why they have made warre for their Covetousnesse , and their Pleasures sake ?

75. In like manner all other Superiours will be called to an account , why they have intruded themselves into Office, and made themselves ⁱ Lords over the simple, and have afflicted, oppressed, and ^f squeezed them, and why they have taken away their sweat, and spent it in Pride? ^f Or Magistrates.

76. Here the roote whence they came, and from which they are growne, will be enquired after, whether they beare the ^g Ordinance of God, and whether they have their Originall in the Heavenly *Fia*, or in the Hellish *Fiat* from the Anger ? There every one must give an account of his ^h Condition ; whether he hath thrust himselfe into Office out of Covetousnesse and Pride , and made himselfe a Magistrate, or whether his Government be ordained of God. ^g Or stamp. ^h Or State.

77. Therefore ye Rulers and Potentates of the world, looke to it, and see whether you be the Ordinance of God ? and are placed in the Right, Divine Order ? Have a care how you deale with the distressed inferiour : for, now he standeth before your Eyes , and blameth you, saying, that you have been the cause of all his finnes, and wickednesse.

78. For, there one will crie out and accuse the other, saying, that he hath caused me to commit such ludenesse , and will curse him : the Inferiour his Superiours, and the Superiours their Superiours : Also the Prince will accuse his false Counsellours , and his Counsellours the Priests, because they did not reprove their Courses ; but soothed and flattered them for Ambition, and honour sake.

79. How will you be able to stand, ye ⁱ high Schooles , and Doct^{ors} : even all of you who have set up your selves in Christs stead, and have so proudly ^k wrangled about Christs Cup , also about Christs Doctrine and Glory : that you have provoked and put on the Princes of your Land (who are the Ordinance of God) to warre and blood-shed ; for a few ^l words sake, which you your selves have ^m forged. ⁱ Or universi-
^{ties.} ^k Or disputed. ^l Termes of
^m Art.

80. Where is Christs teaching and Spirit of Love, who said, Love one another, for thereby shall they know that ye are my Disciples ? ⁿ Or Contrived.
Where

Where is your Love : looke upon your bloody instigations, where-
with you have encouraged men to battle, and have lead the world

ⁿ Or *Concord*. astray from Love and ⁿ Unanimity.

^o Or *meaning*. 81. Ye have made Rents and Divisions : so that Kings have been
at variance and enmity for your Pride sake ; in that you have wrested
the words of Christ, and have not regarded whether you have had
Christs Spirit, and ^o Will or no : and therefore you above all others
shall give an heavie account ; for you have knowne the will of the
Lord, and have not done it, you have run and thrust your selves into
Christs Office, meerely to get profit, favour and Honour : you have
not regarded the Spirit of God : therefore the Spirit calleth you *Ba-
bell* ; a confusion of all those that live.

^p *Opinions, or Doctrine, which you have set down for Orthodox.* 82. You have set the whole world at ods, and though you should
teach them Love, you have taught them Contention and strife, so
that one brother hath hated and persecuted another for your ^p fables
sake ; O ! how is the name of Christ ^q blasphemed for your contenti-
ons sake : whether will you betake your selves, and where will you
abide ? when this shall be set before your Eyes, and the whole world
crye woe, woe, woe to you.

^q *Reproched, or scandalised for your disputations sake.* 83. Also here the Angels who are the Reapers shall divide all into
two Heardes, and place the ^r Honest at the Right hand, and the wick-
ed at the left, *viz.* at the Eye of Anger ; for, the Principle of Light
is here called the Right hand, and the Principle of Fire the Left.

^r Or *Righteous.* 84. And thus the Tribunall or seate of Judgement will be set :
All the great Shepherds whom God hath sent forth for a Light to
the world, who have reprov'd and taught, as the Patriarchs who
taught of the Promise of Christ, shall be placed with the Prophets
and Apostles, at the Right hand of the Judgement : and *Moses*, and all
Teachers of the ^s Law, at the left hand of the Judgement.

^s *And Law-givers.*

85. For, *Moses* and *Elias*, and all those exceeding precious teach-
ers of the Law, beare the fiery Sword, and require Gods Justice, and
they at the Right hand Gods Mercy.

^a 86. And in this houre is the very last Day, when the Judge shall
say, Come ye blessed of my Father, inherit the Kingdome prepared
for you from the Beginning : for, I was hungry, thirsty, naked, sick,
and in Prison, and you have administred to me.

87. And to the wicked company : Goe ye cursed into everlasting
fire, I know you not ; for I have been hungry, thirsty, naked, sick,
and in Prison, and you administred not to me.

88. And then they will excuse themselves before the presence of
the Judge, and say, we knew thee not Lord ; but he shall say, being
you have not done this to my poore Children, you have not done it
to me.

89. And here the Spirit of God will manifest himselfe forthwith
in

in all the three Principles, and stirre up the ¹ Center of Nature, so that it shall burne in the fire of Anger : for all, both Heaven, Earth, and the Firmament, will be set on Fire together.

90. And the *Turba* will swallow up the Earthly world in the Fire, and restore it to that which it was before the Creation : onely the ^u Wonders remaine still in two Principles ; the third Principle doth vanish quite away, all but the Wonders, which shall be brought into the beginning.

^u Viz. All whatsoever grew, was borne, made, or done, by word or Deed, from the beginning of the world to the End.

91. And then the Earthly Life, and the Earthly Body will fall away, and the Fire will consume them.

92. And the Glorious bright Paradisicall Body of the Righteous shall passe through the Fire, with its owne Wonders, which shall follow it, and whatsoever is false shall remaine in the Fire.

93. And so they shall be caried through the Fire, in the twinkling of an Eye : and the fire comprehendeth them not ; for, as little as the fire can retaine the light or Wind, so little can ^x it retaine the Light of the Holy men : for they can dwell in the Fire, without feeling any paine.

^x The fire of Wrath.

94. Then instantly, by the kindling of the Fire, the Divine Majesty and Paradisicall Life is made ready, and thither they enter as Children, and live Eternally with their Father in one Love, in a simple Childe-like Life ; and this is a Communion of Saints together.

95. There is no Day, or Night there ; for the Sunne passeth away, and the Starres passe away, but their ^y Wonders remaine apparently in the Great ^z *Magia* to the glory of God : thus they shall passe away.

^y Or operations.

96. The wicked also must goe into the Fire, and their Earthly Life will also fall away, and their ^a monstrous Image will appeare in the Spirit, according to the shape of all hideous abominable Beasts, like the Devills.

^z See in the small six points what the *Magia* is.
^a Or Wizard.

97. For they dwell in one and the same Principle, and *Lucifer* is their great Prince, whom indeed they served here, though they depended on their Hypocrites, for a false Paradise.

98. Thus my beloved friend, you have a briefe description, and Declaration of the last Judgement Day : for whatsoever is of this world shall passe away.

99. The Earth, and all stony Rocks, and Elements will melt away, and that onely will remaine which God would have ; and for the sake of which he hath created this world.

100. Both the good and the evill were cleerely ^b foreseene in Eternity,
Good according to his Love, (according to which he is called God) and according to his wrath, or Nature, (according to which he is called an Angry, Jealous God, and a consuming Fire) he hath foreseene the evill : but not ordained it.

^b God hath foreseene the

The one and thirtieth Question Answered.

ternity, and were onely made Essentiall in this world, that they might be a Wonder; and hereafter they remaine so to Eternity.

The one and thirtieth Question.

What kinde of New glorified Bodies shall the Holy Soules have?

I.

THIS hath been already sufficiently declared; for, as every one shall be cloathed with the power of Love, Righteousnesse, and Purity, and as his excellent workes of Faith have been, so shall he gloriously shine.

2. Yet there will be very much difference: for the workes of many will all remaine in the Fire, and he himselfe will hardly escape; he will not shine as the ^cSaints.

^c Viz. the
great Saints.
^d Or envying.

3. For, (as the Scripture saith) they shall excell one another as the Starres of Heaven: But there will be no ^dgrudging, but every one will rejoyce at the Excellencie of the other; for there is no other light there then God, filling All in All.

^e Or Vertue.

4. And so every one as his ^ePower is capable of the Light, shall receive the brightnesse of the Majesty of God: for after this Life there will be no bettering, but every thing remaineth as it returneth home.

5. For, there the Judge Christ will deliver up the Kingdome to his Father; and then wee shall no more need any Teachers and Guides: But he is our King and Brother; there is no commanding more; but we are with him as a childe with the Father: whatsoever we doe, it is good; for all falshood is done away.

The two and thirtieth Question.

What shall the Forme, Condition, Joy, and Glory of the Soule be, in the Life to come?

I.

HERE we must consider Paradise; for, this outward world with its fruits and colours hath been a Figure of Paradise: for, Paradise

was

was ^fin us ; and the outward Spirit bereaved us of it, and drew us in- ^f Or *within us*. to it selfe ; for, when *Adam* lusted after it , his owne lust tooke him captive.

2. But we shall now enter into it againe , and Eternally solace our selves in the excellent beautifull flourishing of all manner of flowers, and Formes , both of Trees, and Plants, and all kinde of Fruites ; but they will not be so Earthly grosse and palpable.

3. For, then our bodies shall not be so ; how then can that Essence ^g cleere, *subtile,* be so ? all things there will be Angelicall : the Fruits are more ^g pure *transparent,* and fine , then are now in the outward Elements, for they make no *bright, and shining.* impurity when we have eaten them.

4. We shall have no stomach or intrailles, which we shall need to fill, as we doe here, this devouring stomach ; but all there, is in Power , we shall eate in the Mouth and not receive into the body : we shall need no teeth to chew withall , there is meere Power ; and yet in a true Naturall forme and manner with shining colours.

5. And so the Kingdome of Heaven consisteth not in eating and drinking, but in Peace and joy in the Holy Ghost, singing and sporting with the workes of Gods Wonders and the Loveliness of Paradise.

6. We shall lead a life like children , who rejoyce and are very merry in their Sports ; for there will be no sadnesse in our hearts, or feare of any thing : but a delightfull ^h Recreation with the Angels. ^h *Play, sport, or exercise.*

7. This world will be no more thought upon or regarded, for all Earthly knowledge and cogitations, shall remaine in the *Turba* , of the Earthly Life, in the Fire.

8. We shall have no knowledge more of our Parents, Children, or friends, who are in Hell.

9. Wee shall all know one another among our selves by Name ; though the Earthly Name shall remaine in the *Turba* : we shall have a Name according to our first Name , in the Language of Angels ; which here in this life we doe not understand : In the Language of Nature we understand somewhat of it, but here wee have no tongue to speake it with.

10. None shall say to another, thou art my Husband , thou art my wife, thou art my Daughter, thou art my sonne, my servant , or my handmayde, all are alike there : wee are all Children : there is neither Husband, nor wife, neither childe, servant or mayde, but all are free; every one is all : There is but one Sex, *viz.* Heavenly Virgins full of Modesty, Chastity and Purity.

11. All of us together are Gods Spouse, and he is our Husband ; He soweth his power into us , and we bring him forth prayse and Glory.

12. There is such a kind of dancing and singing, as Children use
S 2 when

Enjoyed the
great hidden
wisdom, un-
derstanding,
and Art.
k Teaching,
and ordering,
or coaction.

when they hold hands, and sing and dance a Round.

13. All Arts will be no account : But you must know that they who haveⁱ had the Myserie, and to whom that hath been revealed ; they shall have farre greater Wisdome and knowledge then others, and excell others much.

14. Indeed not in^k Doctrin and Discipline , but their wisdome will begin all manner of Exercise in the heavenly Myserie, to the stirring up of Joy : for as Children flock together when one beginneth a sport ; so also here.

15. Little Children are our Schoolemasters till evill stirre in them, and so they embrace the *Turba Magna*, but they bring their sport from the Mothers wombe, which is a Remnant of Paradise ; but all the rest is gone till we shall receive it againe.

16. A King is of no more value there then a Begger : if he have governed well, then his vertue followeth him , and he shall have the prayse thereof in the Majesty ; for he will obtaine an excellent glorification, like a Shepheard over his flock.

17. But if he have been evill , and yet at last turned and entred in as by a^l thread ; then his Kingly workes remaine in the Fire : and he will be accounted of^m here, then a Begger who hath been honest ; nay, he will not be so glorious as he.

18. Every one will be knowne by his workes, what he hath been, when they shall set forth their Merchandise in the heavenly *Magia*, as Children doe in their sport.

19. And yet you must know that it shall not be a Kingdome of Sport ; but we shall speake of the Wonders and wisdome of God, and of the great Myseries of the Heavenly *Magia* : theⁿ song of the^o great Hunter will continue there to the disgrace of the Devill, and to the prayse of God.

20. We shall have some knowledge of Hell , but see nothing of it save onely in the *Magia*, in the Myserie ; for the Devills must dwell in the Darkenesse : the wrathfull fire which is in them is their Light, they have eyes of Fire to see with all, all Fire besides is gone, for, the Majesty hath^p swallowed it up that it may burne in Love.

21. Though indeed there is fire in the Center from which the Majesty ariseth ; but this will not be allowed to the Devills ; they shall be thrust out into Darknesse, where there is howling and gnashing of Teeth, indeed more^q cold then heat.

q More frost
then fire.

The three and thirtieth Question.

What kinde of matter shall our bodies have in the Life to come?

I.

MY beloved friend, this is a mighty & hard Question; the outward ¹ Or *strong*. man must let it alone, and not meddle with it at all, for he is not worthy of it.

2. You know, that God is become Man, and hath taken our Flesh and blood, and soule upon him: Now Christ said, ¹ *I am from above*: ¹ Joh. 8. 23. ² *None goeth into Heaven but the Sonne of Man which is come from Heaven, and is in Heaven.* ² Joh. 3. 13.

3. Doe you understand this, that he said, he is in Heaven? He spake not onely of his Deity, that is, of the Word; but of the Sonne of Man, even of that Word which was flesh; and this we are now to consider of: for, in that Flesh and Blood we must live Eternally, and we must have Christs body, if we will subsist in God.

4. Yet wee know of no other body that we shall have, but our ¹ owne body, growing out of the Old Body, as a sprout groweth from ¹ Job. 19. 26, a kernell: and such a Body *Adam* had in the Creation; but he was ²⁷ captivated by the ² Kingdome of this world, and so became Earthly; ² Or by the this was his Fall; and this caused God to take a part of *Adam*, and *working pro-* make a woman of it, as wee have written at large in our ³ third *perty of this* Booke. *procreated*

5. Now we know well that *Adam* was a chaste Virgine before his *world of foure* sleep, and before *Eve* was made, but afterwards became a Man, ² ha- *Elements.* ving Deformity like a beast, of which we are yet ashamed at this very ³ *Of the three-* day in the sight of God, because wee have Earthly bestiall members *fold Life.* for propagation. ² *That is a bea-*

6. Now *Adam* had the Virgine of Divine Wisdome in him, but *stiall animall* when he fell, then it continued immoveable in its owne Principle, *mortall man.* and *Adam* ² departed from it. ² Or *forsooke*

7. But know that Christ became Man in that Virgine [which was] *it.* in the Earthly *Mary*; for the word of the Lord brought it with it into the body of *Mary*.

8. And here you must understand, that Christ became Flesh in the water of Eternall Life; (which flesh the whole Deity filleth,) and also in the ¹ Effences of the Earthly *Mary*. ¹ *Substance, or*

9. But *Mary* was blessed with the Heavenly Virgine, and so Christ *properties.* became

became man in a pure vessell, and the Earthly man clave to him.

^c From the
soule of Mary.

10. For, because of the soule which he was to receive from ^c Mary, he must therefore receive Mary's Flesh, yet in the blessing, in the Heavenly Virgine onely.

^d The Earthly
Tincture, or
substantiall
verine.

11. The Tincture of the blond in the heavenly Virgine was heavenly: for, the ^d Earthly had not been able to passe, through the wrath of God, and through Death, much lesse had it had power to rise out of the grave.

12. That word which became Flesh had the water of Eternall Life, which did proceed from the Divine Majesty, and yet it was in Mary's blood: and here for further information wee direct you to our third Booke; where it is described at large.

^e Or borne.

13. And thus we tell you, we shall have a body consisting of Flesh and blood, such a body as Christ had; for Christ by his Incarnation is ^e become Man in us.

14. When we are borne anew of water, and of the Spirit, then in Christs Spirit, we are borne anew of Christs flesh and blood, wee put on Christ.

15. Christ becommeth borne in the converted sinner, and he in Christ becommeth the Childe of God, this is the body wee shall have in Heaven.

16. No grosse beastiall flesh, as we have in the Old Adam, but subtile flesh and blood, such flesh as can passe through wood, and stone, they remaining whole still; as Christ came in to his Disciples the doore being shut: It is such a body as hath no Turba or fragility, Hell cannot retaine it, it is like Eternity: and yet it is reall flesh and blood, which our heavenly hands shall touch, and feele, and take hold of, also a visible Body as that is, which we have here in this world.

^f Comprehend,
or receive.

17. Now pray consider; how is it possible that such a body as we carry about us here, can be ^f capable of the Divine Majesty? sure it must be such a body, as is like the Majestie, that the Majestie can shine forth from it, out of the Tincture and water of Eternall Life.

^g Or not intel-
ligible.

^h Such as love
God, and are
borne of him.

18. Here indeed we are as it were ^g dumb, to the apprehension of Reason, yet wee are well enough understood by our Brethren: this belongeth to the ^h Children. A Wolfe desireth to fill his mouth with such a piece of flesh as will fill his belly; we speake not of such flesh, but such as Christ hath given us in his Testament, and left for a Remembrance, and as an Earnest that he will remaine for ever with us; we in him and he in us.

19. Therefore we say, that we shall have the Divine Body and Christs body which filleth Heaven: wee shall not remaine in that which is his Creature: but be joyned one to another as members, brethren and Children.

20. There

20. There is but one Life in us all ; there is nothing mortall, All proceed from the Eternall one ; there is nothing that hath had any beginning but the Wonders onely, one Essentiality is come out of the Eternall : we are as Gods : we are true Children of God, proceeding from his Essences in body and soule.

The foure and thirtieth Question.

What is the miserable and horrible Estate of the Damned?

I.

IT is sufficiently declared already : for, Gods wrath in the Darke-
nesse is their dwelling Place : their Light is that which shineth from
their fiery Eyes, like the glimmering of a flash of fire ; they have no
Light at all but that ; for they dwell in that which is ⁱ most utter-
most : and so ascend in haughtinesse above the Thrones like strong ⁱ As in utmost,
Champions : and yet they have different qualifications among them, ^{or utter dark-}
nesse.
as their Spirits differ.

2. For, a Dog doth like a Dog, a Wolfe like a Wolfe, and so a
Horse, a Foule, a Toade, a Serpent, every one in their kinde : yet they
are all more speedie and swift then thoughts.

3. They have their joy in their abominations, and their chiefeft
joy is to scorne God, in that they are fiery Spirits, and God a Spirit
of Light.

4. Their boast is alwayes of their strong, fiery might, they are as a
Dragon that spitteth fire : they seeke destruction and finde abomi-
nations.

5. They have also fruit growing out of their own Principle, as the
abominations of their wills are.

6. They have a sport like such as play with fireworkes, as Rockets,
and Balls of fire, also spitting fire out of their mouthes, ^k fooling,
tumbling, and juggling, is their passe-time ; though indeed there is ^k *jesting, jee-*
no time ; nor no feare of any other Torment, after the last Judge- ^{ring, scoffing,}
ment Day ! but their whole life is a continuall feare, horror, ter- ^{and deriding}
rour and Lamentation : every one hath his worke, (which he did ^{in strange}
here while he lived,) in the Figure : which awakeneth the *Turba* ^{Apish gestures}
there, and so he rideth in the Fire. ^{of face, and}
^{body.}

7. The soule hath no feeling of it ; because it selfe is Fire, but
the *Turba* doth plague it with those Abominations which it intro-
duced ; there is an Eternall despairing in them, and therefore they
are Gods Enemies.

8. To

134 The foure and thirtieth Question Answered.

8. To blaspheme God is their chiefeſt Power : they devour Hel-
liſh brimſtone and Abominations ; for their fruits are a kinde of ſtaffe
¹ Strong Abomi- that is outwardly faire, but inwardly meere ¹ wrathfulneſſe : ſuch
inations ma- Hypocrites as they have been upon Earth , ſuch bread doth their
lice, or wick- Heaven afford them to eate.

9. They are at Liberty and not ſhut up at all, they may deſcend
as deepe as they will, for the Abyſſe and darkneſſe is every where, and
yet they are but in their firſt place : the deeper they deſire to
throw themſelves, the deeper they fall, and yet they finde no end, or
bottome.

10. Their ^m number is not the number of any humane time, their
ⁿ breath is a meere ſtinke of Fire and Brimſtone : when they conſi-
der themſelves, in their Abominations, that they were once Angels
and now Devills, then preſently the gnawing worme ariſeth , which
biteth and tormenteth them.

11. To what end ſhould their wickedneſſes be deſcribed ? they are
evill uncleane Beaſts, that which they practiſed on Earth , that fol-
loweth them, and that they deſire to doe there alſo , they drinke
downe abomination and wickedneſſe without meaſure.

12. Their ^o Government is no way better to be knowne then in
the Antichriſtian ^p horſe and ſcornefull men, who rave with curſing
and blaſpheming : yet this is but a ^q Glaſſe of the helliſh Abomina-
tions : we will not mention them any further, for they are not worth
the ſpeaking of.

^m Their time
not the time
of Man.

ⁿ Refocillation.

^o Or Domini-
on.
^p Or Beaſt.
^q Shadow, or
Reſemblance.

The five and thirtieth Question.

*What is the Enochian Life ; and how long
is it to continue ?*

I.

^r The Enochian
life is brought
forth.
^s Bounds, or
appointed time.
^t Time, or
Age.
^u Or Wonders.
THIS is alſo above humane Reaſon ; no outward Reaſon can compre-
hend it ; but ſeeing ^r it is borne , it muſt be made manifeſt : For
there are ſuch Myſteries couched in it as the world is not able to
conceive, neither ought we to mention them all, for they have their
^s limit how farre they ſhall be mentioned : for in ^t this, ^u Miracles
are yet to be done upon the Earth ; for which cauſe , our ſpeech is
taken away, and we muſt hold our peace in ſilence.

2. Indeed we may declare what kinde of life it is, or whether
Enoch is gone, as alſo *Elias* and *Moses* : it is no Fiction, we declare
onely what is given us here, wee muſt not mention any further,

we

we must not be believe Reason, for it is a foole herein.

3. But we may well speake something of it, for the time is ^x borne, ^x Or come. for ^y Enoch to speake, and ^z Elias to worke againe; which Babel ^y Or prophesie. shall finde by experience: for Moses hath ^a hornes, and yet he is a ^z Or the patient Lamb. ^{Sword.}

4. O how wilt thou rejoyce if thou dost get into Moses his Flock, ^a Or Ecames, for he hath a good Metlage: Rejoyce O heaven, and skip for joy O Earth! for Enoch is in the Field and keepeth his Flock. ^{or Rayes which with their light shall contend with darknesse.}

5. What doth Elias desire? for he is cloathed with a white Garment! he was with Christ on the Mount, and spake of the consummation of mans Redemption; he spake also of the entring into Paradise, and of the finall deliverance from ^b the Hunter. ^{Or driver.}

6. He that is borne blinde seeth nothing: How can a lame man get the prize? or a deafe man distinguish Languages? doth not the Sunne shine daily, and yet the Moale remaineth blinde? shall Babel come to see? we know she is a scorner, and therefore she must be blinde though the Sun shine clearely to her.

7. How can he behold two worlds, that alwayes liveth but in one? or is it not Art and wit, that hath understanding able to search out the deep Gates? yet ^c they passe away, as a winde which bringeth forth nothing, though it maketh a boasting noyse: and so doth Babel. ^{Art and wit.}

8. When we will speake of the Enochian Life; we must looke into the Scripture, and see who Enoch was, and what life he led: and then wee may soone finde where he is, and what his taking up or Translation was.

9. You know that the ^d Scripture saith his Fathers name was ^e JARED; if you understood the Language of Nature, you had the ^f whole ground already. ^{d Gen. 5. 18. See the Mysterium magnum, ch. 30.}

10. And Enoch begat Methuselah, who attained the highest age of Man, and after he had begotten him he continued in a Divine Life, ver. 19, 20. till the Lord tooke him away into his owne Principle.

11. But we must not understand it, as if he were wholly perfect in the Light of the Divine Majesty, and should not appeare at the day of Iudgement. Indeed he is in God without Death or want of any thing; yes, he is in Gods Love, yet but in the birth of the Divine Principle, for he had also Adams flesh.

12. And you know well, that the outward Kingdome with the Earthly flesh, belongeth to the Turba; and although it be cleare, that he had the body of the Wonders of God, in the outward body, in which Divine body of the Wonders, he was taken away into the Myserie, so that the outward body was as it were swallowed up by the Myserie.

13. Yet, now the Myserie must give up all whatever it hath devoured:

^f Substance, or
Essences.

^g In the out-
ward secret
hiddenesse.

^h In the in-
ward secret
hiddenesse.

Or Arcanum.

^k Or End.

ⁱ viz. the end
of an Age, or
Seculum.

voured : as you know, that at the end, the outward body must ap-
peare with all its ^f workes before the Judgement : and thus the *Tur-*
ba is in the outward body with the Wonders, which shall be made
manifest and tryed in the Fire.

14. Now then if *Enoch* be thus taken up, both body and soule
(with both the bodies) then the outward body is in the ^g *Mysterium*,
and the Inward body in the ^h *Arcanum*, an heavenly Mysterie, and
so he liveth in two Mysteries, being invisible and incomprehensible
to the outward world : and thus we give you to understand, that
Paradise is yet present and unperished ; though seeming to be as it
were devoured by the curse of God, and it lyeth yet as a Mysterie,
in the curse, uncorrupt.

15. For, we are able to say with good ground in Truth, that Pa-
radise is still upon the Earth ; yet we are not in it, but *Enoch* is in
it, and yet he hath the body of the *Turba* in the Mysterie, and in
the Heavenly ⁱ Mysterie he hath the Divine body, a Paradificall Bo-
dy which is capable of Paradise : and thus he is as a Wonder, and is
a Prophet in the Crowne at the ^k Limit of the Wonders.

16. For, you know that the Scripture saith : that after he had be-
gotten *Methusalab*, viz. the Man of the greatest Age, he continued
afterward in a Divine Life, and this hath a deep meaning.

17. *Methusalab* signifieth the end of the Wonders of this world :
and *Enoch* remaining in his Divine Life three hundred yeares after
the birth of *Methusalab*, signifieth the manifestation of the Won-
ders, and a plaine Ministry, viz. a preaching of Righteousnesse ;
whereby the *Turba* of every one shall be shewen him, and the End
of the Wonders of this world shall be declared, viz. the vengeance
of God ; and his Reward to the good.

18. And the time after *Enoch* (wherein *Methusalab* lived to the
^l Number of the Crowne) when *Enoch* and his preaching was taken
up, doth signifie that the Enochian Light which shined in his time,
will enter againe into its Principle, and seeke out the Earthly body
which *Enoch* had, and will finde that the *Turba* is in it still ; and then
there will be no further seeking, for the *Turba* is found in the Limit,
and worketh to the Fire and Judgement.

19. And thus the end of the world is as the dregs, and it worketh
in the *Turba*, to the blowing up of the Fire, and the Judgement : for
the outward world was produced out of the *Turba*, and tooke its
beginning in the *Turba*, and the *Turba* is its propriety, thus the be-
ginning seeketh the end againe in the wrath.

20. And as this world was corporeall in the wrath ; so the Spirit
will have the beginning at the end againe in the wrath, for the Be-
ginning and the End is one ; also you plainly perceive, that in the
Beginning the *Turba* devoured *Adam*, and brought him into the An-
ger ; and murdered *Abel*.

21. Therefore

21. Therefore O ye Elect, let none of you desire to live to the end of the time, after *Enochs* taking up; but behold when *Enoch* preacheth then the Sunne shineth, and then goe out from *Babell*, it is a golden time: but your *Turba* is the cause that *Enoch* shall be taken up.

22. *Enoch* is not gone out of this world, he is entred into the ^m My- ^m Repository.
sterie in the Wonders; for he is Gods Preacher; and after the *Tur-
ba* hath overcome the world, he must be silent till the six Seales have
ended their Wonders, and till the Angels of the *Turba* have pou-
red out their Viols, then the ⁿ Wonders of the Anger are fi- ⁿ Or workes.
nished.

23. Then *Enoch* commeth out of the Mysterie againe, and en-
treth into the ^o Ministry, and relateth what hath been done, and pu- ^o Ministerium;
nisheth the world because of the ^p *Turba*, for suffering ^q Abominati- or Office of
ons to enter into them, without resisting. teaching, or
preaching.

24. And after that the world is fat and wanton in the golden ^p Malice, or
yeares, and ^r seeketh *Sodome* and *Gomorrhah* againe, then also its *Tur- wickednesse.
ba* will become fat and wanton, and seeke the wrath and the Limit, then the golden dayes are done, and will be devoured by the *Turba*; ^q Or finnes.
and then *Mebusalah* the oldest man dyeth, and instantly the De- ^r Or becom-
luge of Fire approacheth: consider it, for it will be in earnest. meth.

25. We doe not say that you shall feele *Enoch* with your Hands,
no! *Enoch* did not preach from the Spirit of the Earthly Life, but
from that which was a Prophet, which brought the outward man in-
to the Principle: and so you shall not feele the outward *Enoch*, but
you shall heare the Prophet which speaketh from *Enoch*, from the
Mysterie.

26. *Babell* doth mock, and scorne at this, and contemneth ^t *Enoch* ^t Or Prophesie
for a while, and then *Enoch* calleth ^t *Noah*, but they call him old ^t Preaching, or
foole, for preaching so of the downefall of *Babell*. Teaching.

27. But *Noah* goeth into the other world through the ^u water, ^u Simplicity, or
and calleth ^x *Moses* with his Wonders, and he commeth: for he hath ^u humility.
the Wonders of God! ^x Or Miracles.

28. For he is passed through Death, and brought his body
through Death, when the *Turba* desired to consume it, and the De-
vill contended for it, and would have the ^y *Turba* which was in *Mo- y Corruption,
ses, because he had been an angry man, and carried the ^z *Turba* in or transfori-
him. nesse.*

29. But it was told the Devill that the *Turba* in the Fire did not ^z Or destroyer.
belong to him, for it belonged to the Majesty of God, and contain-
ed the Wonders; and the *Turba* in the Darknesse of the wrath
onely belonged to him: who is without the City, he must not dwell
in the City, in the Principle, but without it.

30. For God did not create him ^a in the Fire: let him remaine ^a Or for.
therefore

therefore in his owne awakened Fire-Life : he hath nothing to doe with *Moses* his body ; for his Wonders in the Anger, belong not to his ^b *Turba*, he is a very out-cast, a castaway.

^b The Devill.

31. Also *Moses* his body is passed through Death ; his unfadable Body which had the Wonders, hath swallowed up that which was Earthly in the *Turba*, and yet not consumed it to putrefaction, but it also is in the Myserie : and his ^c *Turba* which killed the first-borne in *Egypt* ; drowned *Pharaoh* in the water ; slew them that worshipped the Calfe ; and swallowed up *Corah*, *Dathan*, and *Abiram* into the Earth, continued in ^d Death.

^c Anger sharpnesse, or severity.

^d Moses death.

^e Or from the Anger and severity, and passed into

Innocency : and so was but an Instrument of

Gods Anger, in true Resignation, and not in selfe blood.

32. For when he dyed, then his Spirit and soule departed ^e from the *Turba* : and he remained in the Wonders, in the Myserie.

33. And now he is become a Lamb, and putteth his workes amongst the goods of *Isaack* and *Sem*, as a Myserie of God in his deeds of Wonder : but the house is *Isaacks* : and all dwell in the Tents of *Sem*, in his Kingdome : take notice of this both *Jewes* and Christians.

34. Now therefore seeing *Moses* is gone with Righteousnesse from the strife of the *Turba*, and of the Devill, into the Myserie : and yet hath his first unfadable body on him (which though it be delivered from the *Turba*, must yet be tryed in the Fire at the end of the Dayes) and therefore his Prophet is in the Myserie.

35. And since he is become a Lamb, after the *Turba* ; he hath sent his people many Prophets to preach the Myserie : as indeed there are not onely Lawes and workes contained in the Myserie, but also the Lamb Christ : into whom he is also entred, and hath brought his ^f Law to be a servant in the ^g Family of the Lamb ; that so his Wonders may be in the sheepfold of the Lamb.

^f Or the Jewes.

^g Or household.

^h Or Prophecie.

36. This *Moses* calleth to ^h *Enoch*, seeing that he also is in the Myserie : and is cloathed with the white Garment, which he got of the Lamb in the other world ; and *Moses* commeth to help him with the Lambs deeds of Wonder, because they call *Noah* foole, who teacheth only as an honest man without Wonders.

ⁱ Noah's doings of simple teaching without Pomp and Couetousnesse.

^k Or Miracles.

^l Or Prophecie.

37. *Babel* is not able to endure ⁱ this, for so her Pompe and Pride will be taken away : she setteth her selfe against ^k *Moses*, and ^l *Enoch*, and persecuteth them, she would murder them ; but *Moses* is already dead, and *Enoch* is taken up, and neither of them is in the outward life with her : she saith come on now ! where is *Enoch* and *Moses* ? shew us their Wonders ! but she is blinde and cannot see them : and so she raveth against *Moses* and *Enoch*, and falleth into Contention.

^m Or the Sword, or vengeance.

38. Then *Moses* calleth for ^m *Elias*, who went out of this world in the Divine Fire, into the Abyffe of the Principle with body and soule : who also dwelleth in the Principle with mighty Power : Now when

when he commeth and perceiveth the trie, that ⁿ *Babell* is in the ⁿ *Destroyed* Fire ; then he kindleth the *Turba*, so that the great Fire burneth, *Christendome*. which consumeth flesh and blood, also stones and the Elements : then *Babell* must drinke her last ^o draught.

39. After this ^p *Enoch* hath peace a while, and then is the golden *Dregs*. Age, till my ^q beloved groweth voluptuous and wanton , having sat- ^p *Or the Pro-* ted her *Turba*, so that it seeketh the Limit ; and then commeth the *phets that* End of all time. *preach in the*

40. Doe not wonder at it ; we will stay in the meane time with *Name of the* ^r *Noah* till ^r *Mosis* and ^r *Elias* come : then all the Children of God *Lord, and* will finde it true. *lead a pious*

41. Yet it will remaine hidden to the wicked , till the *Turba* de- *life.* voure them ; for they looke upon this, as the *Jewes* did upon Christ, ^q *The Chil-* and the first world upon *Noah* : what doth the Mysterie profit a scor- *dren of God.* ner ? he lookes after nothing but eating and drinking ; and taketh *In simplicity.* care how to satisfie his haughtie minde, that he may ride with Pomp ^r *Miracles.* in *Babell*. *Or venge-*

42. Thus my beloved friend, we have given you a short Hint of *ance, or de-* the Enochian Life, and what his Office and condition is, also of *struction.* *Mosis* and *Elias* : as a wise man consider further of it ; for we dare not speake otherwise thereof : our understanding and will is driven into such a phrase, neither have wee leave in this place at this time, to write more at large, or more fundamentally in plaine words.

43. But if God shall please to grant, that we may write somewhat upon the first, and also upon the second Booke of *Mosis*, somewhat more should be revealed : for the Names of the Fathers before the Floud which are there set downe, belong all to the Mysterie, and they containe great Wonders in them : when it is Day, you shall clearly know the whole course of the world in it.

xxx

The six and thirtieth Question.

What is the Soule of the *Messiah*, or Christ ?

I.

WE have sufficiently cleared this in our third Booke ; of the threefold life of man : but because every one that readeth this hath not that ; and in regard of the Question it selfe, we must answer somewhat the more here, and therefore I set this down : for you aske in the following Question about Christs Spirit, which was ^u wil- ^u readily obe- ling, and which he commended to his Father. *dient, or sub-*

2. Here missive.

^a Or Man-
kinde.

^y Or Cure for
Death.

^z Or made
alive.

^a Viz. the
Eternall mis-
dome of God:
and the out-
ward humani-
ty: that is,
God and Man.

^b The whole
and not divi-
ded person, as
Adam was be-
fore he slept.

^c Extinguished,
or put out.

^d Longing de-
light, or lust.

^e Fancie, or
Desire; or lu-
sted after her.

^f Or doings.

2. Here the ^aOld and sick *Adam* shall be comfortably refreshed, he shall have a ^yMedicine against Death, and be ^zquickned again: for his Mother shall bring forth a young sonne, to live in her bosome, and he shall exceedingly rejoyce in him.

3. If we would consider the soule of Christ, we need onely seeke and finde our selves: for Christs soule is a humane soule, conceived in *Mary* the ^atwofold Virgine.

4. Yet we doe not acknowledge the outward mortall Life in *Mary* for a pure Virgine: for, that which is mortall hath the Anger and the *Turba* which corrupteth all Purity, so that no pure Virgine is borne of *Eve*, but are all daughters of her.

5. And *Eve* her selfe was but halfe a Virgine, for *Adam* was the other halfe, according to the two Tinctures, in which man saw him- selfe to be wholly a Virgine in pure Love, and so saw God through him- selfe, that is, through the Creature he saw the Originall, which produced those two out of it selfe.

6. And thus also in one ^b whole person, there is one pure Love and Chastity: for it seeketh no other Conjunction, it selfe is the Con- junction of both Tinctures, viz. the Tincture of the soule, and the Tincture of the Spirit; and its power was such that it could bring forth a Spirit out of the fiery Tincture, which is [said to be] a soule and Spirit.

7. Which *Adam* ^clost, when he suffered the Earthly Life to take him captive, and therefore he must be divided, and a woman be made out of him, which must set her Love, ^dDesire, and Imagination up- on the Adamicall fiery Tincture: if she would be pregnant with a Soule.

8. Thus none can say, that *Eve* was a pure and chaste Virgine be- fore the contaction of *Adam*: for as soone as *Adam* did awake from sleepe, he saw her standing by him, and did presently set his ^eImagi- nation upon her, and tooke her to him and saide; this is flesh of my flesh, and bone of my bone: she shall be called Woman, because she is taken from Man.

9. And she (*Eve*) instantly set her Imagination upon *Adam*, and so both were mutually kindled with the Desire of each other.

10. Where is now the pure Chastity and Modesty? is it not besti- all? is not the outward Image become a Beast? as is to be seene plaine enough in his Will and ^fEssence, that he doth like a Beast, yea, more foolishly, for he hath Reason, and yet runneth on against Reason, as if he were voyde of sense.

11. But that he might be restored, and the Image reduced into Unity, that word which spake the soule out of the Mouth of God, and did breath it from the Holy Ghost into the Image, is become Man, and is entred into the Earthly Image, that is, into the *Turba* of Destruction.

12. And

12. And you know very well, that the word hath the water of Eternall Life, and the Fire, the Deity, and out of the Fire [it hath] the Tincture of the Deity, and in the Tincture, the Spirit of God, which proceedeth from the Mouth of God; and in the proceeding forth the glance of the Majesty is made manifest in the operation of the Spirit. ^{8 Or Luster.}

13. This word which is in the Virgine of the wisdom of God, and encompassed with the Wonders of Eternity, is now in humility of great Love towards our Image which was lost in *Adam*, come againe into us, and is in Mary (understand the Earthly *Mary*, yet in the Benediction) become Man.

14. The Benediction was, that the soule of *Mary* was adorned with the heavenly Virgine of the wisdom of God, which *Adam* had lost; therefore the Angell called her blessed of all Women.

15. No woman from *Adam* to that Time was ever cloathed with the heavenly Virgine but this *Mary*: therefore by the blessing she became chaste and full of Purity: for the Holy Ghost goeth not into that which is Earthly, he mixeth himselfe not with theⁿ Glasse, for it cannot be that the Glasse should be as the Life it selfe. ^{h Similitude, or Resemblance.}

16. Understand our high and precious depth thus; The soule of Man proceedeth from God, and is from the Eternall; and the body of man is but a Glasse of the Eternall, and so God cloathed the soule of *Mary* with the Divine Virgine, in the Principle of the soule; not in the Earthly flesh; as if she had been deified; no! she must die as well as all other people.

17. And in this Virgine, Gods word, out of the Heart of God the Father assumed the seed of the Woman, viz. the seed of the soule, and the seed of the first Image, which for so long a time stood hidden in the Mytery.

18. But now at length, the Life of God entred into it, and did make it a whole Image againe: for, the water of Eternall life proceeding from the Heart of God, mingled with the water of the Spirit of the soule: for the Spirit taketh its Originall from the water, and the soule is Fire.

19. Thus the word received the Tincture of the soule, and the Holy Ghost the Tincture of the Spirit, viz. the Tincture of the water: and both became one soule: and yet the Creature was still distinguished from Gods Spirit, though Gods Spirit dwelt therein: and of Gods water and Tincture, and of the seed of *Mary*, from her Tincture and water, in the high benediction, a flesh and blood was produced, so that an Heavenly Man in the Earthly was incarnate at once.

20. So that it may be said; this is the Sonne of the Woman; viz. the very bodily and naturall Sonne of *Mary*, with soule and body, with

with flesh and blood, and all that belongeth unto Man: and also the very Sonne of God, which was borne from Eternity out of Gods Eternall Essence, ere the foundation of the world was layd; who stood both in the Majesty of the Holy Ternary, and also in the body of *Mary* at once.

¹ Or *wombe*.

21. And the soule of Christ doth belong halfe to the Principle of this world, and halfe to the Holy Ghost: for, the soule of Christ used the Spirit of the Aire and Starres, with the vertue of the Elements; and also the Word of God and the Divine food; for such a man *Adam* was in his Innocency.

22. Thus God hath regenerated us in Christ; and so we are regenerated in Christ out of Gods word and Spirit, by the water of Eternall Life, and so we are Gods Children in Christ: and if we resigne our selves up to Christ, departing from our Reason and will, then we put on Christs body, and our will and Spirit liveth from Christ, who is in us and we in him.

23. Hence you may understand what the Temptation of Christ was, *viz.* The Regenerate man was to endure *Adams* Temptation [to trie] whether his soule could stand stedfast in God: and therefore he was proved in the *Turba* [to trie] whether he could stand stedfast in three Principles, and rule over the outward Life: and therefore foode was withdrawne from the outward Life, and the inward must over power the outward, and eate of the word of the Lord, and uphold the outward in its owne Power, and full Omnipotency, and also keep Death captive, that it might not be able to destroy the outward Life: this must needs be a hard Combat.

² Or *compleat*. 24. And the other two Temptations were these, *viz.* he was tempted [to trie] whether man would live in ^k full obedience, and suffer God to worke in him; or whether he would exalt himselfe againe, and be free from God, as *Lucifer* did? therefore the Devill must tempt him, because this man was to possesse his Royall Throne.

25. The Devill complained that he could not stand, because the Mother of wrathfulnesse did draw him too hard, and therefore he was permitted to trie this man, and to set before him that which was set before himselfe; and if this man stood, then he should judge the Devill, who was found to be a lyar.

26. For he fully tried him in the second and third temptation, whether he would ascend on high, in his owne power, as himselfe had done, and so stirred up the Anger: or whether he would put his trust and affiance in God onely, and live to him both in will and deede; as a childe in obedience to the Father, and this he urged upon him, just so long as *Adam* stood in the Temptation, before he fell asleep.

27. And now wee also must alwayes be so tempted and proved: and

and we are able to get the victory in Christ who hath overcome : for his soule is our soule, and his flesh is our flesh, if we trust in him, and give up our selves wholly to him as Christ gave up himselfe to his Father.

28. And thus my beloved friend, you understand what Christs soule and body is ; viz. that it is our soule and body if wee cleave to God ; but if we doe not, then we are parted ; and in the outward life, we belong to the Spirit of this world, viz. to the lost and perished *Adam* ; and in the soule wee belong to the Devill in the Anger of God : but looke for these things more at large in our other writings ; where you shall finde the whole ground of Heaven, and of this world.

The seven and thirtieth Question.

*What is the Spirit of Christ which was * willing, and which he commended into his Fathers hands ?*

* Or obedient

¹ Treasure,
Gem, or
Pearle.

This is that great and excellent ^{I.} Jewell : and we exceedingly rejoyce that we know it, so that wee are able to know our selves what we are ; and it is more worth to us then all the world : for it is that Pearle, of which Christ said, that one sold all that he had and bought that Pearle.

^m Or the Philosophers stone.
ⁿ Great Myserie.

2. For it is more profitable to man then the whole world ; it is more precious then the Sun, for the ^m Noble stone of the wise men lyeth therein ; it hath the heavenly and Earthly ⁿ *Mysterium Magnum* : and therein nothing in this world to be compared to it, but ^o sincere simplicity, which is quiet, and bringeth forth, or stirreth up no *Turba* : and that hath the Jewell hidden in it.

^o Or trusting in God ; and enduring what soever he layeth upon us.
^p Or spoyler.

3. As Gold lyeth couched in the stone and is safe : if a ^p Robber commerh not with the Earthly *Turba*, and destroyeth it : and yet he himselfe getteth nothing by it : so selfe Reason is a Robber in the ^q Myserie.

^q That is, in the Cabinet where the Pearle lyeth.
^r Lay-man, or

4. Therefore we may say upon good ground, that a simple ^r plain man, who simply without multiplicity of science, dependeth on God ; hath the *Mysterium Magnum*, better and surer, yea lesse decayed, then a high learned ^r Doctor, who soareth aloft in Reason, and ^s spoyleth the Jewell, and ^t setteth it in *Babell* : this saying will not be well relished, yet that is nothing to us, wee must speake the Truth without ^x partiality.

^r Lay-man, or
^s Or Father.
^t Or disputeth : and wrangleth about it.

^u Or respect of
5. Now persons.

5. Now when wee speake of Christs Spirit, Reason thinketh it is the soule, or else the Spirit of the outward Life, which consisteth in the vertue and operation of the Starres and Elements, but it is not so; It is somewhat else wherein the Image of God consisteth: the outward Spirit belongeth not to the Deity, but to the Wonders.

6. Wee have spoken somewhat of it already: but because this Question doth put us in minde of it againe; mentioning that when he dyed, he commended it to his Father; therefore we must a little say how that was done.

^x Centrum
Naturæ.

7. You sufficiently perceive in what manner the soule is the ^x Center of Nature, the Originall of Life, and mobility, *viz.* Gods Fire: which should be continually converted into the Eternall will of God, wherein it is originally borne from the Magicall Desire, and is a great Secret come out of the Eternall Nothing, wherein all things are contained, even the Deity with all the three Principles, and every ^y Being that can be named.

^y Thing, Es-
sence, or sub-
stance.

8. And you perceive that the Light and Spirit of the Aire proceed from the fire, and also that the fire doth againe draw the Spirit, of the Aire into it selfe, and so alwayes bloweth it selfe up; and so with the Light, Aire, and ^z source of the Fire it is its owne Life.

^z Or property.

9. And further, wee have said somewhat of the Noble Tincture which ariseth in the Light, in which the meeknesse of the Light consisteth, and it commeth forth from the Anguish which is as a mortifying, and springeth forth afresh through the mortifying Anguish, as a life having another ^a property, where the property of the fire is a kinde of Tincture, like the driving forth of a Spirit; and yet it is desiring, and thereby it attracteth the vertue of the Light into it selfe, and maketh it an Essence, *viz.* water.

^a Or Source.

10. And therein are two Formes: One according to the source of Fire which is red, and therein the vertue, *viz.* Sulphur; And the other (which is like a thin meeknesse, yet having Essentiality,) is water: which the desiring Tincture contracteth together into one, and changeth it into Bloud.

^b The out-
ward.

^c The inward.

11. Now the Originall in the Bloud, *viz.* Fire (which is a warmth, that is, a Tincture) is a Life; and in the vertue of the Tincture, the thin water of the Life proceedeth, one ^b vertue proceeding forth from ^c another; and the vertue doth alwayes reassume that which goeth forth: and that which is gone forth is free from the Fire, and also from the vertue, for it is gone forth, and yet it arose from the vertue.

12. And this is the true Spirit which is borne out of the soule, wherein the Image of God, and the Divine virgin of Gods wisdom consisteth: for all understanding and knowledge lyeth in this Spirit;

It

it hath the senses, and the noble life which uniteth it selfe with God, this Spirit is so subtile that it can and may enter into God.

13. If this Spirit resigneth it selfe up to God, and casteth away the ostentation and ^dcunning of the fire of its owne soule, then it ^dReason, fr
attaineth the Image of God, the Divine body: for it putteth its will ^{teley, or w...} into God, and dwelleth in God with Power: thus it is cloathed with the Divine Essentiality, and is without this world in the Life of God.

14. But seeing this Spirit ariseth first out of the Center of Nature, that is, out of the Life of Fire, (although it is not the life of the Fire, but the Spirit of it, and the Life of the Fire standeth originally in the Abylle, in the source of Gods Anger) therefore Christ did not commend this Spirit of his to the fires owns life, but into the hands of his Father.

15. His hands are the Love-Desire, wherewith he embraceth our Spirit, when we enter into him, and commend our selves to him.

16. For, when his body was to dye on the Crosse; and his soule was to passe through Hell, through the Anger of God; there the Devills waited, and thought with themselves, we will surely keep the soule in our *Turba* in the Fire; and then Christ commended the Spirit into the Love of God.

17. And so the soule of Christ with the Spirit came into Gods hand, being encompassed with the Fire of Anger and Death: and Death would have held it there, but Death was destroyed and confounded.

18. For, Death smothered the outward [Spirit] viz. the outward Life, and then thought, now surely the soule must remaine in the *Turba*: but there was one, stronger in the soule; viz. the word of God: which tooke death captive, and destroyed the Anger, and quenched the wrath with the Love in the Spirit of Christ.

19. It was a poyson to Hell, for the Love of God to come into it, and smother it in the soule also a Plague, Death and Destruction to Death; Death must now suffer an Eternall Life to grow in it.

20. Thus the Spirit of Christ tooke the Divell captive, and drave him out of the Fire of the soule, and cast him into Darknesse: and shut him up under darknesse, out from the Fire of the soule, and out from Gods Fire; into the wrathfull harshnesse and bitternesse in cold: there let him warme himselfe least he freeze with cold.

21. Consider the first foure Formes of Nature, and you will understand what the Devills Mansion is: for, before Christ [came] he kept the soule captive in the *Turba*, with the Fire; and although he had not the Spirit of the soule, yet he had the root of it in the *Turba*; but then he was commanded to cease; and he was throwne out, and driven into Darknesse, and thus his malice was destroyed by

Christs descending into Hell, and Christ became his Judge.

22. Thus we have in brieft described what the Spirit of Christ, and our Spirit is; *viz.* not the outward Spirit, but the Spirit of the soule; not the soule it selfe, but the Spirit of its Life.

23. As, in God, the Holy Ternary, is distinct, being three Persons in one Essence, and yet but one onely God; where the Sonne hath the Spirit, *viz.* the Life, issuing forth from the Heart and mouth; and the Heart is the flame of Love; and the Father the ^e source of Anger, which is made meeke, by the Sonne, in the Love, so that in God there is but one onely will and Essence.

^e Fountaine, or Property.

24. Thus it is also in Man, and no otherwise, no not in the least tittle: whatsoever God in Christ is, that wee also are in Christ, in God; his true Children: Therefore let us also commend our Spirit into his hands, and so we may be able to passe through Death into Life, into God, with Christ.

^f Rattles, fooleries Bables, shels, or outside shewes, Imitation, or mimick tricks.

25. Therefore be not led about, and gulled with ^f toyes and trifles as hitherto ye have been in *Fabell*: where this and that hath been & disputed about the soule, and its Spirit, one this way, and another that way; there is no ground among them, but meere Fiction and Opinion.

^g Or prattled. ^h Or perfection. ⁱ Or wit.

26. Understanding is borne in God; uot in the Schooles from Art: yet we despise it not; for if Art be borne in God, it is a tenfold Mysterie, for it alwayes attaineth the ^h tenth Number in ⁱ Reason, much better then a ^k plaine Man; for it can of many Numbers make ^l one.

^k Or simple.

Layman.

^l Summe, or Totall.

^m Or Layick.

ⁿ Discipulus.

27. But it is not in mans own power, no, one must enter in by the Crosse as well as the other, let him be a Doctor, or a ^m meane Man: Gods secrets will admit no Doctors but ⁿ Schollers into them: yet a Learned ⁿ Scholler may reach very farre.

^o All life, or Creatures.

28. Had but this hand the High Art, and also those high guifts, then you should see more from it: But God will have it as it is: It is indeed his pleasure to make the wisdom of this world foolishnesse, and to give his Power to the weake: that all ^o may bow downe before him, and acknowledge that he onely is the Lord that doth whatsoever he will.

The eight and thirtieth Question.

*What are the things that shall come to passe at
the End of the world?*

I.

Beloved friend, it is not fit for me to Answer this your Question, neither is it in my owne power, and besides it is not fit, for any to aske it: for it is the secret Counsell of God: let none endeavour to be equall with God, and to foreknow all things.

2. Our knowledge consisteth in the Spirit and will of God, when that moveth, then it goeth forward in the Heavenly *Magia*, and entreth into the Wonders of the Earthly: and then the Prophet is borne, for he standeth upon the *P* Crowne, and speaketh Magically *P* Or at the of the Beginning of the Wonders, and their *Turba*; and sheweth *end of a time*, how they shall come to an End, and be destroyed, and brought again or *Age*. into the first.

3. For, all Prophets speake from the *Turba*, they discover that which is false, and declare what is better, which entreth into the will of God.

4. Therefore, be pleased not to urge us with this Question; for, we shall be captivated in the *Turba* by it: you may understand enough in all the Questions, what is to done hereafter, we have hinted it to you clearly enough.

5. We dare not speake any otherwise then *q* in a Magicall manner *q* Or by way of of things to come: because the Wonders to come are all seene in *similitude*, or the *Turba*; now when the Spirit seeth them, then it declareth clear- in *Parables*. ly and plainly how the *Turba* is loaden with evill, or good.

6. But behold all things are mixt: for God is become Man, and sets his Mercy every where in the Anger, and hindreth Perdition; therefore the Prophet must speake magically, and not in expresse and plaine termes: for it often commeth to passe, that though a thing be evill in its *Essence*, yet there *soone* groweth a sprout out from the wickednesse which destroyeth the *Turba*, and causeth a *Conversion*. *Or worke.*

7. Therefore God admonisheth you to subdue the firmamentall Heaven and to oppose it; and so the evill which the firmamentall Heaven poureth forth, is many times turned into that which is better. *As at Nini-*

8. Otherwise if all should of necessity come to passe, as the firmamentall Heaven doth hold forth, then we needed no teaching: for that *Or keepeth back vengeance.*

that would be a sure constant and perpetuall Callender.

^uIn myſtical
termes, which
outward Rea-
ſon could not
comprehend.

9. You know well, what *Daniel*, *Ezekiel*, and *David* ſay in their Propheſies; eſpecially the Revelation of *Jeſus Chriſt*: In them lyeth all that ſhall hereafter come to paſſe; and they alſo ſpake ^uMagically of things to come.

10. But in our writings you have them more clearly, for the time is now nearer at end; and therefore it appeareth the more plainly what ſhall be done at the end.

^x Or ſtirred.

11. And be pleaſed to repaire to our other writings, and there you ſhall finde enough of this: for the wicked world is not worthy of an open, plaine and manifeſt diſcovery; becauſe thereby the great Secret, which belongeth onely to the Children of God, would be ^xdeſiled: for God will not have us caſt Pearles before Swine, but give them to the Children for their Delight: and doe you ſo with this alſo.

12. There is no need that the Myſterie ſhould lye under worldly Protection: that is a folly; and God is diſhonoured by it, as if he were not able to protect it.

^y Or pin your
Faith upon
their ſleeves,
and looke for a
Religion from
them.

13. You ſhould not looke for the Myſteries among the mighty, and ^yconfide in them more then in others, for the ^zTurba preſently enters in with a Law, and ſo the Spirit of God, is as it were bound, and ſo an antichriſt is brought forth.

^z Perſecution.
^a Idolatry.

14. Looke upon *Iſrael*; when they reſected *Samuel* and their Judges, and thought, that if their Doctrine were but under a worldly Arme, and that they had but a King then they would keepe their Law: but it is knowne how they did: did not their Kings bring in the ^aTurba and make Calves to be worſhipped, and compell the people to adore their Idols; this is mention'd out of my affection, and good will.

15. But wee give you no particular reſolution of this Queſtion, you ſhall finde enough of it in the other Queſtions, and wee dare write no plainer.

The nine and thirtieth Question.

What, and where is Paradise with the Inhabitants thereof?

WE have also hinted in the Enochian Life, that it is in this world, yet as it were swallowed up in the Mystery, but it is not altered in it selfe, it is onely withdrawne from our sight, and our ^b Source; for if our Eyes were opened we should see it.

2. Yes, God in his Ternary is with us: how then should Paradise be lost? we have lost its ^c source and fruit in the outward Life: as the Devill lost God, when he wilfully exalted himselfe as an haughty Spirit, and would be Lord; so it is with us. ^b Property, or sense. ^c Property or working.

3. When *Adam* did eate of the Earthly fruite of good and evill, then he also gat an Earthly Life, good and evill, and was driven out of the faire Garden of Paradise, (where heavenly fruit did grow) into this Earthly Life.

4. Many have written wonderfull strangely of Paradise, but now the Image of their blindnesse is manifested as cleare as the Day: yet we contemne them not, for they were Seekers: Every ^d Age hath had its Seekers, who have sought the ^e *Mysterium*; but it hath been a long time very darke in *Babell*. ^d Or *Seculna*. ^e Or *bidden Mysteri*.

5. Now for these two hundred yeares it hath begun to be manifest, in which time the fall of Antichrist hath discovered it selfe, and men have begun to storme *Babell* on one side, but her strong ^f Tower standeth fast still; indeed the Whore hath been somewhat discovered, yet her ^g Beast hath but growne the more lusty. ^f Or *Bulworke*. ^g *Worldly Authority*.

6. Therefore there is yet a wonderfull time neare at hand, where in all things shall be altered: many great Mountaines and Hills shall be made plaine: and a Fountaine shall flow out of *Zion*, wherein the afflicted and distressed shall drinke and be refreshed.

7. And they shall be guided to the fresh pasture by one onely Crooke, and the Shepherd shall rejoyce with the sheep, that God is so gracious.

8. At that time Silver and Gold shall be as common as in *Solomons* time; and his Wisdome shall governe the whole Earth: this is a Wonder.

The

The fortieth Question.

*Whether is Paradise mutable, and what
shall it be afterwards?*

I.

^h *Mutable.*

AS little as God is ^h alterable, so little is Paradise ^h alterable: for it is a part of the Deity: and when this outward Dominion shall passe away; in the very place where the world now standeth there will be meere Paradise: for the Earth will be of an heavenly Essentiality, so that we shall be able to dwell any where, and be able to passe through and through it.

ⁱ *Locus universi.*

2. At the last Day wee shall not ascend above the ⁱ place of this world, but make our abode here in our owne Native Country, and goe into our home, in another world, in another Principle, of another ^k Property.

^k *Or source.*

3. For, there will be no cold, or heat any more, also no night: we shall be able every where to passe quite through the heavenly Earth without interruption, and then it will be Paradise, and the Tabernacle of God with Man: for it is written, Behold I make all things New, a New Heaven, and a New Earth, and the Old shall be no more remembred.

^l *Or through and through transparently.*
^m *Or Glance, or Luster.*

4. This Earth will be like a Crystalline Sea; and all the Wonders of the world will be seen ^l wholly perspicuously: and the ^m brightness of God shall be the light thereof: and the Holy *Jerusalem*, the Great City of God shall be therein, where they shall offer up the calves of their lips; there shall the bright City of God with the Wonders and Wisdome be established; and the Temple of God, the New *Jerusalem* shall be prepared upon the New Earth, which is adorned from the Power and Wonders of God.

5. All what ever the Prophets have written shall be there fulfilled; for Gods word and Wonders shall flourish afresh upon the New Earth, as grasse.

6. There is no Death any more, also no feare, no sorrow, no sickness; no Superiour, but onely Christ, who will dwell with us: we shall have one Communion with the Angels, wee shall have fruit grow according to our desire and wish.

7. There will be no old Age: but one of a hundred yeares will be as a new-borne childe; and we shall live in meere delightfull Love.

8. All what ever is joyfull will be sought after: and there the will of all will be bent, to make one another rejoyce.

9. We shall lead an Holy Priestly Life, and we shall all speake of Gods

Gods wisdom and Eternall Wonders : for, the Divine *Magia* hath infinite and innumerable Wonders ; the more that is sought, the more there is in it ; and this is the encreasing of the will of God.

10. To this end God hath made himselfe manifest, in [his] Images, viz. in Angels and Men, that so he might have joy in himselfe, and eternally rejoyce with the essences of his Life.

Hallelu-jah.

11. Thus my beloved friend, we have set you downe according to our guifts ; a round Answer to your Questions : and we exhort you as a brother not contemptuously to despise us, in respect of our simple speech and ⁿ incongruity.

ⁿ Or unlearnednesse.

12. For we are not borne of Art, but of simplicity, and we speak great things in simple words : take this as a singular guift from God, you shall finde more in it then in the best ^o Eloquence of the highest ^o Artificiall Art : except they also have their birth from this Schoole ; and then *Eloquent Orators.* we will prescribe nothing to such, but acknowledge them for our loving Brethren in Christ, with whom wee have assured hope to rejoyce eternally in the heavenly Schoole : of which wee here have attained a little fore-taste.

13. Yet our knowledge here is but in part, when we shall attaine ^P perfection, then we will say what God is, and can doe. *AMEN.*

^P Or the totall.

A Short Summary Appendix
OF THE SOULE,
[The Image of the soule, and of
the T u R B A, which is the De-
stroyer of the Image.

Written, by the same Author *I. B.*

In a Short Summary Appendix, of which in the other writings of this Author is written fundamentally, and at large.

THE soule is an Eye in the Eternall Abyffe, a similitude of Eternity, a perfect figure and Image of the first Principle : and resembleth God the Father in his Person, as to the Eternall Nature.

X

2. The

* 1. *Astringent.* * Formes.

2. *Bitter.*

3. *Fire.*

4. *Anguish.*

^a Or *formed*, or
fashioned, or
created.

^r The *soule*, or
the *formes.*

^f Or *being.*

^e Or in the
presence of the
Ternary.

^c Ground,
foundation, or
soyle, or the
Mother of
that which
groweth upon
it.

^x *shone.*

2. The Essence and substance of it, (meerely and purely, as it is in it selfe) is first, the wheele of Nature, as to the first foure

3. For, the Word of the Lord, ^a comprised the soule, by the Eternall *Fiat* in the Eternall will of the Father, in the Center of the Eternall Nature: and opened it with the Holy Ghost, or blew it up like a fire (which lay hid in the Eternity, and wherein all formes of the eternall Nature stood from Eternity:) and ^r is alone known in the wisdom, in the Divine *Magia* as a figure, or Image without substance.

4. Yet that ^f thing hath not been substantiall, but Essentiall, and hath been knowne in the Principle, in the flash, where the fire ariseth; But the shadow of it hath (from Eternity in a figurative Image,) figured it selfe in the Desiring will of God; and hath stood ^e before the Ternary of God in the *Magia* in the wisdom of God, as a similitude of the Holy Trinity: in which, God hath manifested himselfe as in a Glasse.

5. The substance and Image of the soule, may be resembled to the Earth, having a faire flower growing out of it, and also to the fire and Light: as we see that Earth is a ^u Center, but no Life; yet it is Essentiall: and a faire flower groweth out of it, which is not like Earth, neither hath it the smell and taste of the Earth, much lesse the figure of it: and yet the Earth is the Mother of the flower.

6. And so the soule also ^x appeared out of the Eternall Center of Nature, out of the Eternall Essence, with the word *Fiat* in the will of God; and was held in the *Fiat*, so that it ^x appeared as a fiery Eye, and similitude of the first Principle in a creaturely forme, and substance.

7. And from this Eye went the Glance of its Fire, as Light doth from fire: and in this Glance of its owne Fire, the Eternall Image (which is in the wisdom of God) was seen and conceived by the will of the Heart of God in the second Principle: that is, by the word *Fiat* of the second Principle, in the Love and Power of the Holy Trinity, whence the Holy Ghost proceedeth.

8. And thus the soule was a whole similitude and Image of the Holy Trinity: here we must take the soule for the Center of Nature, and its fiery Life for the first Principle: but the sprout, or the Image of the soule, which is a similitude of God, buddeth forth from the soule, as a flower from the Earth, and is comprised by the Holy Ghost; for it is his Mansion.

9. Now if the soule put its Imagination out from it selfe, (^u wee
^r Or property. meane out from its ^r source of fire) into the Light of God, then it receiveth the Light, as the Moone doth the glance of the Sunne:
and

and so its Image is in the Majesty of God, and the soule, in the Light of God, and its fiery Property is changed into meeknesse and seruent Love, and then it is knowne to be the child of God.

10. But seeing the soule is Essentiall, and its owne substance a Desire; it is plaine that it consists in two *Fiat*s, one of them is its corporeall propriety, and the other is the second Principle, proceeding from Gods will which is in the soule, in which God desireth to have ^z it his Image and similitude.

^z The soule.

11. To which End Gods desiring, is as a *Fiat* in the Centre of the soule, and continually draweth the will of the soule towards the Heart of God: for the 'Longing of God would have the soule: and on the contrary the Center in the power of the Fire would have it.

^a Lust, pleasure, will, or desire.

12. For, the life of the soule hath its originall in the Fire, and that makes the striving for the Image of the soule: and which of these two Formes whether it be the Fire, or meeknesse of Love that overcommeth, that will be the quality of the soule, and as the quality of the will of the soule is: such an Image will the soule have.

13. And we must know, that if the will of the soule change it selfe, then its Forme will be also changed: for if the ^b source of the soule be fiery, then it hath also a fiery Image.

^b Quality, or property.

14. But if the soule turne its Imagination into the Center, into the strong ^c Astringency and bitternesse, then its faire Image is also captivated in the darke astringency; and infected with the Astringent wrath.

^c Or harshnes.

15. And then this wrath is a *Turba*, which possesseth the Image, and destroyeth the similitude of God: for in God there is Love, Light, and meeknesse: but in this Image there is Darknesse, astringency and bitternesse, and the Essentiall ^d source is fire, proceeding from the Essences of wrath; and then this Image belongeth not to the Kingdome of God, so long as it continueth in this ^e source and forme in the Darknesse.

^d Quality, or property.

^e Quality, condition, or property.

16. Fire is a further similitude of the soule: the soule is an Essentiall Fire, and the flash of the Fire is the Life of it: The soule resembleth a Globe, or an Eye of Fire.

17. The burning Fire in the source signifieth the first Principle, and the Life, yet the Fire is not the Life: but the Spirit of the source which ariseth from the Fire, and goeth forth from the firelike Aire, that is the true Spirit of the source of the Life of the Fire, which continually bloweth the fire up again, and maketh it burne.

18. Now the fire shineth, and giveth Light out of the source, and dwelleth in the source where it shineth: and the source comprehendeth not the Light, and this signifieth the second Principle, wherein God dwelleth.

¹ Or *Vertue.*

19. For we know that the ^f Power is in the Light, and not in the Fire, the fire onely giveth Essences to the Light, and the Life, or the Light produceth meeknesse and substantiality, viz. water.

³ Or *amiable,**Loving.*⁴ Or *paine.*

20. Now we understand, that there is a ³ meeke Life in the Light, without ^h source, and yet it selfe is an insensible ^h source, it is nothing but a Longing, or desire of Love.

21. Which Source we account a Tincture, in which the budding and blossoming hath its Originall, yet the Fire is the cause of it, and the meeknesse is a cause of the substantiality: for the Desire of Love in the Light attracteth it, and keepeth it, so that it becommeth a substance, but the Desire of Fire consumeth the substantiality.

22. Also we must conceive that, (as the soule is purely and alone in the Center) it is an Essentiall Fire in the Eye of Eternity, and yet that Eye desireth a figure and Image of the wisdom of God.

23. And the Image is in its desire, in its Imagination, for the *Verbum fiat.* ¹ word *Fiat* hath comprehended it, that it might be a similitude of the Eternall wisdom of God, wherein he dwelleth, and wherein he may manifest himselfe by his Spirit, and what ever hath been in his Eternall Counsell.

^k *Voyd,* or *empty.*

24. Thus the Majesty of God flameth in the Image, in the Essentiall Fire, if the Essentiall Fire putteth its desire into the Majesty, but if not, then the Image is ^k raw and naked without God, and the Tincture is false.

25. For the Image is in the Tincture, and hath its originall in the Tincture, in the Light, not in the source of the Fire: and as the Heart or word of God hath its Originall in the Light of the Majesty, in the Eternall Tincture of the fire of the Father, so hath the Image of the soule,

26. Indeed the Image dwelleth in the fire of the soule, as Light dwelleth in the Fire, but it hath another Principle, as the Light is such a source as is different from Fire.

27. And so the true Image of God dwelleth in the Light of the Fire of the soule; which Light the fiery soule must create in the fountaine of the Love of God, in the Majesty, by putting and yeilding its Imagination into it.

¹ *Sternesse,*
Sharpnesse, or
eagernesse.

28. And if the soule doe not so, but putteth its Imagination into it selfe, into its wrathfull forme of the source of the fire, and not into the fountaine of Love, into the Light of God, then its owne source of ¹ fournesse, astringency, and bitternesse riseth up: and the Image of God becommeth a *Turba*, and swalloweth up the similitude of God in the wrath.

29. And then the Astringent *Fiat* in the fiery Essence of the soule, figureth for the soule an Image, of the Imagination that is in its will: whatsoever the Essentiall fire of the soule desireth, that will

will be figured in the soule ; viz. Earthly Figures : that which the will of the Heart casteth it selfe into, that Image the *Fiat* of the soule will make : that is , as farre as the third Principle, and the Spirit of the Starres and Elements hath power.

30. So that if the will of the soule doe cast it selfe into the Kingdome of this world, then the outward Kingdome hath power to bring its Imagination into the inward Principle, and if the inward *Fiat* perceive that in the fire of the soule, then it becommieth pregnant with it, and keepeth it.

31. And then the soule hath the Image of a Beast in the third Principle, and that cannot be destroyed for ever, except the will of the soule returne againe out of the earthly Lust, and pierce into the Love of God againe, and then it getteth the Image of God againe : which may be done onely in this life, while the soule is Essentially in its ^m Ether, in the growing of its Tree : but after this Life it cannot be done. ^m Ground, or soyle, or bed of Earth.

32. Thus you may understand what the soule, Spirit, Image, and *Turba* are : the soule dwelleth in it selfe, and is an Essentiall Fire, and its Image standeth in it selfe, in the Imagination in the Light of the soule, if it cleave to God, if not, then it is in Anxiety in the wrath of darknesse, and is an ⁿ abominable Image, or an Image of the ⁿ *Vizard*, or Monster.

33. The *Turba* of the soule which destroyeth the Divine Image, is the Essentiall wrathfulnesse, and it is caused by the Imagination, or false Love, and ^o Representation : and therefore all lyeth in the Imagination, the Image consisteth in that which we suffer to come into our Desire. ^o Or Imagin.

34. It is very necessary for us to strive continually against the Earthly Reason of flesh and bloud ; and to yield the Spirit of our wills into the mercy and Love of God, and alwayes cast our selves into the will of God, and not count Earthly ^p goods and pleasure our treasure, setting our desire upon it : which will destroy the Image : for it is a *Turba* of the Image of God ; and bringeth Earthly properties into the Image. ^p Or profit.

35. ^q To summe up all : Christ said, where your treasure is there will your Heart be also, according to which God will judge the secrets of Mankinde, and sever the cleane from the uncleane ; and give that which is false to the *Turba* of the Fire to be devoured, and bring the Holy thing (which is entred into God) into his Kingdome. *A M E N.* ^q Or to conclude.

THE
CLAVIS,
OR
KEY.

OR,

An Exposition of some principall Matters, and words in the writings of JACOB BEHMEN.

Very usefull for the better apprehending, and understanding of this Booke.

Written in the Germane Language, in March, and Aprill, ANNO. 1624.

BY
JACOB BEHMEN.

Also called,
Teutonicus Philosophus.

Printed in the yeare. 1647.

THE PREFACE

TO THE

READER

Of these writings.



I.
*I*s written: the Naturall man ^a perceiveth not the things of the Spirit, nor the Myserie of the Kingdome of God, they are foolishnesse unto him, neither can he know them: therefore I admonish and exhort the Christian Lover of Myseries, if he will studie these High writings, and read, search, and understand them, that he doe not read them outwardly onely, with sharp speculation and meditation: for in so doing, he shall remaine in the outward Imaginary Ground onely, and obtaine no more then a ^b counterfeited colour of them.

^a Understandeth, or receiveth not.

2. For a mans owne Reason without the Light of God, cannot come into the Ground [of them,] it is impossible; let his wit be never so high and subtile, it apprehendeth but as it were the shadow of it in a Glasse.

^b Or feigned shadow of them.

3. For, Christ saith, without me you can doe nothing: and he is the Light of the world: and the Life of men.

4. Now if any would search the Divine Ground, that is, the Divine ^c Revelation; he must first consider with himselfe, for what end he desireth to know such things; whether he desireth to practise that which he might obtaine; and bestow it to the glory of God, and the welfare of his neighbour: also whether he desireth to die to Earthlinesse, and to his owne will; and to live in that which he seeketh and desireth, and to be one Spirit with it.

^c Or manifestation.

The Preface.

5. If he have not a purpose, that if God should reveale himselfe and his mysteries to him; he would be one Spirit, and have one will with him, and wholly resigne and yeild himselfe up to him; that Gods Spirit might doe what he pleaseth, with him, and by him, and that God might be his knowledge, will, and ^d deed: he is not yet fit for such knowledge and understanding.

6. For, there are many that seeke Mysteries and hidden knowledge, meerly that they might be respected, and highly esteemed by the world; and for their owne gaine and profit: but they attaine not this ground, where the Spirit searcheth all things, even the deep things of God: as it is written.

7. It must be a totally resigned and yeilded will, in which God himselfe searcheth and worketh, and which continually pierceth into God, in yeilding and resigned Humility, seeking nothing but his Eternall Native Country, and to doe his neighbour service with it: and then it may be attained: and he must begin with effectuall Repentance and amendment, and with prayer that his understanding might be opened from within; for, then the inward will bring it selfe into the outward.

8. But when he readeth such writings and yet cannot understand them, he must not presently throw them away, and thinke it is impossible to understand them: no, but he must turne his minde to God, beseeching him for Grace and understanding, and reade againe, and then he shall see more and more in them, till at length he be drawne by the Power of God into the very depth it selfe, and so come into the supernaturall and super-sensuall ground, viz. into the Eternall unity of God; where hee shall heare unspeakable and effectuall words of God which shall bring him back and outward againe (by the Divine Effluence) to the very grossest and meanest matter of the Earth, and then back and inwards to God againe: then the Spirit of God searcheth all things with him, and by him, and so he is rightly taught and driven by God.

9. But since the Lovers desire a Clavis, or Key of my writings,

The Preface.

things, I am ready and willing to pleasure them in it, and will set downe a short Description of the Ground of those strange words, some of which are taken from Nature and^e sense; and some are the words of strange^f Masters; which I have tried according to sense, and found them good and fit.

^e *Ex sensu.*
^f Artists, or
Mysticall Au-
thors.

10. Reason will stumble, when it seeth Heathenish termes, and wordes used in the Explanation of Naturall things, supposing we should use none but Scripture phrase (or words borrowed from the Bible:) but such words will not alwayes ply and square themselves to the fundamentall exposition of the Properties of Nature, neither can a man expresse the ground with them: Also the wise Heathen, and Jewes have hidden the deep ground of Nature under such words, as having well understood that the knowledge of Nature is not for every one, but it belongeth to those onely, whom Gods by Nature hath chosen for it.

^g Naturally inclined to it.

11. But none need stumble at it: for, when God revealeth his Mysteries to any man; he then also bringeth him into a Mind and faculty how to expresse them; as God knoweth to be most necessary and profitable in every^h Age, for the setting of the confused Tongues, and Opinions upon the true ground againe; Men must not thinke that it cometh by chance, and is done by humane Reason.

^h Or Secu'um.

12. Theⁱ Revelations of Divine things are opened by the inward ground of the Spirituall world, and brought into visible formes; just as the Creator will manifest them.

ⁱ Or manifestations.

13. I will write but a short description of the Divine^k Manifestation, yet as much as I can comprehend in briebe, and expound the strange words for the better understanding of our Bookes; and set downe here the summe of those writings, or a Modell, or Epitome of them, for the consideration and help of Beginners: The further Exposition of^l it is to be found in the other Bookes.

^k Or Revelation.

^l The Divine
Manifestation,
or Revelation.

JACOB BEHMEN.

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I

THE
CLAVIS,

O R
KEY.

O R,
An Exposition of some principall Words, and Matters.

How God is to be considered, Without Nature, and Creature.

14.
MOSES saith : the Lord our God is but one onely God. In another place is said ; of him, through him, and in him are all things : in another, am not I he that filleth all things ? And in another : through his Word are all things made, that are made : therefore we may say that he is the Originall of all things. He is the Eternall unmeasurable unity.

15. For example : when I thinke what would be in the place of this world, if the foure Elements and the starry Firmament, and also Nature it selfe should perish and cease to be ; so that no Nature or Creature were to be found any more : I finde there would remaine this Eternall Unity from which Nature and Creature have received their Originall.

16. So likewise, when I think with my self what is many hundred thousand miles above the starry Firmament : Or what is in that place where

The CLAVIS, or Exposition of principall words.

where no Creature is. I finde the Eternall unchangeable unity is there; which is ~~that~~ onely good, which hath nothing either before or after it, that ~~can~~ adde any thing to it, or take any thing away from it, or from which this unity could have its Originall: There is neither ground, time, nor place, but there is the onely Eternall God: or that onely Good, which a man cannot expresse.

*A further Consideration,
How this one God is Three-fold.*

^a Or Triune.

*See Verse
188-92*

^b *substant
Forms.*

1. Father.
2. Sonne.
3. Holy Ghost.

17. The Holy Scripture sheweth us that this only God is ^a Three fold: viz. one onely threefold Essence, having three manner of workings, and yet is but one onely Essence: as may be seen in the outflowne Power and vertue which is in all things, if any doe but observe it: but it is especially represented to us in Fire, Light, and Aire: which are three severall ^b sorts of workings, and yet but in one onely ground and substance.

18. And as we see that Fire Light and Aire arise from a Candle, (though the Candle be none of the three but a cause of them) so likewise the Eternall unity is the cause and ground of the Eternall Trinity, which manifesteth it selfe from the unity, and bringeth forth it selfe in first Desire or will, Secondly, pleasure or Delight, Thirdly, proceeding or outgoing.

19. The Desire or will is the Father; that is, the stirring, or manifestation of the unity, whereby the unity willeth or desireth it selfe.

20. The Pleasure or Delight is the Sonne; and is, that which the will willeth and desireth, viz. his Love and pleasure, as may be seen, at the Baptisme of our Lord Jesus Christ, when the Father witnessed, saying: *This is my ^c beloved Sonne in whom I ^d am well pleased* beare yee him.

^c Or Love.

^d Have pleasure.

^e Or impression of the will.

^f Or perception.

21. The Delight is the ^e compresseure in the will, whereby the will in the unity bringeth it selfe into a place and working, wherewith the; will willeth and worketh: and it is the ^f feelingnesse and vertue of the will.

22. The will is the Father; that is, the stirring desire: and the Delight is the Sonne, that is, the vertue and the working in the will, with which the will worketh: and the Holy Ghost is the proceeding will through the Delight of the vertue; that is, a Life of the will, and of the vertue and delight.

23. Thus there are three sorts of workings in the Eternall Unity, viz. the unity is the will and desire of it selfe; the Delight is the working substance of the will, and an Eternall joy of feelingnesse in the will; and the Holy Ghost is the proceeding of the Power: the similitude of which may be seen in a ^g Plant.

^g Or beareb.

24. The

24. The ^h Magnet ; viz. the Essentiall Desire of Nature, (that is, ^h Or Load- the will of the Desire of Nature) ⁱ compresseth it selfe into an *Ens*, *done*.
or substance, to become a Plant, and in this compression of the De- ⁱ Or formeth.
fire becommeth feeling, that is, working, and in that working the
Power and vertue ariseth, wherein the Magneticall Desire of Nature
(viz. the outflowne will of God) worketh in a Naturall way.

25. In this working feelingnesse, the Magneticall desiring will is
elevated and made joyfull, and goeth forth from the working Power
and vertue, and hence commeth the growing and smell of the
ⁱ Plant : and thus we see a representation of the Trinity of God in
all ^k growing and living things.

26. If there were not such a desiring feelingnesse, and outgoing, ^k Vegetables,
working of the Trinity in the Eternall unity, the unity were but an *things*.
Eternall stilnesse ; a Nothing ; and there would be no Nature, nor
any Colour shape or figure : likewise there would be nothing in this
world, without this threefold working, no, there could be no world
at all.

Of the Eternall word of God.

27. The Holy Scripture saith : God hath made all things by his
Eternall word ; also it saith : That word is God, *John 1.* which wee
understand thus.

28. The word is nothing else but the ^l out-breathing will, from ^l Or out-speak-
the Power and vertue : a various dividing of the Power into a mul-
titude of Powers ; a distributing and outflowing of the unity, whence
knowledge ariseth. *ing.*

29. For in one onely Substance, wherein there is no variation, or
Division ; but is onely one, there can be no knowledge ; and if there
were knowledge, it could know but one thing, viz. it selfe : but if
it part it selfe, then the dividing will goeth into multitude and varie-
ty, and each parting worketh in it selfe.

30. Yet because Unity cannot be divided and parted asunder,
therefore the separating consisteth and remaineth in the out-breath-
ing will in the unity ; and the separation of the breathing-giveth the
different variety : whereby the Eternall ^m will, together with the ^m Father.
ⁿ Delight and ^o proceeding, entred into the ^p knowledge, or under- ⁿ Sonne.
standing of infinite Formes, viz. into an Eternall perceptible work- ^o Holy Ghost.
ing sensuall ^p knowledge of the Powers : where alwayes in the Di- ^p Or Science.
vision of the will in the separation, one sense or forme of the will
seeth, feeleth, tasteth, smelleth, and heareth the other ; and yet it is
but one sensuall working ; viz. the great joyous band of Love, and
the most pleasant onely Eternall ^q Being.

^q Essence,
substance, or
use.

of

*The CLAVIS, or Exposition of principall words.
Of the Holy Name J E H O V A.*

^r Or *Jehova*
is the sensuall
Name of the
working Dei-
ty.

^f Finding,
Knowledge.

^r Difference,
or distinction.

^u I, I-hood,
selfe, or selfe-
nesse.

^x Or speaking.

^z Or speaking.

31. The Ancient Rabins among the *Jewes* have partly understood it: for they have said, that this Name is the Highest, and most Holy Name of God; ^r by which they understand the working Deity in Sense: and it is true, for, in this working sense, lyeth the true life of all things in time and Eternity, in the ground and Abyffe; and it is God himselfe; viz. the Divine working perceivngnesse, feelingnesse, ^f Invention, Science, and Love; that is, the true understanding in the working unity, from which the five senses of the true Life doe spring.

32. Each Letter in this Name intimateth to us, a peculiar vertue and working: that is, a ^r Forme in the working Power.

J.

33. For **I.** is the Effluence of the Eternall indivisible Unity; or, the sweet gracefulnesse of the ground of the Divine ^u somethingnesse.

E.

34. **E** is a threefold **I**: where the Trinity shutteth it selfe up in the Unity: for the **I** goeth into **E** and joyneth **IE**, which is an out-breathing of the Unity in it selfe.

H.

35. **H** is the Word, or ^x breathing of the Trinity of God.

O.

36. **O** is the Circumference, or, the Sonne of God, through which the **IE**, and the **H** or breathing, out-speaketh: from the compressed Delight of the Power and vertue.

V.

37. **V** is the joyfull Effluence from the ^z breathing; that is; the proceeding Spirit of God.

A.

38. **A**

The CLAVIS, or Exposition of principall words. 5

38. **A** is that which is proceeded from the power and vertue, *viz.* the wisdom; a Subject of the Trinity; wherein the Trinity worketh, and wherein the Trinity is also manifest.

39. This Name is nothing else but an out-speaking, or expression of the Threefold working of the Holy Trinity in the unity of God: Read further of this in the Exposition of the Table of the three Principles of the Divine Manifestation.

Of the Divine Wisdom.

40. The Holy Scripture saith; the wisdom is the breathing of the Divine Power; a ray and breath of the Almighty; also it saith: God hath made all things by his wisdom; which wee understand as followeth.

41. The Wisdom is the outflowen word of the Divine Power, vertue, Knowledge and holiness: a Subject and Resemblance of the infinite and unsearchable Unity: a Substance wherein the Holy Ghost worketh, formeth, and modelleth; I meane, he formeth, and modelleth the Divine understanding in the Wisdom: for the Wisdom is the passive, and the Spirit of God is the Active, or Life in her, as the soule in the Body.

42. The wisdom is the Great Myserie of the Divine Nature, for in her the Powers, Colours and vertues are made manifest, in her is the variation of the power and vertue: *viz.* the understanding: she is the Divine understanding: that is the Divine^z vision, wherein^z Or Contem-
the Unity is manifest. *plation.*

43. She is the true Divine Chaos, wherein all things lye; *viz.* a Divine Imagination, in which the^a *Idea's* of Angels and soules have^a *Formes, Or*
been seen from Eternity, in a Divine Type and resemblance; yet *Images.*
not then as Creatures, but in a resemblance, as when a man beholdeth his face in a Glasse: therefore the Angelicall and humane *Idea* did flow forth from the wisdom, and was formed into an Image, as *Moses* saith, God created Man in his Image: that is, he created the body, and breathed into it the breath of the Divine Effluence, of Divine Knowledge, from all the Three Principles of the Divine Manifestation.

Of the^b Mysterium Magnum.

^b Or Great Myserie.

44. The *Mysterium Magnum* is a subject of the wisdom, where the breathing word, or the working willing Power of the Divine understanding floweth forth through the wisdom: wherein also the unity of God together floweth out, to its manifestation.

45. For in the *Mysterium Magnum* the Eternall Nature ariseth; and two^c substances and wills are alwayes understood to be in the^c *Essences, or*
Mysterium Beings.

The CLAVIS, or Exposition of principall words.

Mysterium Magnum: the first ^c substance is the unity of God, that is, the Divine Power and vertue, the outflowing wisdom.

46. The second substance is the separable will, which ariseth through the breathing and outspeaking word; which will, hath not its ground in the unity, but in the Mobility of the Effluence, and out-breathing, which bringeth it selfe into one will, and into a Desire to Nature: *viz.* into the Properties as farre as Fire and Light: in the Fire the Naturall Life is understood, and in the Light; the Holy Life, that is; a manifestation of the unity, whereby the unity becommeth a Love Fire, or Light.

Or zealous.

47. And in this place or working; God calleth himselfe a loving mercifull God, according to the sharpned fiery burning Love of the unity: and an Angry ^d jealous God, according to the fiery ground, according to the Eternall Nature.

48. The *Mysterium Magnum* is that *Chaos*, out of which, Light and Darknesse; that is; the foundation of Heaven and Hell, is flowne from Eternity, and made manifest: for, that foundation which wee now call Hell, (being a Principle of it selfe) is the ground and cause of the Fire in the Eternall Nature; which fire, in God is onely a burning Love: and where God is not manifested in a thing, according to the unity: there is an Anguishing painefull burning fire.

^e Or over-inflameth.

49. This burning Fire is but a manifestation of the Life, and of the Divine Love: by which the Divine Love, (*viz.* the unity) ^e kindleth up, and sharpneth it selfe; for the fiery working, of the Power of God.

50. This ground is called *Mysterium Magnum*, or a *Chaos*, because, good and evill ariseth out of it: *viz.* Light and Darknesse, Life and Death, Joy and griefe, Salvation and Damnation.

51. For it is the ground of soules and Angels, and of all Eternall Creatures, as well evill as good; it is a ground of Heaven and Hell, also of the visible world, and all that is therein: therein have laine all thing in one onely ground: as an Image lyeth hid in a peece of wood before the Artificer doth carve it out and fashion it.

52. Yet we cannot say, that the spirituall world hath had any beginning, but hath been manifested from Eternity out of that *Chaos*: for, the Light hath shone from Eternity in the Darknesse, and the Darknesse hath not comprehended it; as Day and Night are in one another; and are two though in one.

53. I must write distinctly, as if it had had a beginning for the better consideration and apprehension; of the Divine ground of the Divine Manifestation: and the better to distinguish Nature from the

^f Or Divinity.

^g Deity, also for the better understanding, from whence evill and

^h Or Essence of
all Essences is.

good are come; and what the ⁱ Being of all Beings is.

of

Of the^h Center of the Eternall Nature.

^h Centrum.

54. By the word^h Center, we understand the first beginning to Nature, *viz.* the most Inward ground, wherein, the ^l selfe raised will bringeth it selfe, by a reception, into ^k somethingnesse: *viz.* into a Naturall working; for Nature is but a Toole and Instrument of God, which Gods Power and vertue worketh with; and yet it hath its own ^l Motion, from the out-flowne will of God: thus the Center is the Point or ground of the owne receivingnesse to somethingnesse: from whence something commeth to be, and from thence the seven Properties proceed.

Of the Eternall Nature, and its seven Properties.

55. Nature is nothing but the Properties of the receivingnesse of the owne arisen Desire: which Desire^r ariseth in the ^m variation of the Breathing Word, (that is, of the Breathing Power and vertue) wherein the Properties bring themselves into substance: and this substance is called a Naturall substance, and is not God himselfe.

56. For, though God dwelleth ^a through and through Nature, yet Nature comprehendeth him but so farre, as the unity of God yieldeth it selfe into, and communicateth it selfe with a Naturall Substance, and maketh it selfe substantiall, *viz.* a substance of Light; which worketh by it selfe in Nature, and pierceth and penetrateth Nature: or else the unity of God is incomprehensible to Nature, that is, to the desirous Receivingnesse.

57. Nature^o ariseth in the outflowne word of the Divine perception and knowledge: and it is a continuall framing and forming of Scienees and perception: whatsoever the Word worketh by the Wisdome, that nature frameth and formeth into Properties: Nature is like a Carpenter, who buildeth a House which the mind figured and contrived before in it selfe; so it is here also to be understood.

58. Whatsoever the Eternall minde ^p figureth in the Eternall wisdome of God in the Divine Power; and bringeth into an Idea, that, Nature frameth into a Property.

59. Nature in its first ground consisteth in seven Properties: and these seven divide themselves into infinite.

The first Property.

60. The first Property is the Desire which causeth and maketh ^q harshnesse, sharpnesse, hardnesse, cold, and substance.

^q Or Astrin-

The second Property.

61. The second Property is the stirring, or Attraction of the Desire it maketh [†]stinging, breaking, and dividing of the hardnesse: it cutteth asunder the attracted desire, and bringeth it into multiplicity and variety; It is a ground of the bitter paine, and also the true Roote of Life: it is the [†]*Vulcan* that striketh fire.

[†] *Faber, or Smith.*

The third Property.

62. The third Property is the perceivingnesse and feelingnesse in the breaking of the harsh hardnesse: and it is the ground of Anguish, and of the Naturall will; wherein the Eternall will desireth to be manifested; that is, it will be a Fire or Light (*viz.* a flash, or shining,) wherein the Powers, colours and vertues of the wisdom, may appeare: in these three first Properties consisteth the Foundation of Anger, and of Hell, and of all that is [†]wrathfull.

[†] *Grimme, fierce, cruell, odious, or evill.*

[†] *Operation, or property.*

The fourth Property.

63. The fourth Property is the Fire, in which the Unity appeareth, and is seen in the Light, that is in a burning Love: and the [†]Operation, or wrath in the [†]Essence of Fire.

The fifth Property.

64. The fifth Property is the Light, with its vertue of Love, in, and with which, the Unity worketh in a Naturall substance.

The sixth Property.

65. The sixth Property is the found voyce, or Naturall understanding, wherein the five senses worke spiritually, that is, in an understanding Naturall Life.

The seventh Property.

66. The seventh Property is the Subject, or the [†]Contence of the other six Properties; in which they worke, as the Life doth in the flesh: and this seventh Property is rightly and truly called the Ground or place of Nature, wherein the Properties stand in one onely Ground.

[†] *Compasse, conclusion, comprising, or continent.*

The first SUBSTANCE in the seven Properties.

67. Wee must alwayes understand two Substances in the seven Properties: we understand the first, according to the Abyffe of these Properties, to be the Divine [†]Being; that is, the Divine will with the outflowing Unity of God, which together floweth forth through Nature, and bringeth it selfe into Receivingnesse to sharpnesse, that the Eternall Love may become working and sensible thereby, and that it may have something which is passive, wherein it may manifest it.

[†] *Essence, or substance.*

it selfe, and be knowne, of which also it might be desired and beloved againe: viz. the ^a Aking passive Nature, which in the Love is changed into an Eternall Joyfulness: and when the Love in the Fire manifesteth it selfe in the Light, then it over-flameth Nature, as the Sunne a Plant, and the Fire ^a Iron.

^z Or painefull.

^a A red hot Iron.

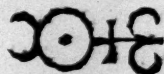
The second SUBSTANCE.

68. The second Substance is Natures owne Substance, which is ^b Aking and Passive, and is the Toole and Instrument of the Agent: for where no passiveness is, there is also no desire of Deliverance, or something better; and where there is no desire of something better, there a thing resteth within it selfe.

^b painefull.

69. And therefore the Eternall unity bringeth it selfe by its Effluence and separation into Nature, that it may have an object, in which it may manifest it selfe, and that it may love something, and be againe beloved by something; that so there may be a perceiving, or sensible working and will.

*



*An Explanation of * the seven Properties of Nature.*

†. The first Property.

70.

THe first Property is a desirousnesse; like that of a ^c Magnet; viz. ^c Or Load- the Compression of the will; the will desireth to be something, and yet it hath nothing of which it may make something to it selfe: and therefore it bringeth it selfe into a Receivingnesse of it selfe, and compresseth it selfe to something: and that something is nothing but a Magneticall Hunger, a harshnesse, like a hardnesse, whence even hardnesse, cold, and substance ariseth.

stone.

71. This compressure or Attraction overshadoweth it selfe, and maketh it selfe a Darknesse: which is indeed the Ground of the Eternall and temporary Darknesse: At the beginning of the world, Salt, stones, and bones, and all such things were produced by this sharpnesse.

The



The second Property.

72. The second Property of the Eternall Nature ariseth from the first, and it is the drawing or Motion in the sharpnesse : for, the Magnet maketh hardnesse ; but the motion breaketh the hardnesse again, and is a continuall strife in it selfe.

73. For, that which the Desire compresseth and maketh something, the motion cutteth asunder and divideth, so that it commeth into formes and Images : between these two Properties ariseth the bitter ^d woe : that is, the sting of perceivngnesse, and feelingnesse.

^d Or paine.

^e Or painfull.

74. For when there is a Motion in the sharpnesse, then the property is ^e Aking, and this is also the cause of feelingnesse and paine : for, if there were no sharpnesse and motion, there would be no feelingnesse : this motion is also a ground of the Aire in the visible world, which is manifested by the Fire ; as shall be mentioned hereafter.

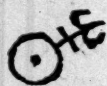
75. Thus we understand that the Desire is the ground of somethingnesse, so that something may come out of Nothing : and thus we may also conceive that the Desire hath been the Beginning of this world, by which God hath brought all things into substance and being : for the Desire is that by which God said ^f *Let there be*. The Desire is that Be it, which hath made something, where nothing was, but onely a Spirit : it hath made the *Mysterium Magnum* (which is spirituall,) visible and substantiall, as we may see by the Elements, Starres and other Creatures.

^f Or Fiat.

^g Or stirring.

76. The second Property, (that is the ^g Motion) was in the beginning of this world the Separator, or Divider in the Powers and vertues, by which the Creator, *viz.* the will of God brought all things out of the *Mysterium Magnum* into forme : for it is the outflowne moveable word, by which the supernaturall God made all things and brought them into forme, figure, and ^h shape.

^h Or Images.



The third Property.

77. The third Property of the Eternall Nature is the Anguish *viz.* that ⁱ Will which hath brought it selfe into the receivngnesse to Nature and somethingnesse : when the owne will standeth in the sharpe motion, then it commeth into Anguish, that is, into feelingnesse : for, without Nature it is not ^k feelable, but in the moveable sharpnesse it becommeth feeling.

ⁱ Or Velle.

^k Or feeling.

78. And this feelingnesse is the cause of the Fire, and also of the mind and Senses : for the owne Naturall will is made volatile by it, and

and seeketh Rest : and thus the separation of the will goeth out from it selfe ; and pierceth through the Properties , from whence the taste ariseth, so that one Propertie tasteth and feeleth the other.

79. It is also the ground and cause of the Senses, in that one property penetrateth into the other, and kindleth the other, so that the will knoweth whence the passivenesse commeth : for, if feelingness were not, the will could know nothing of the Properties, for it were meere alone : and thus the Will receiveth Nature into it by feeling the sharp motion in it selfe.

80. This motion is in it self like a turning wheele ; not that there is such a turning and winding ; but it is so in the Properties ; for, the Desire attracteth into it selfe, and the Motion thrusteth forwards out of it selfe ; and so the will being in this anguish, can neither get inwards nor outwards, and yet is drawn both out of it selfe, and into it selfe ; and so it remaineth in such a ^l Posture, as will into it selfe and out of it selfe, (that is, over it selfe and under it selfe ;) and yet can goe no whither, but is an Anguish : and the true foundation of Hell, and of Gods Anger ; for this Anguish standeth in the darke sharp Motion.

81. In the Creation of the world, the Sulphur-Spirit, with the matter of the Sulphurous ^m Nature was produced out of this ^m Or property. ground : which Sulphur-Spirit is the Naturall Life of the earthly and Elementary Creatures.

82. The wise Heathen have in some measure understood this ground, for they say, that in ⁿ Sulphur, ^o Mercury, and ^p Sal, all things in this world consist : wherein they have not looked upon the Matter onely but upon the Spirit, from which such matter proceedeth : for the ground of it consisteth not in Salt, Quicksilver, and ⁿ Spirituall Brimstone, they meane not so, but they meane the Spirit of such ^{corporality}. Properties, in that every thing indeed consisteth, whatsoever liveth ^o The word, or groweth, and hath being in this world, whether it be spirituall, or ^{speaking}. materiall.

83. For they understand by Salt, the sharp Magneticall desire of ^p The grosse palpable corporeality. Nature, and by *Mercurie*, they meane the Motion, and separation of ^rality. Nature, by which every thing is ^q figured with its owne signature : ^q Or marked and by *Sulphur* they meane the perceiving [sensible] ^r willing, and ^{with its owne} growing Life.

84. For in the Sulphur-Spirit, wherein the fiery Life burneth, ^r Desiring vegetable life. the Oyle lyeth, and the Quintessence lyeth in the Oyle *viz.* the fiery *Mercurie*, which is the true Life of Nature ; and which is an Effluence from the word of the Divine Power and motion, wherein the ground of Heaven is understood : and in the Quintessence there lyeth the Tincture, *viz.* the Paradificall ground, the outflowne word of the Divine Power and vertue, wherein the Properties lie in ^{Temperature,} equality.

85. Thus or *Harmony*.

85. Thus, by the third Property of Nature which is the Anguish, we meane the sharpnesse and painefulnesse of the fire, *viz.* the burning and consuming: for when the will is put into such a sharpnesse, it will alwayes consume the cause of that sharpnesse; for it alwayes

** Or throngeth after.*

** Striveth to get to the unity of God again, which is the Rest; and the unity thrusteth it selfe with its Effluence to this Motion and sharpnesse: and so there is a continuall conjoyning for the manifestation of the Divine will: as we alwayes finde in these three, (viz. in Salt, Brimstone and Oyle;) an Heavenly in the Earthly: and whosoever doth but truely understand it, and considereth the Spirit, shall find it so.*

86. For the soule of a thing lyeth in the sharpnesse; and the true life of the sensuall Nature and property lyeth in the Motion; and the powerfull Spirit which ariseth from the Tincture, lyeth in the Oyle of the *Sulphur*: Thus an Heavenly alwayes lyeth hidden in the Earthly: for the invisible^u spirituall world came forth with and in the Creation.

^u Viz. the Light and dark world: Gods Love and wrath.



The fourth Property

87. The fourth Property of the Eternall Nature is the Spirituall Fire, wherein the Light; that is, the unity, is made manifest: for the ** Glance* of the fire, ariseth and proceedeth from the outflowne unity, which hath incorporated and united it selfe with the Naturall Desire: and the burning property of fire, *viz.* the Heat proceedeth from the sharp devouringnesse of the first three Properties, which commeth to be so as followeth.

** Shining, or Luster or brightnesse.*

88. The Eternall unity (which I also in some of my writings, call the Liberty) is the soft and still tranquility, being amiable, and as a soft comfortable ease, and it cannot be exprest how soft a tranquility there is without Nature in the unity of God: But the three Properties (in order) to Nature are sharp, painefull, and horrible.

89. In these three painefull Properties the outflowne will consisteth, and is produced by the word or Divine Breathing; and the unity also is therein, therefore the Will longeth Earnestly for the unity, and the unity longeth for the feelingnesse, *viz.* for the fiery ground: thus the one longeth to get into the other; and when this Longing is, there is as it were a ** cracking* noyse or flash of Lightning, as when we rub steele and a stone together, or power water into fire; this we speake by way of similitude.

** Scuffling.*

90. In that Flash the unity feeleth the feelingnesse, and the will receiveth the soft tranquill unity: and so the unity becomes a shining Glance of Fire, and the fire becommeth a burning Love; for it receiveth ** the Enz*, and power from the soft unity: in this kindling, the darknesse of the Magneticall comprellure is pierced through

** Or Entity.*

through with the Light, so that it is no more knowne or discerned, although it remaineth in it selfe Eternally in the compressure.

91. Now two Eternall Principles arise here, viz. the Darknesse, harshnesse, sharpnesse, and paine dwelling in it selfe: and the feeling power and vertue of the unity in the Light: upon which the Scripture saith, that God, (that is, the Eternall unity) dwelleth in a Light to which none can ^a come.

92. For so the Eternall uity of God manifesteth it selfe through the Spirituall Fire, in the Light: and this Light is called Majesty; and God, (that is the Supernaturall unity) is the Power and vertue of it.

^a Or approach.

93. For the Spirit of this Fire receiveth *Ens* [or vertue] to shine, from the unity, or else this fiery ^b ground would be but a painfull, horrible hunger, and pricking desire: and it is so indeed, when the will breaketh it selfe off from the unity, and will live, after its owne desire, as the Devils have done, and the false soule still doth.

^b Or Spirit.

94. And thus you may here perceive two Principles, the first, is the ground of the burning of the Fire, viz. the sharp moving perceivable painfull darknesse in it selfe: and the second is the Light of the Fire, wherein the unity commeth into mobility and Joy: for, the Fire is an object of the great Love of Gods unity.

95. For, so the Eternall Delight becommeth perceiveable, and this perceiving of the unity is called Love, and is a Burning or Life, in the unity of God: and according to this burning of Love, God calleth himselfe a mercifull loving God: for the unity of God loveth and pierceth through the ^c painfull will of the Fire: (which at the beginning, arose in the breathing of the word, or outgoing of the Divine Delight) and changeth it into great Joy.

^c Akeing.

96. And in this fiery will of the Eternall Nature standeth the soule of Man, and also the Angels: this is their ground and Center: therefore, if any soule breake it selfe off from the Light and Love of God, and entreth into its owne Naturall Desire; then the ground of this darknesse and painfull ^d property will be manifest in it: and this is the hellish Fire, and the Anger of God, when it is made manifest, as may be seene in *Lucifer*: and whatsoever can be thought to have a Being ^e any where in the Creature, the same is likewise without the Creature every where: for, the Creature is nothing else but an Image and Figure of the separable and various power, and vertue of the universall Being.

^d Or source.

^e Or every where.

97. Now understand aright what the ground of Fire is, viz. Cold, from the Compressure and heate from the Anguish, and the Motion is the ^f *Vulcan*: in these three the Fire consisteth; but the shining of the Light ariseth and proceedeth from the conjunction of the unity in the ground of Fire; and yet the whole, ground is but the outflowne will.

^f Or striker of fire.

3 Or inani-
mate, or dumb.

98. Therefore in Fire and Light consisteth the Life of all things, (*viz.* in the will thereof) let them be 3 insensible, vegetable or rationall things, every thing as the Fire hath its ground, either from the Eternall, as the soule, or from the temporary, as Astrall Elementary things: for the Eternall is one Fire, and the Temporary is an other: as shall be shewne hereafter.



The fift Property.

* The Power,
and Light-
world.

99. Now the fift Property is the Fire of Love, or the ^h world of Power and Light; which in the darknesse dwelleth in it selfe, and the darknesse comprehendeth it not, as it is written *Iohn 1 chap.* The Light shineth in the darknesse, and the darknesse comprehendeth it not: also, the word is in the Light, and in the word is the true understanding Life of Man, *viz.* the true Spirit.

100. But this Fire is the true soule of Man, *viz.* the true Spirit which God breathed into Man for a creaturely Life

101. You must understand, in the spirituall fire of the will the true desirous soule out of the Eternall ground; and in the Power and vertue of the Light, the true understanding Spirit, in which the unity of God dwelleth and is manifest: as our Lord Christ saith, the Kingdome of God is within you; and *Paul* saith; Ye are the Temple of the Holy Ghost, who dwelleth in you; This is the place of the Divine inhabiting, and Revelation.

102. Also the soule commeth to be damned thus, when the fiery will breaketh it selfe off from the Love and unity of God, and entred into its owne Naturall Propriety, that is, into its evill properties: this ought further to be considered.

103. O Zion, observe this ground, and thou art freed from *Babell*.

104. The second Principle (*viz.* the Angelicall world and the Thrones) is meant by the fift Property: for it is the motion of the unity, wherein all the Properties of the fiery Nature burne in Love.

1 Or thing.

105. An Example or similitude of this ⁱ ground, may be seen in a Candle that is Lighted, the Properties lie in one another in the Candle, and none of them is more manifested then another till the Candle be lighted, and then we finde, Fire, Oyle, Light, Aire and water, from the Aire: all the foure Elements become manifest in it, which lay hidden before in one only Ground.

106. And so likewise it must be conceived to be in the Eternall Ground: for the temporary substance is flowne forth from the Eternall: therefore they are both of the same quality, but with this difference, that one is Eternall and the other transitory, one Spirituall and the other corporeall.

107. When the Spirituall Fire and Light shall be kindled, (which hath

hath indeed burned from Eternity [in it selfe,] then shall also the Myserie of the Divine Power and knowledge be alwayes made manifest therein : for all the Properties of the Eternall Nature become spirituall in the Fire , and yet Nature remaineth as it is , inwardly in it selfe ; and the going forth of the will becommeth Spirituall.

108. For, in the ^k crack or flash of the Fire the darke receiving-^{* sisting or} nesse is consumed, and in that consuming, the pure bright fire-Spirit, ^{noyse.} which is pierced through with the Glance of the Light, goeth forth: in which going forth, we finde three severall Properties.

109. The first is the going upwards of the fiery will , the second is the going downewards, or sinking, of the watery Spirit, *viz.* the Meeknesse ; and the third is the going out forwards, of the oyle Spirit , in the midst, in the Center of the fiery Spirit of the will ; which oyle Spirit , is the Ens of the unity of God ; which is become a substance in the desire of Nature : yet all is but Spirit and Power ; but so it appears in the figure of the Manifestation, not as if there were any severing or division, but it appears so in the Manifestation.

110. This threefold manifestation is according to the Trinity ; for the Centre wherein it is, is the onely God according to his manifestation : the fiery flaming Spirit of Love is that which goeth upwards, and the meeknesse which proceedeth from the Love is that which goeth downwards, and in the midst there is the Center [¹ of] ^{1 Or} the circumference, which is the Father, or whole God according to his manifestation.

111. And as this is to be knowne in the Divine manifestation , so it is also in the Eternall Nature, according to Natures property : for Nature is but a ^m Resemblance of the Deity.

112. Nature may be further considered thus ; the flash of the Originall of fire, is a crack, and salnitrous ground, whence Nature goeth forth into infinite divisions, that is, into multitudes or varieties of Powers and vertues ; from which the multitude of Angels and Spirits , and their colours and operations proceeded, also the foure Elements, in the Beginning of time. ^{m Picture, representation, or shadow.}

113. For, the ⁿ temperature of fire and Light is the holy Element, ^{n Tempera-} *viz.* the motion in the Light of the unity ; and from this salnitrous ^{ment, or bar-} ground (we meane spirituall not earthly salnitre) the foure Elements ^{mony.} proceed, *viz.* in the ^o compressure of the fiery Mercury, Earth and ^{o Compressure,} stones are produced ; and in the Quintessence of the fiery Mercury, or ^o impressure, the fire and Heaven ; and in the Motion or going forth, the Aire ; and ^{in every place} in the disraption or rending of the Desire by the fire , the water is ^{where that} produced. ^{word is used}

114. The fiery *Mercurie* is a drie water, that hath brought forth ^{following.} Mettals and stones ; but the broken or divided *Mercury* hath brought forth

forth wet water, by the Mortification in the Fire: and the compressure hath brought the grosse rawnesse into the Earth, which is a grosse salnitrous Saturnine *Mercurie*.

115. By the word *Mercurie*, you must understand here in the Spirit, alwayes the outflowne Naturall working word of God, which hath been the Separator, Divider, and former of every substance; and by the word *Saturne* we meane the compressure.

P Ternarium
Sanctum.

116. In the fift Property, (that is, in the Light) the Eternall unity is substantiall; that is, an holy Spirituall Fire, an holy Light, an holy Aire, which is nothing else but Spirit, also an holy water which is the outflowing Love of the unity of God, and an holy Earth which is all-powerfull vertue and working.

117 This fift Property is the true spirituall Angelicall world of the Divine joy, which is hidden in this visibie world.

2+ *The sixt Property.*

118. The sixt Property of the Eternall Nature, is the sound, noyse, voyce, or understanding: for when the Fire flasheth, all the Properties together sound: the Fire is the mouth of the Essence, the Light is the Spirit, and the sound is the understanding, wherein all the Properties understand one another.

119. According to the Manifestation of the holy Trinity, by the effluence of the unity, this sound or voyce, is the Divine working word, viz. the understanding in the Eternall Nature, by which the supernaturall knowledge manifesteth it selfe: but according to Nature and Creature, this sound or voyce is the knowledge of God, wherein the Naturall understanding knoweth God: for the Naturall understanding is a platforme, Resemblance, and Effluence from the Divine understanding.

120. The five Senses lie in the Naturall understanding, in a Spirituall manner, and in the second Property, (viz. in the motion in the fiery *Mercury*) they lie in a Naturall manner.

9 Articulation.

121. The sixt Property giveth understanding, in the voyce or sound, viz. in the speaking of the word: and the second property of Nature is the producer, and also the House, Toole, or Instrument of the speech or voyce: in the second Property the Power and vertue is painefull, but in the sixt Property it is joyfull and pleasant, and the difference between the second and sixt Property is in Light and darknesse, which are in one another, as fire and Light, there is no more difference between them.

○ *The seventh Property.*

122. The seventh Property is the substance, that is, the *subjectum*
or

or house of the other six, in which they all are substantially as the soule in the body : by this we understand especially, as to the Light-world, the Paradise or budding of the working Power.

123. For every Property, maketh unto it selfe a Subject, or ^r Ob-^r Or resemblance. ject by its owne Effluence, and in the seventh all the Properties are in a temperature, as in one onely Substance : and as they all did proceed from the unity, so they all retorne againe into one ground.

124. And though they worke in different kindes and manners, yet here there is but one onely substance, whose power and vertue is called Tincture, that is an holy penetrating, growing, or springing Bud.

125. Not that the seventh Property is the Tincture, but it is the ^f Body of it : the Power and vertue of the Fire and Light is the Tincture^t in the substantiall Body : but the seventh Property is the substance which the Tincture penetrateth and sanctifieth : we meane that it is thus according to the power and vertue of the Divine manifestation : but as it is a Property of Nature, it is the substance of the attracted desire of all properties. ^f Corpus, aut Substantia. ^t Or w.th.

126. It is especially to be observed, that alwayes, the First and the seventh Property are accounted for one : and the second and sixt : also the third and fift : and the fourth is onely the dividing Marke or ^u bound. *See the Table following.*

127. For, according to the manifestation of the Trinity of God there are but three Properties of Nature : the first is the Desire which belongeth to God the Father, yet it is onely a Spirit, but in the seventh Property the Desire is substantiall. ^u Or Limit.

128. The second is the Divine power and vertue, and belongeth to God the Sonne ; in the second Number it is onely a Spirit, but in the sixt it is the substantiall Power and vertue.

129. The third belongeth to the Holy Ghost, and in the beginning of the third Property it is onely a fiery Spirit, but in the fift Property the great Love is manifested therein.

130. Thus the Effluence of the Divine Manifestation, as to the three Properties in the first Principle before the Light ^x, is Naturall ; ^x *Appearct.* but in the second Principle in the Light it is spirituall.

131. Now these are the seven Properties in one onely Ground : and all seven are equally Eternall without beginning, none of them can be accounted the first, second, third, fourth, fift, sixt, or last ; for they are equally Eternall without beginning, and have also one Eternall beginning from the unity of God.

132. We must represent this in a typicall way, that it may be understood how the one is borne out of the other, the better to conceive what the Creator is, and what the Life and Substance of this world is.

*Of the third Principle: viz. The visible world,
whence that proceeded: and what
The Creator is.*

33.

THis visible world is sprung from the Spirituall world before mentioned: viz. from the outflowne Divine Power and vertue, and it is a Subject or Object resembling the Spirituall world: the spirituell world is the Inward ground of the visible world; the visible subsisteth in the Spirituall.

134. The visible world is onely an Effluence of the seven Properties, for it proceeded out of the six working Properties, but in the seventh, (that is in Paradise,) it is in Rest: and that is the Eternall Sabbath of Rest, wherein the Divine Power and vertue resteth,

135. *Moses* saith; God created Heaven and Earth, and all Creatures, in six Dayes, and rested on the seventh Day, and also commanded ¹ it to be kept for a Rest.

¹ Or to rest on it.

136. The understanding lieth hidden and secret in those words: could not he have made all his workes in one Day? neither can wee properly say there was any day before the Sun was, for in the ² Deep there is but one Day [in all.]

² Or depth, or vast firmament above the Moone.

137. But the understanding lyeth hidden in those words, he understandeth by each dayes working: the Creation, or Manifestation of the seven Properties: for he saith, In the Beginning God created Heaven and Earth.

The first Day.

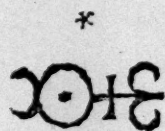
138. In the FIRST Motion; the Magneticall Desire compressed and compacted the fiery and watery *Mercury* with the other Properties; and then the grossenesse separated it selfe from the Spirituall Nature: and the fiery became Metals and stones, and partly Salnitre, that is Earth: and the watery became water: then the fiery *Mercury* of the working became cleane, and *Moses* calleth it Heaven; and the Scripture saith, God dwelleth in Heaven: for this fiery *Mercury* is the Power and vertue of the Firmament, viz. an Image and resemblance of the Spirituall world, in which God is manifested.

139. When this was done, God said, Let there be Light, then the Inward thrust it selfe forth through the fiery Heaven, from which a shining power and vertue arose in the fiery *Mercury*, and that was the Light of the outward Nature in the Properties, wherein the ³ vegetable Life consisteth.

³ Or growing.

The second Day.

140. In the SECOND Dayes worke, God separated the watery and fiery *Mercury* from one another, and called the fiery the Firmament



*The * seven Formes of Spirits, mentioned, REVEL A. cap. 1.*

† . C .	The First.	forme	Harsh Desiring will.	1. Darke world. a similitude of it is a Candle.
♀ . 2 .	Second.		Bitter or stinging.	
⊗ . ⊙ .	Third.		Anguish, till the flash of Fire.	
⊙ .	Fourth.		Dark fire.	2. Fire-world a similitude of it is the fire of a Candle.
⊙ .	Fifth.		Light fire.	
♀ . 2 .	Sixt.		Light or Love, whence the wa- ter of Eternall Life floweth	3. Light-world a similitude of it is the Light of a Candle.
C . † .	Seventh.		Noyse, sound, or Mercurie.	
			Substance or Nature.	

The First Prin-
ciple.
The Dark-world ; hence
God the Father is called
an Angry, zealous,
Jealous God and a
Consuming Fire.

Darke or Fire of Wrath

Light or Fire of Love

The second
Principle.
The Light world ; hence
God the Sonne, the word
the Heart of God, is cal-
led a Loving and Merciful
God.

The third Principle.

This world of foure Elements , which is produced out of the two
Inward Worlds , and is a Glasse of them ; wherein Light and
Darknesse, Good and Evill are mixt , it is not Eternall but hath a
beginning and an End.

ment of Heaven, which came out of the midst of the waters, viz. of Mercury, whence arose the Male and Female^b kinde, in the Spirit of the outward world: that is, the Male in the fiery Mercury, and the Female in the watery. Sex.

141. This Separation was made all over in every thing, to the end that the fiery Mercury should desire and long for the watery, and the watery for the fiery; that so there might be a Desire of Love betwixt them in the Light of Nature; from which the Conjunction ariseth: therefore the fiery Mercury, viz. the outflowne word separated it selfe according both to the fiery and to the watery nature of the Light, and thence comes both the Male and Female kinde in all things both Animals and vegetables.

The third Day.

142. In the THIRD Dayes worke, the fiery and watery Mercury entred againe into Conjunction or mixture, and embraced on) another, wherein the Salnitre (viz. the Separator in the Earth-brought forth Gratie, Plants, and Trees: and that was the first Generation or production between Male and Female.

The fourth Day.

143. In the FOURTH Dayes worke, the fiery Mercury brought forth its fruit, viz. the first Essence, an higher power or vertue of Life, then the foure Elements: and yet it is in the Elements, of it the Starres are made.

144. For, as the compression of the Desire brought the Earth into a^c Masse, the compression entring into it selfe; so the fiery Mercury thrust it selfe outwards by the Compressure, and hath inclosed the place of this world with the^d Starres and starry Heaven. ^c Or lamp. ^d Or constellations.

The fifth Day.

145. In the FIFT Dayes worke the^e Spiritus Mundi, that is, the^f soule of the great world, opened it selfe in the first Essence, (we^g meane the Life of the fiery and watery Mercury,) therein God created all Beasts, fishes, fowles, and wormes, every one from its peculiar property of the divided Mercury. ^e The Spirit of the world. ^f Anima Macrocosmi.

146. Here we see how the Eternall Principles have moved themselves according to Evill and Good, as to all the seven Properties, and their Effluence and mixture; for there are evill and good Creatures created, every thing as the Mercury, (that is, the Separator) hath figured and^h framed himselfe into an Ens, as may be seen in the evill and good Creatures: And yet every kinde of Life hath its Originall in the Light of Nature; that is, in the Love of Nature: from which it is that all Creatures in their kind or Property, love one another according to this outflowne Love. ^h Or Imaged.

The

The CLAVIS, or Exposition of Principall words.

The sixt Day.

147. In the SIXT Dayes worke, God created Man; for in the sixt Day the understanding of Life opened it selfe out of the fiery *Mercury*, that is, out of the Inward Ground.

148. God created him in his likenesse out of all the three Principles, and made him an Image, and breathed into him the understanding fiery *Mercury*, according to both the Inward and outward Ground, (that is, according to time and Eternity,) and so he became a living understanding soule: and in this Ground of the soule, the Manifestation of the Divine Holinesse did move, (*viz.* the living outflowing word of God) together with the Eternall knowing *Idea*, which was knowne from Eternity in the Divine Wisdome, as a Subject or forme of the Divine Imagination.

^h Or Image.

ⁱ Indued, or invested.

^k Or Contemplation.

149. This ^h *Idea* becomes ⁱ cloathed with the Substance of the heavenly world, and so it becommeth an understanding Spirit and Temple of God; an Image of the Divine ^k vision, which Spirit is given to the soule for a Spouse: as fire and Light are espoused together, so it is here also to be understood.

150. This Divine Ground budded and pierced through soule and body; and this was the true Paradise in Man, which he lost by sin, when the ground of the darke world with the false Desire gat the upper hand and Dominion in him.

The seventh Day.

51. In the SEVENTH Day God rested from all his workes which he had made, saith *Moses*: yet God needeth no Rest; for he hath wrought from Eternity, and he is a meere working Power and vertue; therefore the meaning and understanding here lieth hidden in the Word, for *Moses* saith he hath commanded [us] to Rest on the seventh Day.

152. The seventh Day was the true Paradise, (understand it spiritually,) that is, the Tincture of the Divine Power and vertue, which is a temperament: this pierced through all the Properties, and wrought in the seventh, that is, in the substance of all the other.

153. The Tincture pierced through the Earth, and through all Elements, and tiuctured All; and then Paradise was on Earth, and in Man: for evill was hidden; as the Night is hidden in the Day, so the ^l wrath of Nature was also hidden in the first Principle, till the fall of Man, and then the Divine working, with the Tincture, ^m fled into their owne Principle, *viz.* into the Inward Ground of the Light-world.

^l Or grim, fiercenesse.

^l Or retired.

154. For, the ^l wrath did rise aloft, and got the predominancy, and that is the Curse, (where it is said) God cursed the Earth; for his cursing is to leave off and flie from his working: as when Gods Power

Power and vertue in a thing worketh with the Life and Spirit of the thing, and afterwards withdraweth it selfe with its working; then the thing is cursed, for it worketh in its owne will and not in Gods will.

Of the Spiritus Mundi, and of the foure Elements.

155. We may very well observe and consider the hidden spirituall world by the visible world: for, we see that Fireⁿ Light and Aireⁿ Or water, are continually begotten in the deep of this world, and that there is no Rest or cessation from this begetting, and that it hath been so from the beginning of the world, and yet men can finde no cause of it in the outward world, or tell what the ground of it should be: but Reason saith, God hath so created it, and therefore it continueth so: which indeed is true in it selfe; but Reason knoweth not the Creator which doth thus create without ceasing: that is, the true^o Distingui-
^o Archæus or Seperator, which is an Effluence out of the Invisible^{sher}, or divi-
world, viz. the outflowne word of God; which I meane and under-
stand by the word fiery Mercury.

156. For what the invisible world is, in a spirituall working, where Light and darknesse are in one another, and yet the one not comprehending the other: that the visible world is, in a substanti-
all working; whatsoever powers and and vertues in the outflowne
word, are to be^p understoed in the Inward Spirituall world, the same^p Or conceived.
wee understand also in the visible world, in the Stars and Elements,
yet in another Principle of a more holy^q Nature. <sup>q Kind quality,
or condition.</sup>

157. The foure Elements doe flow from the Archæus of the In-
ward ground; that is, from the foure properties of the Eternall Na-
ture; and were in the beginning of time so outbreathed from the
Inward ground, and compressed and formed into a working substance
and Life: and therefore the outward world is called a Principle, and
is a subject of the Inward world, that is, a Toole and Instrument of
the Inward^r Master, which^r Master is the Word and^r power of God. <sup>r Artificer or
workman.</sup>

158. And, as the Inward Divine world hath in it an^r understand-
ing Life from the Effluence of the Divine knowledge; whereby the
Angels and soules are meant: so likewise the outward world hath a^r
Rationall Life in it, consisting in the outflowne powers and vertues of
the Inward world; which outward [Rationall] Life hath no higher
understanding, and can reach no further then that thing wherein it
dwelleth, viz. the Stars and foure Elements. <sup>r Or vertue.
r Or Intelle.
Etuall.</sup>

159. The Spiritus Mundi is hidden in the foure Elements, as the
soule is in the body; and is nothing else but an Effluence and working
power proceeding from the Sunne and Stars; its dwelling wherein
it worketh is spirituall encompassed with the foure Elements.

I.

160. The Spirituall house is first a sharp Magneticall power and vertue, from the Effluence of the Inward world, from the first property of the Eternall Nature: this is the ground of all salt and powerfull vertue, also of all forming and substantiality.

II.

"Species,
kinde or pro-
perty.

161. Secondly, it is the Effluence of the Inward Motion, which is outflowne from the second "forme of the Eternall Nature, and consisteth in a fiery Nature, like a drie kind of water source, which is understood to be the ground of all Metall and stones, for they were created of that.

162. I call it the fiery *Mercury* in the Spirit of this world, for it is the mover of all things, and the Separator of the Powers and vertues, a former of all shapes, a ground of the outward Life, as to the Motion and sensibility.

III.

163. The third ground is the perception in the Motion and sharpnesse; which is a spirituall source of Sulphur, proceeding from the Ground of the painfull will in the Inward Ground: hence the Spirit with the five senses ariseth, *viz.* seeing, hearing, feeling, tasting, and smelling, and is the true Essentiall Life, whereby the fire, (that is, the fourth forme) is made manifest.

164. The ancient wise men have called these three properties *Sulphur Mercurius* and *Sal*, as to their Materialls which were produced thereby in the foure Elements, into which this Spirit doth coagulate or make it selfe Substantiall.

165. The foure Elements lie also in this ground, and are nothing different or severall from it: they are onely the manifestation of this spirituall ground, and are as a dwelling place of the Spirit in which this Spirit worketh.

166. The Earth is the grossest effluence from this subtile Spirit; after the Earth the water is the second; after the water the Aire is the third, and after the Aire the Fire is the fourth: all these proceed from one onely Ground: *viz.* from the *Spiritus mundi*, which hath its root in the Inward world.

167. But Reason will say; to what End hath the Creator made this manifestation? I answer, there is no other cause, but that the spirituall world might thereby bring it selfe into a visible forme or Image, that the Inward powers and vertues might have a forme and Image: now that this might be, the spirituall substance must needs bring it selfe into a materiall ground wherein it may so figure and forme it selfe, and there must be such a separation as that this separated being might continually long for the first Ground againe, *viz.* the Inward for the outward, and the outward for the Inward.

168. So also the foure Elements, which are nothing else Inwardly but one onely Ground, must one long for the other, and desire one another and seeke the inward Ground in one another.

169. For

169. For the Inward Element in them is divided, and the foure Elements are but the Properties of that divided Element; and that causeth the great anxiety and desire betwixt them, they will continually to get into the first ground again, that is into that one Element, in which they may Rest; of which the Scripture speaketh, saying; Every Creature groaneth with us and earnestly longeth to be delivered from the vanity, which it is subject unto against its will. x x x

170. In this Anxiety and desire, the Effluence of the Divine power and vertue, by the working of Nature is together also formed and brought into figures, to the Eternall Glory and contemplation of Angels and Men, and all Eternall Creatures: as we may see cleerely, in all living things, and also in vegetables; how the Divine power and vertue^x imprinteth and formeth it selfe.

^x Fashioneth.

171. For there is not any thing substantiall in this world wherein the Image resemblance and forme of the Inward spirituall world doth not stand: whether it be according to the^y wrath of the Inward Ground, or according to the good vertue: and yet in the most^z venomous vertue or quality, in the Inward Ground, many times there lieth the greatest vertue out of the Inward world.

^y Or grim-
nesse.

^z Or Poyse-
nous.

172. But where there is a darke Life; (that is, a Darke Oyle) in a thing; there is little to be expected from it; for it is the foundation of the wrath, viz. a false, bad Poyson, to be utterly rejected.

173. Yet where Life consisteth in^a venome, and hath a Light or^a brightnesse shining in the Oyle (viz. in the first Essence) therein Heaven is manifested in Hell, and a great vertue lyeth hidden in it: this is understood by those that are ours.

^a Or paine.

174. The whole visible world is a meere spermaticall working Ground; Every^b thing hath an Inclination and longing towards another, the uppermost towards the undermost, and the undermost towards the uppermost, for they are separated one from the other; and in this hunger, they embrace one another in the Desire.

^b Or Sub-
stance.

175. As we may know by the Earth, which is so very hungry after the [influence and vertue of the] Starres, and the *Spiritus Mundi*, (viz. after the Spirit from whence it proceeded in the beginning) that it hath no Rest, for hunger: and this hunger of the Earth consumeth Bodies, that the Spirit may be parted againe from the grosse Elementary^c condition, and returne into its^d *Archæus*^c againe.

^c Or Proper-
ty.

176. Also we see in this hunger, the Impregnation of the *Archæus* (that is, of the Sperator) how the undermost *Archæus* of the Earth attracteth the uttermost subtile *Archæus* from the Constellations above the Earth: where this compacted ground from the uppermost *Archæus*, longeth for its ground againe and putteth it selfe forth towards the uppermost: in which putting forth, the growing of Met-

^d Separator,
Divider or
salutious ver-
tue.

tals, Plants and Trees, hath its Originall.

^e Or grow.

177. For, the *Archæus* of the Earth becommeth thereby exceeding joyfull, because it tasteth and feeleth its first ground in it selfe againe: and in this Joy all things^e spring out of the Earth: yes, therein also the growing of Animals consisteth, *viz.* in a continuall Conjunction of the Heavenly and Earthly, in which the Divine power and vertue also worketh as may be knowne by the Tincture of the Vegetables in their Inward Ground.

178. Therefore Man, who is so noble an Image, having his ground in time and Eternity; should well consider himselfe, and not run headlong in such blindnesse, seeking his Native Country as farre off from himselfe, when it is within himselfe, though covered with the grosseneile of the Elements by their strife.

179. Now when the strife of the Elements ceaseth, by the Death of the grosse body, then the Spirituall Man will be made manifest whether he be borne in and to Light or Darknesse; which of these [two] beareth the sway and hath the dominion in him, the Spirituall man hath his being in it Eternally, whether it be in the foundation of Gods Anger, or in his Love.

^f Or drossie
stone or Ore.

180. For, the outward visible Man is not now the Image of God, it is nothing but an Image of the *Archæus*; that is, a house [or huske] of the Spirituall Man, in which the spirituell Man groweth; as Gold doth in the^f grosse stone, and a Plant from the wild Earth: as the Scripture saith; as we have a Naturall Body, so we have also a Spirituall Body: such as the Naturall is such is also the Spirituall.

181. The outward grosse Body of the foure Elements shall nor inherit the Kingdome of God, but that which is borne out of that one Element, *viz.* out of the Divine Manifestation and working.

182. For, this of the Flesh and of the will of man is not it: but that which is wrought by the heavenly *Archæus* in this grosse Body, unto which this grosse [body] is a house Toole and Instrument.

183. But when the Crust is taken away, then it shall appeare wherefore we have here been called Men; and yet some of us have scarce been beasts, nay some far worse then Beasts.

184. For, we should rightly consider what the Spirit of the outward world is, it is a house huske, and Instrument of the Inward Spirituall world which is hidden therein, and worketh through it, and so bringeth it selfe into figures and Images.

^g Or dwelling.

185. And thus humane Reason is but a^g house of the true understanding of the Divine knowledge: none should trust so much in his Reason and sharp wit, for it is but the Constellation of the outward Stars; and doth rather seduce him then leade him to the unity of God.

186. Reason must wholly yeild it selfe up to God, that the Inward

ward *Archeus* may be revealed, and this shall worke and bring forth a true Spirituall understanding ground, uniforme with God, in which Gods Spirit will be revealed, and will bring the understanding to God: and then, in this Ground, the Spirit searcheth through all things, even the deep things of ^h God, as St. Paul saith.

187. I thought good to set this downe thus briefly for the Lovers, ^h for their further confideration, ^h Or of the ^h Deity.

Now followeth a short explication, or ^k Description of the Divine Manifestation.

^h Of Myste-
ries.

^k Formula,
or Modell.

188. God is the Eternall, Immense Incompreheensible unity which manifesteth it selfe in it selfe from Eternity in Eternity by the Trinity; and is Father, Sonne and Holy Ghost, in a threefold working, as is before mentioned.

189. The first Effluence and manifestation of this Trinity is the Eternall word, or outspeaking of the Divine power and vertue.

190. The first outspoken Substance from that Power is the Divine wisdom; which is a substance wherein the Power worketh.

191. Out of the wisdom floweth the Power and vertue of out-breathing, and goeth into separability and forming; and therein the Divine Power is manifest in its vertue.

192. These se parable Powers and vertues bring themselves into receivngnesse, to their owne perceivngnesse; and out of the perceivngnesse ariseth owne selfe-will and Desire: this owne Will is the Ground of the Eternall Nature, and it bringeth it selfe, with the Desire into the Properties as farre as Fire.

193. In the Desire is the Originall of Darknesse: and in the Fire the Eternall unity is made manifest with the Light, in the fiery Nature.

194. Out of this fiery Property and the property of the Light, the Angels and soules have their Originall; which is a Divine Manifestation.

195. The Power and vertue of Fire and Light is called Tincture; and the Motion of this vertue is called the holy and Pure Element.

196. The Darknesse becommeth substantiall in it selfe: and the Light becommeth also substantiall in the fiery Desire: these two make two Principles: *viz.* Gods Anger in the Darknesse, and Gods Love in the Light, each of them worketh in it selfe, and there is onely such a difference between them as between Day and Night, and yet both of them have but one onely Ground, and the one is alwayes a cause of the other, and that the other becommeth manifest and knowne in it, as Light from fire.

197. The visible world is the third Principle, that is, the third Ground,

The CLAVIS, or Exposition of Principall words.

Ground and beginning ; this is outbreathed out of the Inward Ground, (*viz.* out of both the first Principles) and brought into the Nature and forme of a Creature.

198. The Inward Eternall working is hidden in the visible world, and it is in every thing and through every thing, yet not to be comprehended by any thing in the things owne Power ; the outward Powers and vertues are but the passive and the house, in which the Inward doe worke.

¹The common
Creatures.

199. ¹ All the other worldly Creatures are but the Substance of the outward world ; but Man ; who is created both out of Time and Eternity, out of the Being of all Beings, and made an Image of the Divine Manifestation.

200. The Eternall Manifestation of the Divine Light is called the Kingdome of Heaven , and the Habitation of the Holy Angels and Soules.

201. The fiery Darknesse is called Hell, or Gods Anger , wherein the Devills dwell, together with the damned soules.

202. In the place of this world Heaven and Hell are present every where ; but according to the Inward Ground.

203. Inwardly, the Divine working is manifest in Gods Children ; But in the wicked, the working of the painefull darknesse.

204. The place of the Eternall Paradise is hidden in this world, in the Inward Ground : but manifest in the Inward man , in which Gods Power and vertue worketh.

205. There shall perish of this world onely the foure Elements together with the Starry Heaven ; and the Earthly Creatures ; *viz.* the outward grosse Life of all things.

206. The Inward Power and vertue of every substance remaineth Eternally.

^mThe Great
Mystery.

Another Exposition of ^m the Mysterium Magnum.

207. God hath manifested the *Mysterium Magnum* out of the Power and vertue of his word ; in which *Mysterium Magnum* the whole Creation hath lyen essentially without forming , in *Temperamento* ; and by which he hath outspoken the Spirituall formings in Separability [or variety] : in which formings , the Sciences of the Powers and vertues in the Desire, (that is, in the *Fiat*,) have stood : wherein every Science in the Desire to Manifestation, hath brought it selfe into a Corporeall Substance.

208. Such a *Mysterium Magnum* lye h also in Man, (*viz.* in the Image of God : and is the Essentiall word of the Power of God, according to Time and Eternity, by which the Living word of God outspaketh , or expresseth it selfe either in Love or Anger , or in Fancie ;

Fancie ; all things as the *Mysterium* standeth in a moveable Desire to Evill or Good : according to that saying : such as the people is, such a God they also have.

209. For, in whatsoever properties the *Mysterium* in Man is awakened, such a word also uttereth it selfe from his powers : as we plainly see that nothing else but vanity is uttered by the wicked.

Prayse the Lord all yee his workes.

Halelu-jah.

OF THE WORD SCIENCE.

n SCIENTZ.

210.



The Word Science is not so taken by me as men understand the word *Scientia* in the Latine Tongue, for I understand therein even the true Ground according to Sense, which both in the Latine and all other Languages is missed and neglected by Ignorance : for every word in its Impresse forming and Expression, gives the true understanding, of what that thing is that is so called.

211. You understand by Science some skill or knowledge : in which you say true, but doe not fully expresse the meaning.

212. Science is the Root to the understanding, as to the ° Sensi- ° *Cogitation,*
bility : it is the Root to the Center of the p Impresse of Nothing *consideration,*
into something : as when the will of the Abyssē attracteth it selfe in- or *Reasoning.*
to it selfe, to a Center of the Impresse (*viz.* to the word) then p Or *forming.*
ariseth the true understanding.

213. The will is in the Separability of the Science, and there separateth it selfe out from the Impressed Compaction ; and men first of all understand the Essence in that which is separated, in which the Separability impresseth it selfe into a Substance.

214. For ° Essence is a substantiall power and vertue, but Science ° ESSENTZ.
is a moving flitting one, like the Senses ; it is indeed the Root of the Senses.

215. Yet in the understanding, in which it is called Science, it is not the sensing, but a cause of the sensing, in that manner as when the Understanding impresseth it selfe in the Mind, there must first be

Of the word S C I E N C E.

a cause which must give the Mind, from which the understanding floweth forth into its Contemplation : Now this Science is the Root to the fiery Mind, and it is in brieft the Root of all Spirituall beginnings, it is the true Root of Soules and proceedeth through every Life, for it is the Ground from whence Life commeth.

216. I could not give it any other better Name, this doth so wholly accord and agree in the sense : for the Science is the cause that the Divine Abyssall Will compacteth and impresseth it selfe into Nature, to the separable [various] intelligible and perceivable Life of understanding and difference : for the Impresse of the Science, (whereby the will attracteth it into it selfe) the Naturall Life ariseth and the word of every Life Originally.

217. The distinction or separation out of the Fire, is to be understood as followeth. The Eternall Science in the Will of the Father draweth the Will (which is called Father) into it selfe, and shutteth it selfe into a Center of the Divine Generation of the Trinity, and by the Science speaketh it selfe forth into a word of understanding; and in the speaking is the Separation in the Science : and in every Separation there is the Desire to the Impresse of the ^r Expression, the Impresse is Essentiall, and is called Divine Essence.

218. From this Essence the word ^r expresseth it selfe in the second Separation (that is, of Nature) and in that expression, (wherein the Naturall will separateth it selfe in its Center, into a sensing,) the Separation out of the fiery ^r Science is understood ; for thence commeth the Soule and all Angelicall Spirits.

219. The third Separation is according to the outward Nature of the expresseed formed word, wherein the Bestiall Science lyeth, as may be seen in the Treatise of the *Election of Grace*, which hath a ^r sharp understanding, and is one of the Cleereft of our Writings.


^r Or out speaking.

^r One Copie
hath Essence.

^r Accute, or
sublime.

F I N I S.

A CATALOGUE OF THE BOOKES WRITTEN, By JACOB BEHMEN.

- + 1.  Anno 1612. He wrote the first Booke called *Auro-
ra, the Rising of the Sun,* and he being accused
as Author thereof, this Booke was laied up by the
Magistrate at Gorlitz, at Court : and command
given him that he should henceforth (being a simple Lay-
man) refraine writing of bookes, which did not belong to
his profession and condition. Whereupon he did refraine for
seven yeares, but afterwards being stirred up againe by the
Holy Spirit of God, and also being incouraged thereto by the
entreaty and desires of some people that feared God, he betooke
himselfe to his pen again, and proceeded in writing and per-
fected, with good leisure and deliberation, the rest which fol-
low, viz.
- + 2. Anno 1619. *The second Book. Of the Three Principles,
together with an appendix of the Threefold life of Man.*
- + 3. Anno 1620. *A Booke of the Three-fold life of Man.*
- + 4. *An Answer to the 40 Questions of the Soule, propounded
by Doctor Balthasar Walter, in the first chapter of it is an
Exposition of the Turned Eye, or Philosophick Globe,
withall an addition concerning the Soule, the Image of the
Soule, and the Turba or destroyersse of the Image.*
- + 5. *Three Bookes. The first, of the Incarnation of Jesus Christ.
The second of the Suffering, Death, & Resurrection of Christ.
The third of the Tree of Faith.*
- + 6. *A Booke of Six Points.*
- + 7. *A Booke of the Heavenly and Earthly Mysterium.*
8. *A Booke of the Last Times to P.K.* cc 9. Anno

A Catalogue of the Books written by J. B.

- + 9. Anno 1621. *A Booke De Signatura Rerum, or the Signature of all things.*
- + 10. *A Consolatory Booke of the foure Complexions.*
- + 11. *An Apologie to Balthasar Tilken in two parts.*
- + 12. *A consideration upon Elaias Steeffells Booke.*
- + 13. Anno 1622. *A Booke of true Repentance.*
- + 14. *A Booke of true Resignation.*
- + 15. *A Booke of Regeneration.*
- + 16. Anno 1623. *A Booke of Predestination and Election of God, at the end of it is written this following Treatise, viz.*
- + 17. *A short Compendium of Repentance.*
- + 18. *The Mysterium Magnum upon Genesis.*
- + 19. Anno 1624. *A Table of the Principles, or a Key of his writings to G. F. and I. H.*
- + 20. *A little Booke of the Supersensuall Life.*
- (21) *A little Booke of Divine Contemplation.*
- + 22. *A Booke of the two Testaments of Christ, viz. Baptisme and the Supper of the Lord.*
- + 23. *A Dialogue between the enlightned and the unenlightned Soule.*
- + 24. *An Apology upon the Booke of true Repentance, directed against a Pasquill of the principall Minister of Gorlitz, called Gregory Rickter.*
- + (25) *A Booke of 177. Theosophick Questions.*
- 26. *An Epitome of the Mysterium Magnum.*
- + (27.) *The Holy Weeks, or the Prayer-Booke.*
- + 28. *A Table of the Divine Manifestation, or an Exposition of the Threefold World to I. S. V. S. and A. V. F.*
In these two that follow, the date is not set downe.
- + 29. *A Booke of the Errours of the Sects of Ezechiel Meths to A. P. A. or an Apology to Elaias Steeffell.*
- 30. *A Booke of The last Judgement.*
Further.
- + 31. *Certaine Letters to Divers Persons, written at divers times with certaine Key's for some hidden words.*
The Bookes which the Author finished not, are marked with this signe. ()

The faults escaped in Printing.

I Reface verse 9. line 4. read * Divine Essence, fol. 2. l. 23. for as r. viz. l. 32. for how r. that, f. 3. l. 8. r. ^u transparent. l. 24. r. * Formes. f. 14. l. 27. r. but ^o not. f. 15. l. 18. r. the ^p Eternity, that ^a f. 16. l. 29. r. viz. the eye. l. marg. 18. r. viz. *Turbæ* f. 17. l. 43. r. there for then: f. 18. l. 30. for chimney r. furnace, f. 22. l. 9. for ye, r. we. f. 25. l. 11. for where: r. there. f. 27. l. 11. for fire, r. fire. f. 33. l. 22. r. can ^e find: l. 24. r. the * ^l God: head: f. 34. l. 17. r. wisdome: for the Element giveth not Divine wit [Reason or understanding;] but, f. 45. marg. l. 19. r. ^e appeareth or, f. 70. marg. l. 19. r. doake or hollow. f. 59. marg. l. 1. r. that Spirit, f. 60. marg. l. 3. r. ^e workmaster, f. 63. l. 16. r. nothing; that can give it any thing; but, f. 56. l. 31. r. (wherein, f. 68. marg. l. 12. r. forth. f. 69. l. 24. r. Tree, Or as, f. 72. l. 5. unlesse. f. 80. l. 24. r. ^a desire, l. 25. r. ^o, l. 26. r. ^e, f. 83. l. 25. r. which holdeth, f. 89. l. for ⁱ, r. ^s f. 90. l. 32. r. and ⁱ bitterneffe. l. 33. r. ^k for ⁱ, l. 35. r. I for ^k, l. 49. r. ^m for ⁱ, l. 41. ⁿ for ^m, l. 42. ^o for ⁿ, ^e ^p for ^o f. 93. l. 16. r. one thing hath swallowed up another, f. 94. marg. l. 10. r. and workes, f. 95. l. 1. r. without it, is, f. 99. l. 6. for them, r. then, f. 105. l. 17. r. Gift,) l. 43. r. soule, f. 106. marg. l. 7. r. ^m or Chist. l. 39. r. Spirit of, f. 107. l. 3. r. whores wolves, f. 110. l. 21. r. soule, f. 114. l. 3. r. not see them; f. 122. l. 1. r. the life, f. 124. l. 36. r. the ^a Calling, f. 127. l. 39. r. this world, f. 130. l. 2. r. of no, l. 20. be no more, f. 143. l. 25. r. and there is, l. 36. r. and, l. 38. r. ^u partiality, f. 146. l. 30. for those r. these; f. 147. l. 20. r. to be done, f. 148. l. 7. r. an end, f. 154. l. 39. r. ⁱ sournesse. Preface to the *Clavis*, verse 9. marg. r. *ex sensu*, end shurtz, f. 2. l. 20. r.

first in, f. 10. l. 1. for



put

